

# Book of Isaiah



## Chapter 24

*Theme: Coming -- the Great Tribulation*

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## Chapter 24

Isa. 24-27 predict events of the future tribulation and Millennium, and have no parallel in the O.T. except Zech. 9:1 -- Zech. 14:21. A number of definite statements prove the latter-day fulfillment of this entire section.<sup>1</sup>

This brings us to a new section, although the theme is still judgment. Chapter 23 concluded the judgment against the nations. We have seen God's judgment snowballing from nation to nation, and now it comes down to the final judgment that is coming upon the earth, which our Lord Jesus Christ labeled the Great Tribulation period. Both F. Delitzsch and F. C. Jennings consider this section thoroughly eschatological; that is, it refers to the final judgment from God which will come upon the whole world. In contrast to the judgments upon the nations in chapters 13 -- 23 which have largely been fulfilled, this final judgment is entirely future.<sup>2</sup>

This chapter makes a turn in a direction that is not followed in any other Old Testament book with the exception of short portions of Job. The end of the world and the conditions immediately leading up to the end of the world is described. These events are: the resurrection of the dead and the general judgement at the end of time. The Douay and Ryrie Bible call it "Isaiah's Apocalypse" Rawlinson calls it "God's general judgement upon the earth." The Amplified Bible calls it the "end of all things." The section introduced will include not just the events imminent to the end of the earthly system but the consummation of the purpose of the establishment of the church or Zion in the days of the first advent of Jesus and the description of the break up of the physical system followed by the judgement, not only of humanity but of the powers in the heavens of whom we know very little. This is followed in the ensuing chapters by a description of the rewards of the saints interspersed with justification for accepting the miseries of this life with peace of mind because the outcome is sure for those who trust in him. This section includes chapters 24 - 27.<sup>3</sup>

Isaiah revealed that the Lord's people are at the center of His plans for the world (cf. 14:2; 21:10). He will preserve them even though He will judge sinful humanity. It is believers who will be living on the earth during the Lord's devastation of this planet that are in view (Tribulation saints), not Christians living before the Tribulation who will be taken to heaven in the Rapture before the Tribulation begins. This passage contains many connections with the Flood narrative (Gen. 6—9). Essentially, what God did in Noah's day—i.e., the preservation of the righteous—He will do in the future Tribulation (cf. Mark 13).<sup>4</sup>

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<sup>1</sup> Dake's Annotated Reference Bible

<sup>2</sup> Thru The Bible with J. Vernon McGee.

<sup>3</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>4</sup> <http://www.moellerhaus.com/isa24-26.htm>

God has announced oracles of doom against the nations for their sins like pride and idolatry. But He is not yet done discussing judgment. In our study of chapter 24 tonight, we will see that God's scope is getting bigger, discussing the judgment of the whole earth.

24:1-27:13 The Lord: Sovereign Actor in History. Chs. 13-23 might give the impression that the nations are the primary actors on the stage of history and that Yahweh merely reacts to them. These chapters clarify that this is a wrong impression. Yahweh is the sovereign actor on the world's stage. He is the one in whose hand history unfolds. Chs. 24-27 are sometimes called "The Little Apocalypse" because, like the apocalyptic literature of the second and first centuries BC, they see God as dictating events behind the scenes so as to engineer his triumph at the end of time. But many of the usual characteristic features of apocalyptic literature are missing-including colors, numbers, and fantastic imagery, all of which have coded significance. Furthermore, apocalyptic literature tends to be pessimistic about history, seeing God as having to intervene at the end to redeem it. These chapters do not betray such pessimism; God is at work among his people now. Two themes dominate: city and song. And each develops by means of contrast: (1) the city of earth versus the city of God, and (2) the songs of the ruthless versus the song of salvation. The unit divides into two parts: (1) chs. 24-25 emphasize the destruction of the Earth City and the consequent deliverance of God's people, and (2) chs. 26-27 focus on the City of God and the impact of that reality on the world's destiny.<sup>5</sup>

**<sup>1</sup>Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.**

"Earth" in this verse is the Hebrew word *erets* and could mean either the land of Israel or the whole world. The whole world conforms better to the context in this chapter. Actually, the judgment could be said to be twofold, referring not only to the land of Israel, but to the entire world.<sup>6</sup>

The coming desolation and ruin of the whole earth ("earth" is mentioned 16 times in this chap.) will be by the direct intervention of the Lord, and will level all of society. No advantage will come from having a high rather than a low position, for all will come under God's hand of judgment (v. 2). The world will be laid waste and totally plundered (v. 3; cf. Rev. 6; 8-9; 15-16). This is certain because the Lord said so.<sup>7</sup>

This begins the section of Isaiah frequently referred to as "the little apocalypse" (chs. 24-27), which deals with the final judgment of all humanity and the universe itself.

