

The prophecy of Leviathan:

27:1 In that day vuvh with His severe and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

Is the reference to the world-power in general, or to a single Empire, or to three separate Empires? Assuming that they're distinct the "Dragon that is in the sea" is almost certainly an emblem of Egypt (Isa 51:9; Eze 29:3; Eze 32:2; Psa 74:13). The reference of the other two might point to Assyria and Babylonia.

The fugitive serpent. The phrase occurs in Job 26:13, where we have the wide-spread myth of the dragon that devours the sun (in eclipses). This astronomical dragon came to be specially connected with a political power that used it to spread confusion and chaos.

The text uses the word "לְוִיָּתָן" (leviathan) LAMED-VAV-YOD-TAV-NUN SOFEET. to describe this creature, it's derived from the root "לוּיָה" (levyah) LAMED-VAV-YOD-HEH, which signifies "to join together" or "to twist." It's this twisting, coiling nature of the Leviathan that evokes a sense of chaos and celestial struggle.

"לְוִיָּתָן" (leviathan) can be dissected into two root words: "לוּ" (lev) LAMED-VAV and "תָּן" (tann) TAV-NUN SOFEET. "לוּ" (lev) signifies "heart" or "inside," while "תָּן" (tann) represents "serpent" or "twisting." Together, they paint a picture of an entity/or a people with a twisting, coiling heart - Pharaoh for example.

In the Septuagint - the LXX, the term "leviathan" is often rendered as "δράκων" (drakon), which means "dragon." This translation highlights the mythical nature of the creature.

PARDES: In the Pashat/ literal sense, Isaiah 27:1 speaks to a day when the ה'הוה's divine judgment will befall a creature known as Leviathan. This entity

is described as a serpent, both gliding and coiling, dwelling in the sea. The text implies that Leviathan represents a formidable adversary - a Satan.

Remez (Hinted) Interpretation:

The use of the term "sword" symbolizes divine judgment and power. Leviathan, as a serpent, hints at the complexities of the celestial struggle, the battle between good and evil on both celestial and personal levels.

Drash (Allegorical) Interpretation:

Leviathan transcends mere physicality. It becomes a symbol of the inner turmoil and struggles faced by individuals on their spiritual journeys. The sea, often seen as a symbol of the unconscious mind, represents the depths of our inner selves. So then, the slaying of Leviathan becomes a metaphor for overcoming inner challenges through divine intervention.

Rav Sholiach Shaul and Leviathan - the struggle between the law and Sin:

Rom 7:7 What shall we say then? Is the TORAH sin? Let it not be said! But I did not know sin except through the TORAH. For also I did not know lust except the TORAH said, You shall not lust. 8 But sin, taking occasion by the commandment, worked in me all kinds of lust. For apart from TORAH sin was dead. 9 For I was alive without the TORAH once. But when the commandment came, sin revived and I died. 10 And the commandment, which was to life, was found to be death to me. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me. 12 So indeed the TORAH is holy, and the commandment is holy and just and good. 13 Then has that which is good become death to me? Let it not be! But sin, that it might appear to be sin, working death in me by that which is good; in order that sin might become exceedingly sinful by the commandment. 14 For we know that the TORAH is spiritual, but I am carnal, sold under sin. 15 For that which I do, I know not. For what I desire, that I do not do; but what I hate, that I do. 16 If then I do that which I do not desire, I consent to the TORAH that it is good. 17 But now it is no more I that do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh)

dwells no good thing. For to will is present with me, but how to perform that which is good I do not find. 19 For I do not do the good that I desire; but the evil which I do not will, that I do. 20 But if I do what I do not desire, it is no more I working it out, but sin dwelling in me. 21 I find then a law: when I will to do the right, evil is present with me. 22 For I delight in the TORAH of Elohim according to the inward man; 23 but I see another law in my members, warring against the TORAH of my mind, and bringing me into captivity to the law of sin being in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank יהוה through Yahusha Ha Moshiach our Savior ! So then with the mind I myself serve the TORAH of Elohim , but with the flesh the law of sin.

Sode (Mystical) Interpretation:

"לו" (lev) LAMED-VAV and "תן" (tann) TAV NUN-SOFFET, forming "לְיָתֵן" (leviathan), suggest a twisting, coiling heart. In this view, Leviathan embodies the inner turmoil of the human heart, the struggle to find inner peace and divine harmony. This interpretation resonates with Shaul's teachings on the inner spiritual journey.

2 In that day shir to her, A vineyard of red wine. 3 I vuvh do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. 4 Wrath is not in Me: who would set the weeds and thorns against Me in battle? I will trample it down and burn it up at once.

Briers and thorns (ch. Isa 5:6) must here mean heathen intruders.

5 Unless it takes hold of My strength, in order to make shalom with Me; and he shall make shalom with Me.

V.5 Unconditional surrender to יהוה on the part of the ungodly is the only alternative to his annihilation.

The chapter then shifts to the metaphor of the fruitful vineyard, symbolizing יהוה's care and protection over His people. Yahusha, as the true vine (John 15:1), fulfills this role of nourishing and guarding us as his disciples.

6 He shall cause them that come of Yaakov to take root: Yisrael shall blossom and bud, and fill the face of the olam with fruit. 7 He shall not strike Yisrael, as He smote others that smote Yisrael; or is Yisrael slain according to the slaughter of those that are slain by Him? 8 In measure, when You sent her away into exile: He will hold back His rough wind in the day of the east wind. 9 By this therefore shall the iniquity of Yaakov be purged; and this is all the fruit of taking away his sin; when he makes all the stones of the altar as chalkstones that are beaten to dust, the Asherim and sun pillars shall rise no more. 10 Yet the defended city shall be desolate, and the home forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume its branches. 11 When its twigs are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no binah: therefore He that made them will not have rachamim on them, and He that formed them will show them no favor. 12 And it shall come to pass in that day, that vuvh shall stir up the people from the channel of the River Euphrates to the river of Mitzrayim, and you shall be gathered one by one, O children of Yisrael. 13 And it shall come to pass in that day, that the great shofar shall be blown, and they shall come who were ready to perish in the land of Ashshur, and the outcasts in the land of Mitzrayim, and shall worship vuvh in the kadosh mountain at Yahrushalayim.

The promise of Israel's gathering, the sound of the great trumpet, and the worship on the holy mountain evoke the ultimate reconciliation and redemption brought about by Yahusha's sacrifice and resurrection that takes place when? AFTER Jacob's guilt is addressed V. 7 After Jacob's Trouble as we are gathered into the Millennium.

Jacob's Trouble aligns with Isaiah 27's imagery of turmoil and divine judgment. During this time, the faithful endure hardships, symbolized by the refining process mentioned in Isaiah 27. Yahusha, as the divine protector and vine,

sustains His followers through these trials, mirroring His role as the Good Shepherd (John 10:11).

The 1000-year millennial reign represents a period of spiritual communion between Yahusha and us His saints seen by chapter 27's emphasis on Israel's gathering and worship on the holy mountain. Though Yahusha is **not** physically present, His spiritual presence guides and leads us during this era of peace and righteousness.