Behold, the LORD makes the earth empty: Isaiah invites us to behold, to look upon the scene of God's judgment. The principles revealed here apply universally to the judgment of the LORD, but the ultimate fulfillment of this will be in the ultimate period of judgment, the time of the

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<sup>5</sup> JPS Bible Notes

<sup>6</sup> Thru The Bible with J. Vernon McGee.

<sup>7</sup> The Bible Knowledge Commentary

Great Tribulation (Matthew 24:21-22), which will immediately precede the second coming of Jesus Christ (Matthew 24:29-30).

In the days of the Great Tribulation, the earth will not be literally empty, but Isaiah's poetic description applies, because the earth will seem empty in many places. More than one-third of humanity will die in the judgments of the great tribulation (Revelation 9:15-21), making the areas hardest hit seem as if the earth were empty.

"The connection between these chapters and the preceding ones appear to be as follows: the judgments pronounced upon the various countries and nations in those chapters are drawn together here into a focal point. The specific divine judgments described there become here the general judgment upon the nations, which will take place when the Lord Jesus Christ with His Church will return to this earth." (Bultema)<sup>8</sup>

The prophet predicted that the Lord would lay the earth (land) waste, the sum total of all the nations, including those representative ones condemned in the oracles. Isaiah always used "behold" to introduce something future (cf. 3:1; 17:1; 19:1; 30:27; et al.).<sup>262</sup> He would do the reverse of what He did in the Creation, when He brought order out of chaos (cf. Gen. 1:2). He would devastate the earth, making it desolate. He would distort the surface of the earth, as when the Flood changed the topography of this planet. And He would scatter the earth's inhabitants, as He did at Babel (Gen. 11:9).

"It is not easy to know how literally these words will be fulfilled, but in these days of threatened ecological and nuclear catastrophe, it is not at all difficult to imagine a very literal fulfillment, and one which will indeed be the result of human greed and covetousness."<sup>9</sup>

Isaiah looks to a time when judgment befalls the earth. Everyone, no matter what their status, income, or position will be judged.

World-wide, the face of the earth will be distorted. How will this happen? You may recall the words written in the book of Revelation,

Rev. 16:18-20 ...there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty ... the cities of the nations fell ... and every island fled away, and the mountains were not found.

**<sup>2</sup>And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.**

Twelve classes to be judged:

- 1) People, 2) Priest, 3) Servant, 4) Master, 5) Maid, 6) Mistress, 7) Buyer
- 8) Seller, 9) Lender, 10) Borrower, 11) A taker of usury, 12) A giver of usury

As with the people, so with the priest; as with the servant, so with his master: In these comparisons, Isaiah shows that a high station in life (priest . . . master . . . mistress . . . seller) will

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<sup>8</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>9</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

not protect one from the judgments of the LORD. As well, a low station of life (borrower . . . debtor) will not protect one either. When the judgment of the Great Tribulation comes, it will be complete in its scope!

Some who believe that the church will be left on the earth to endure the Great Tribulation believe that God will miraculously protect Christians during that time, so they face none of the judgments of the LORD, only perhaps persecution from the Antichrist. But this passage reinforces the idea that the judgments of the LORD during the Great Tribulation will be universal in their scope, and that no class of people will be immune from the general judgment of the LORD. Therefore, it makes sense for God to remove as His redeemed before this period of Great Tribulation, so only those who trust in Him during the Great Tribulation have to suffer under these judgments.<sup>10</sup>

All classes: all classes are to experience this coming physical calamity thus describing the universal nature of the end of the world events.

God's actions will affect all individuals in all types of relationships, including religious, domestic, and commercial ones. Positions, possessions, and power will make no difference to God (cf. 1 Sam. 16:7).

**<sup>3</sup>The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.**

Verses 3 and 4: A Protracted calamity. Intensifying Hebrew idioms are used in each of the descriptive events in these two verses not just in the words emptied and spoiled. The mourning, fading and languishing are also intensified in the text. Not only the earth itself but the "world" as the world system meaning the whole of human interaction in trade, travel, communication, arts, sciences and technology; all are to be brought to a withering before the end. It is the word "languish" or "wither" that carries the idea of the events being a protracted calamity and not an event of a moment of time.<sup>11</sup>

The repetition of the revelation of this judgment (cf. v. 1), with the assurance that the Lord announced it, confirms its certainty (cf. 2 Pet. 3:5-7; Rev. 6; 8—9; 15—16; 21:1). The fact of the earth's destruction, rather than the precise methods and instruments He will use, were the focus of this prophet's revelation. Later revelation provided more detail. These things would happen simply because the Lord had spoken (cf. Gen. 1:3, 6, 9, 14, 20, 24, 26; 2:16-17; 3:14, 16, 17, 22).<sup>12</sup>

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<sup>10</sup> <http://www.studyight.org/commentaries/guz/isaiah-24.html>

<sup>11</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>12</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>4</sup>The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.**

In this worldwide judgment, the earth will wither (dry up). Even important people (the exalted) will languish. No one will be spared from this eschatological judgment.<sup>13</sup>

The earth mourns and fades away: Why does the earth mourn? Because in the Great Tribulation, the earth will be terribly afflicted by the judgments of the LORD. Revelation 8:7-13 describes the terrible effect of the judgments of the LORD upon the earth.

Is this God's fault? Does God hate the earth? No, this is the fault of man: The earth is also defiled under its inhabitants. Man has defiled the earth with his sin and great wickedness, so the earth must endure some of the righteous judgment of God also. In this sense, the most ecologically responsible thing anyone could do is to honor the LORD God, walk right with Him, and in obedience to Him!

This passage is a good reminder of the principle that God is greater than His creation. The Bible never teaches the New Age idea of God that He is somehow bound up together with what He has created. God is separate from His creation, and when the earth fades away, when the world fades away, the LORD God will remain unchanged.<sup>14</sup> It is the people of the earth that are the objects of God's judgment, not just the planet itself. All of humanity, even the most exalted individuals, would mourn and fade under the withering judgment of Yahweh.<sup>15</sup>

**<sup>5</sup>The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.**

Everlasting covenant? 16X on OT.

“Broken” = frustrated.

Not Sinai: nowhere declared “everlasting.”

Abraham: unilateral; can't be broken; God is only party to it.

Three causes of judgment on Judah:

1. They have transgressed the laws.
2. Changed the ordinance.
3. Broken the everlasting covenant.

Not only the people suffered from their sins; even the land suffered the effects of evil and lawbreaking. Today we see the results of sin in our own land: pollution, crime, addiction, poverty. Sin affects every aspect of society so extensively that even those faithful to God suffer. We cannot blame God for these conditions because sin has brought them about. The more we who are believers renounce sin, speak against immoral practices, and share God's Word with

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<sup>13</sup> The Bible Knowledge Commentary

<sup>14</sup> <http://www.study-light.org/commentaries/guz/isaiah-24.html>

<sup>15</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

others, the more we slow our society's deterioration. We must not give up: Sin is rampant, but we can make a difference.<sup>16</sup>

The reason such devastation will come is that the people, not living as they should, will have defiled the earth. In creating the world God said it was "very good" (Gen. 1:31). But people in their sin defiled the good earth, by disobeying God's laws, violating His statutes, and breaking His everlasting covenant. "The everlasting covenant" probably refers not to the Abrahamic or Mosaic Covenants but to the covenant people implicitly had with God to obey His Word. Right from the very beginning mankind refused to live according to God's Word (Gen. 2:16-17; 3:1-6; cf. Hosea 6:7). And throughout history people have refused to obey God's revelation.<sup>17</sup>

Because they have transgressed the laws: The idea of transgression is to step over the line that God has established. God has set boundaries for us, but many of us don't want to see or respect God's boundaries.

Transgression is the spirit of our age. Notice the slogans from recent national advertising campaigns: Nothing is taboo . . . Break all the rules . . . To know no boundaries . . . Relax: No rules here . . . Peel off inhibitions. Find your own road . . . We are all hedonists and want to do what feels good . . . That's what makes us human . . . Living without boundaries . . . Just do it. The idea is constant: you don't have to respect God's boundaries, because you can make your own and live by them.<sup>18</sup>

Because they have . . . changed the ordinance: The Hebrew word for ordinance here is torah, which often means the law of God and the word of God. Mankind is ripe for judgment because we have changed God's word into something "lighter," into something "more acceptable."

Mankind has changed the law of God in the sense of changing the basic moral code which men have recognized and lived by for centuries. When once it was universally recognized that it was wrong to lie, wrong to cheat, wrong to be sexually immoral, wrong to do so many other things, today all of that is approved and celebrated! We have changed the ordinance, and are ripe for judgment!

Mankind has changed the word of God by replacing it with substitutes, or by fashioning it into something more suitable to his liking. Every time a preacher soft-peddles the gospel, every time a politician twists the Scriptures to rise in the opinion polls, every time a counselor wrenches the context of God's word to make it fit a crazy psychological theory, they have changed the ordinance, and are ripe for judgment!<sup>19</sup>

Because they have . . . broken the everlasting covenant: God has entered into covenant with man, and man has turned his back on His covenant. Instead of receiving God's everlasting covenant, man wants to make up his own way with God!

There is no single covenant known as the everlasting covenant, because the title applies to several different covenants. The covenant God made with mankind after the flood, never to judge the world again by water is called an everlasting covenant (Genesis 9:16). The covenant God made with Abraham and his descendants is called an everlasting covenant (Genesis 17:7;

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<sup>16</sup> Life Application Study Bible.

<sup>17</sup> The Bible Knowledge Commentary

<sup>18</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>19</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

Gen\_17:13; Gen\_17:19). The covenant God made with Israel and the priesthood is called an everlasting covenant (Leviticus 24:8). The covenant God made with David, to bring the Messiah from his line, is called an everlasting covenant (2 Samuel 23:5). The New Covenant is called an everlasting covenant, both prophetically (Jeremiah 32:40) and after its establishment (Hebrews 13:20).<sup>20</sup>

Verses 5 - 12: The Withering is Due to Human Responsibility : The condition of the earth just before the end seems to be one of exhaustion of resources. This certainly brings to mind the depletion of natural resources, the hole in the ozone and increase in withering effects of the sun through the inhabitants who have broken natural laws to their own cursing. In verse 5 "The earth is defiled by its inhabitants" and in verse 6 "they that dwell in it are at fault." The final destruction is to be brought by YHWH but the calamities leading up to the end of the earth are the responsibility of these living on the earth.<sup>21</sup>

Sinful humankind has corrupted its environment. Humans refused to live by divine revelation, introduced an innovative morality, and refused to walk in fellowship with God as He specified in the biblical covenants (cf. Gen. 2:16-17; 3:1-6; 9:12, 16; Lev. 24:8; 2 Sam. 23:5; Ps. 105:10; Rom. 1—3). ". . . human beings in sin are the supreme environmental threat."<sup>22</sup>

Why would such a devastation be in store for our planet? Because its inhabitants have continually broken God's commandments.

Throughout history, God has communicated that if we reject His Word, a curse will result. As a matter of fact, the very first sin of rebellion to God's command brought about a curse on the earth:

Gen. 3:17 ...to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it all the days of your life.

Ever since then, God has set before mankind the blessing and the curse. He did this very clearly to the Israelites in the book of Deuteronomy:

Deut. 30:19 "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants"

Unfortunately, generation after generation has chosen the curse over the blessing, death over life. The day is coming when the full measure of that sin will overflow, and the earth will suffer the curse of the Great Tribulation.<sup>23</sup>

**“Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.**

Deut 28:15; 29:19; Lev 26:14; Rom 1:18-3:20. Zech 5:3; Isa 1:31; 5:24; 9:18; 10:16, 17; 29:6; 30:27.

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<sup>20</sup> <http://www.studyight.org/commentaries/guz/isaiah-24.html>

<sup>21</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>22</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>23</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah2401.php>



God promised Noah that He would never destroy the earth again with a flood. Note here that the judgment is fire -- "burned." 2Peter 3:6-7 says, "Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."<sup>24</sup>

6-13: Because people have "defiled" the earth by their sins (v. 5), judgment will come. They must bear the consequences of their guilt. God's judgment is likened to a burning fire that consumes all but a few on the earth (v. 6). In the earth's devastation vineyards will wither and music (with tambourines and harps) and parties (vv. 7-9, 11) will stop. The fruit of the vine is often associated in the Bible with joy (e.g., 16:9; Zech. 10:7). The... city (Isa. 24:10; cf. 25:2), representative of the whole earth (24:13), will be in ruins with all its houses uninhabited. When God pours out His wrath on the unbelieving world in the Tribulation, all will be desolate and gloomy. Little will be left, as after the harvesting of olives (cf. 17:6) or grapes.<sup>25</sup>

For all these reasons, the curse has devoured the earth. Man's hardened, repeated rejection of God will bring the ultimate judgment: the Great Tribulation.

"Man has transgressed the laws, violated the statutes, and broken the covenant. For an interpretation of these words of Isaiah, read Paul - Romans 1:18-32." (Morgan)

"This is the interpretation of all disease, all insanity, all the things of waste, of disorder, of strife, of misery in human history and human experience. A polluted race pollutes the earth, and chaos is the result." (Morgan)<sup>26</sup>

God has cursed sin (cf. Gen. 3:17-19), so when people sin they set His curse to work, and it devours the earth.

"Countries do not have sins, but people do. And countries suffer as a consequence of the guilt of their peoples."

Those who sin are guilty before God and suffer the judgment due them. This is part of His covenant relationship with humankind (Gen. 2:17; cf. Deut. 27—28). The only reason all do not perish is that God graciously extends mercy to some (cf. Noah). Half the world's population will die during the seal and trumpet judgments (Rev. 6:8; 9:15). A remnant of believers will survive the Tribulation.<sup>27</sup>

### **<sup>7</sup>The new wine mourneth, the vine languisheth, all the merryhearted do sigh.**

All the merry-hearted sigh: When the LORD brings the judgment of the Great Tribulation, there will be no more "partying as usual." The days for eating and drinking, marrying and giving in marriage (Matthew 24:38) are for before the Great Tribulation. When the Great Tribulation comes, the noise of the jubilant ends, the joy of the harp ceases.

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<sup>24</sup>Thru The Bible with J. Vernon McGee.

<sup>25</sup> The Bible Knowledge Commentary

<sup>26</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>27</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

During the Great Tribulation, God's judgment will bring destruction everywhere: In the city desolation is left, and the gate is stricken with destruction. The judgment will be so complete that the cities will look like olive trees bare (like the shaking of an olive tree) and grape vines striped of everything (like the gleaning of grapes when the vintage is done).<sup>28</sup>

Wine, which people use to escape feeling the effects of sin, ultimately proves ineffective. Its source, the grapevine, decays (as a result of drought? cf. Rev. 6:5-6), and even the onstitutionally lighthearted cannot escape groaning.<sup>29</sup>

New wine is a symbol of joy in the Scriptures, because it speaks of the abundance of the harvest. When there is grain, new wine, oil, and honey, it's a good year, and reason for cheer. David said to the Lord in Psalm 4,

Psa. 4:7 You have put gladness in my heart, more than when their grain and new wine abound.

But here in Isaiah, the prophet tells us that there will be no joy during the outpouring of God's judgment. The new wine mourns. There will be no harvest because the vine is decaying. Even those who try to get drunk will not be able to drown their sorrows. No one will be able to escape the desolation of the destruction.<sup>30</sup>

**<sup>8</sup>The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.**

Music, likewise, cannot keep people's spirits up continually.

**<sup>9</sup>They shall not drink wine with a song; strong drink shall be bitter to them that drink it.**

Even while people drink their wine they cannot bring themselves to sing for joy. Their beer is flat, as we say. It fails to provide the desired uplift.<sup>31</sup>

**<sup>10</sup>The city of confusion is broken down: every house is shut up, that no man may come in.**

Isaiah described the world as a city marked by meaninglessness (Heb. *tohu*, Gen. 1:2), like the earth before Creation (cf. Gen. 11:1-9; Jer. 4:23). That the city is the entire earth is clear. The word "earth" occurs 16 times in this section of the text (vv. 1-20). A spirit of fear pervades this city. Modern existentialist writers have done a good job of articulating the meaninglessness of life without God that Isaiah also described here.<sup>32</sup>

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<sup>28</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>29</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>30</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah2401.php>

<sup>31</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>32</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>11</sup>There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.**

Shut up to life without God, humankind despairs because all remedies have been tried and found wanting. Stimulants fail to bring lasting joy, what joy there is sours, and gaiety is gone.<sup>33</sup>

**<sup>12</sup>In the city is left desolation, and the gate is smitten with destruction.**

Life in the city (world) of meaninglessness is not only unsatisfying (v. 7), but it is also impossible. Not only is life desolate but it is also defenseless.

**<sup>13</sup>When thus it shall be in the midst of the land among the people, *there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.***

Isa 17:5, 6.

When all this happens to Judah there will be very few men left (Isa. 24:6,14-15); it will be like a few olives and grapes after the harvest.<sup>34</sup>

The remnant will be small, and they will lift up their voices to glorify God. Now in the time of testing, during the Tribulation, they will be able to glorify the Lord, "even the name of the Lord God of Israel." So there is to be a remnant at that time, which will be of Israel, and also out to the very "isles of the sea," which will include the whole earth, of course.<sup>35</sup>

Verses 13 - 20: The Withering is the harbinger of a final calamitous end: YHWH will bring the last stroke which will be felt universally and there will be no escape. The pictures of the olive tree with all of its olives on the ground and none left to harvest and of all the grapes of the vineyard not only on the ground but crushed gives an image to total and sudden destruction. The reeling of the earth through space is coincident with its final moments.<sup>36</sup>

God's judgment of the earth will be like a harvest in which He will remove the olives from an olive tree (cf. v. 6; 17:5-6; Rev. 14:19-20; 19:15). But there will be a few people left at the end of the harvest; a remnant will survive (cf. Matt. 24:13).<sup>37</sup>

**<sup>14</sup>They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.**

This (the remnant left) shall turn to God and sing praise and cry aloud from the sea coasts where they have fled to find refuge.<sup>38</sup>

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<sup>33</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>34</sup> Dake's Annotated Reference Bible

<sup>35</sup> Thru The Bible with J. Vernon McGee.

<sup>36</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>37</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>38</sup> Dake's Annotated Reference Bible

The believers who are left behind after God judges Judah will sing to the glory of God's righteousness. Isaiah grieved because of his world's condition. We, too, can become depressed by the evil all around us. At those times we need to hold on to God's promises for the future and look forward to singing praises to him when he restores heaven and earth.<sup>39</sup>

The word they probably refers to the righteous who will be left after God's judgment on the earth. Though few in number (v. 6) they will delight in the fact that the earth is cleansed from people's sin. They will raise their voices and shout to proclaim glory to the Lord... the God of Israel. Everywhere—in the west (v. 14), the east (v. 15), the islands of the sea (v. 15), and the ends of the earth (v. 16; cf. comments on 5:26)—the same song is proclaimed: Glory to God, the Righteous One. The believing remnant will view the earth's desolation as a righteous act by the righteous God. It will not be viewed in the way the Assyrian advance was viewed—as a cruel, unfair punishment.<sup>40</sup>

They shall lift up their voice, they shall sing: Even in the midst of great judgment, God has His own that praise Him. Before the Great Tribulation, God will remove all His people; but many come to trust in Jesus during the Great Tribulation, and these will praise Him in the midst of judgment (Revelation 7:9-14).

Why do they praise Him? Because even in His judgments, or perhaps especially in His judgments, the LORD shows His majesty, He shows His glory. The godly can see the goodness, the greatness, and the glory of God even in judgment, even when the treacherous dealers have dealt very treacherously.<sup>41</sup>

These survivors will rejoice over the Lord (cf. Matt. 25:21, 23). "One feature of chapters 24—27 that reminds the reader of the Book of Revelation is the way declarations of coming judgment are interspersed with songs of thanksgiving."<sup>42</sup>

**<sup>15</sup>Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.**

Here is a command to the remnant to glorify God in the fires of tribulation, and to all who are in the coastlands to glorify the name of the Lord.<sup>43</sup>

Because the remnant will praise God in the west (v. 14), Isaiah called for praise of Him in the east (Heb. 'ur, lit. place of fire) as well—for universal praise, in other words. Specifically, the Gentile nations (the coastlands of the sea, the people farthest from Israel) need to praise Him. Their response will be the beginning of a great pilgrimage to Zion to honor the Lord (2:2; Mic. 4:1).<sup>44</sup>

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<sup>39</sup> Life Application Study Bible.

<sup>40</sup> The Bible Knowledge Commentary

<sup>41</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>42</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>43</sup> Dake's Annotated Reference Bible

<sup>44</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

Interestingly, Isaiah points out that worship songs were being sung. "Glory to the Righteous One," they sang. But God was hearing something different. You see, in that day, even as now, there were lots of people singing worship songs, but not with sincerity. And because God listens to hearts, not lips, He sees through hypocrisy and acting. The words of a worship song mean nothing if the heart of the person singing it doesn't love God.

Jesus told the scribes and Pharisees

Mark 7:6-7 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME...'"

Jesus' quote was from Isaiah 29, but the point is the same. It's the same as what God said back in chapter one:

Is. 1:11-15 "What are your multiplied sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams and the fat of fed cattle; And I take no pleasure in the blood of bulls, lambs or goats. When you come to appear before Me, who requires of you this trampling of My courts? Bring your worthless offerings no longer, incense is an abomination to Me. New moon and sabbath, the calling of assemblies - I cannot endure iniquity and the solemn assembly. I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood."

Whether it's a worship song, a prayer, an offering, or a trip to church, God is looking at your heart, not your religious action. He's blessed if it's genuine, and sickened if it's not.

In Isaiah's day, they were singing, "Glory to the Righteous One," but they were still dealing treacherously with other people - lying, deceiving, betraying one another. And so he tells his listeners, "Don't stop singing the song, just start meaning it!"<sup>45</sup>

**<sup>16</sup>From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.**

Isa 21:2. Leanness = misery

God, Righteous—Righteousness is such a basic part of God's being that He can be called the Righteous One. He acts fairly in judgment, even the final judgment, bringing praise from people around the world.

[the earth have we heard songs, even glory to the righteous] Here is the first place in this chapter where "earth" seems to have the usual meaning instead of being limited to Palestine, as in Isa. 24:1-15. Isaiah pictured himself with the remnant in Palestine and wrote as though he heard songs of glory to the righteous from distant lands. When he heard them, he cried about Judah's leanness and lamented the treacherous dealers who had spoiled them (Isa. 24:16). The mention of priest (Isa. 24:2), Jewish laws and covenants (Isa. 24:5), the city of Jerusalem (Isa. 24:10-12), and the remnant (Isa. 24:13-15) all indicate that the land of Judah is the reference in Isa. 24:1-15, whereas such statements as those about songs from the uttermost part of the earth (Isa. 24:16),

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<sup>45</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah2401.php>

the foundations of the earth shaking (Isa. 24:18), and the angelic rulers and kings of the earth (Isa. 24:21-22) indicate a broader meaning of "earth" in Isa. 24:16, etc.<sup>46</sup>

[treacherous dealers have dealt treacherously] Treacherous dealers refers to foreign nations and rulers that break covenants, particularly to the future Antichrist who will break his covenant with the Jews, drive them out of their land, and rule from Jerusalem most of the last three and a half years of this age (Dan. 9:27; Mt. 24:15-22; 2Th. 2:1-8). The ten kings of the last two world kingdoms before the second coming of Christ will also deal treacherously with Israel (Dan. 7:23-24; Rev. 12:6-17; 13:1-18; 17:12-17).<sup>47</sup>

"My leanness, my leanness" -- when the prophet sees the awful character of the destruction of the Great Tribulation, he cries out, as Dr. Jennings translates it, "My misery, my misery." It is going to be a terrible time.

Our Lord described this period of time in just as striking language when He said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21-22).<sup>48</sup>

In contrast with the future joyful song of glory to the God of Israel (v. 16a), the distress in Isaiah's day caused him to pronounce woe on himself (cf. 6:5). All around him were treacherous, unfaithful people on whom judgment must fall.<sup>49</sup>

Isaiah anticipated himself and others hearing the remnant praise God for His righteousness (in judging the ungodly). But as the prophet contemplated this end-times scene, he also felt the condemnation of others as deeply as he formerly felt his own (cf. 6:5). Even though God was judging the wicked, they proceeded to act as bad as ever, betraying one another treacherously (cf. 21:2; Rev. 9:20-21).<sup>50</sup>

**<sup>17</sup>Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.**

Rev 9?

This means that no place will be safe, and if danger is escaped at one place it will be faced in another place. The fear refers to the means of scaring animals into a net, snare, or pit (Isa. 24:17-18).<sup>51</sup>

This verse states that there are three dangers that will be upon the inhabitants of the earth in that day.

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<sup>46</sup> Dake's Annotated Reference Bible

<sup>47</sup> Dake's Annotated Reference Bible

<sup>48</sup> Thru The Bible with J. Vernon McGee.

<sup>49</sup> The Bible Knowledge Commentary

<sup>50</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>51</sup> Dake's Annotated Reference Bible

1. "Fear" -- there is no freedom from fear here. From the time of the Atlantic Truce, drawn up by Winston Churchill and Franklin Roosevelt, politicians have talked about bringing freedom from fear to the world. How about it? Is the world free from fear today? Mobs are marching. Dissatisfaction and fear are everywhere. And fear will be multiplied during the Tribulation.

2. "Pit" -- is danger of death. Hanging over the world today is the threat of the atom bomb, and it spells frightful death to the population of the world. God says He won't let the population be destroyed. The Lord Jesus said, "Except those days be shortened, no flesh would be able to survive," but He is going to shorten those days.

3. "Snare" -- is deception. What the Lord Jesus Christ said as He began the Olivet discourse fits right into the Great Tribulation period. In Matthew 24:4 the Lord said, "...Take heed that no man deceive you." It will be a time when people will believe that they are entering into the Millennium. We get the impression today that some of the great world leaders think they are going to bring in the Millennium. Well, they are going to bring in nothing but the Great Tribulation Period, and the Antichrist will take over. The world will think they are entering the Millennium, when in fact they are entering the Tribulation. One of the things that will characterize the Antichrist is deception. He will be a deceiver. After all, that is what his papa, the Devil is.

How many people there are who are being deceived today! They are deceived about life. How many people are even thinking about eternity? Not many. Most people think only of the here and now. Science is now rejecting the creation account -- they don't want it. This is a great day of deception. You can be deceived by science; you can be deceived by politicians; you can be deceived by the news media; you can be deceived by the military; and you can be deceived by all of the malcontents who are protesting today. The only help available is the Lord Jesus Christ. Turn to Him. He has been made unto us wisdom, and He is the only hope. During the Tribulation people will be deceived; the Antichrist will be able to look at the world and privately say, "Suckers!" And that's what they will be. The Devil has said that about the human race for a long time, and that is what we are unless we turn to Christ.<sup>52</sup>

24:17-20. Because of the people's treachery (v. 16) and their other sins, they would suffer. They would fall into a pit used to capture animals or be caught by a snare (trap). Trying to escape one danger they will be overcome by another calamity. God's judgment will be like a great rainstorm and earthquake. The earthquake will cause great crevices to open in the earth and swallow up people. In the earthquake the earth will reel like a drunkard and will sway like a temporary unsteady hut in a field, blowing in the wind. (This Heb. word for "hut" is used in the OT only here and in 1:8.) Judgment will come because of guilt (cf. 24:6), the guilt of the whole world in rebelling against God.<sup>53</sup>

O inhabitant of the earth: The Book of Revelation, writing of this time of Great Tribulation, makes constant reference to those who dwell on the earth (Revelation 3:10; Rev\_6:10; Rev\_11:10; Rev\_13:12; Rev\_13:14). This is in contrast to those who dwell in heaven (Revelation 13:6), who are seated with Jesus in the heavenly places (Ephesians 2:6). Where do you sit? Where do you live? Are you an inhabitant of the earth, or do you sit with Jesus in heavenly places?

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<sup>52</sup> Thru The Bible with J. Vernon McGee.

<sup>53</sup> The Bible Knowledge Commentary

Fear . . . pit . . . snare: Simply put, the judgment of the LORD is inescapable. If you escape the fear, you will fall into the pit. If you escape the pit, you will fall into the snare. God's judgment has enough back-up plans to catch everyone. The only way to escape the judgment of God is to satisfy it, and the only place God's judgment was ever satisfied was on the cross.

"The images are taken from the different methods of hunting and taking wild beasts, which were anciently in use." (Clarke)<sup>54</sup>

Those who are the objects of God's judgment will not be able to escape it because He will use the forces of nature to judge them, above them and below them (cf. Gen. 7:11; Rev. 6:12; 8:5, 7; 11:13, 19; 16:18, 21). "Windows above and foundations below" is a merism indicating totality. God Himself would be the agent of their destruction (cf. 2 Sam. 22:8; Ps. 139:7-12; Amos 5:19).<sup>55</sup>

Without repentance, doom and gloom are all that there is to look forward to. I'm always bewildered by people who talk about trying to live through the Great Tribulation. Because it's not going to be like survival camp, or Y2K, or camping out through blackouts and high gas prices. In those days, no matter where you turn, you will face death. There will literally be no way out.

Those who hear that a city has been destroyed will think that they'll find safety by fleeing the area. But while they're running away, they'll fall into a pit. And if they manage to climb out of the pit, they'll be caught in something else. In other words, there will be no escape. When judgment is world-wide, where on earth are you going to run away from it?<sup>56</sup>

**<sup>18</sup>And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.**

Gen 7:11.

[he that cometh up out of the midst of the pit shall be taken in the snare] Sometimes particularly powerful animals would spring out of a pit and have to be caught again by a snare.

[for the windows from on high are open] This explains the supernatural source of the calamities coming upon men in the future days of the tribulation. They will come from heaven (Rev. 6:12 -- Rev. 18:24; 19:1-10).<sup>57</sup>

Foundations of the earth is literal, not figurative, as seems clear from many places where the term is found (Isa. 24:18; 40:21; 51:13-16; Dt. 32:33; 2Sam. 22:16; Job 38:4-6; Ps. 18:7,15; 82:5; 104:5; Prov. 8:29; Jer. 31:37; Mic. 6:2). In the future tribulation the great earthquakes will move mountains, islands, continents, and destroy whole cities (Rev. 6:12-17; 11:13; 16:17-21;

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<sup>54</sup> <http://www.studylight.org/commentaries/guz/isaiah-24.html>

<sup>55</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>56</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah2401.php>

<sup>57</sup> Dake's Annotated Reference Bible



Zech. 14:4). The result of these, especially the earthquake of Rev. 16:17-21; Zech. 14:4, is described in Isa. 24:19-20.<sup>58</sup>

Eightfold Judgment on the Earth:

1. It shall be broken down (Isa. 24:19).
2. It shall be clean dissolved.
3. It will be moved exceedingly.
4. It will reel to and fro like a drunkard (Isa. 24:20).
5. It will be moved like a cottage.
6. It will have heavy transgressions weighing it down.
7. It shall fall.
8. It shall not rise again.

Those who don't go down into the pit of death will be snared. The Book of Revelation says that one fourth of the population is going to be taken out at one time in a great judgment, and at another time one third of the population will die.<sup>59</sup>

**<sup>19</sup>The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.**

The earth is violently broken, the earth is split open: The Bible describes some of this judgment during the Great Tribulation (Revelation 6:13-14), and specifically mentions a mighty and great earthquake as had not occurred since men were on the earth (Revelation 16:18). No wonder Isaiah says, the earth shall reel to and fro like a drunkard!<sup>60</sup>

Like a tall building in an earthquake, the earth will crack, begin to sway, and break apart (cf. Rev. 6:12-15). What God had created in the ordered world, would again become chaos (Heb. tohu, cf. v. 10). "This is what they chose: a world without the ordering hand of God and this, in faithful divine justice, is what they got."<sup>61</sup>

**<sup>20</sup>The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.**

Amos 5:2.

[it shall fall, and not rise again] Many places on the earth will no doubt be literally thrown down, as the Mount of Olives (Zech. 14:4), the cities of the nations (Rev. 17:16-18), and other places which will never rise again.<sup>62</sup>

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<sup>58</sup> Dake's Annotated Reference Bible

<sup>59</sup> Thru The Bible with J. Vernon McGee.

<sup>60</sup> <http://www.study-light.org/commentaries/guz/isaiah-24.html>

<sup>61</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>62</sup> Dake's Annotated Reference Bible

The prophet compared the earth under divine judgment to a reeling drunkard about to collapse and to an old shack about to fall down. A drunkard falls because of internal weakness, and a shack gives way because of external pressures. What causes the destruction is the guilt of transgression that weighs heavily on the earth. This fall will be irrevocable.

This section of Isaiah's vision of God's victory over the nations (24:1-20) provides the basis for the following sections, which elaborate on features of the judgments previously described.<sup>63</sup>

**21** **And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.**

[Spooky stuff...] Eph 6:12; John 12:31; Col 2:15. Kings of the earth wage war! Ps 2; Acts 4:26, 27; Rev 17:14.

In that day -- the day of the battle of Armageddon and Millennium -- Satan, fallen angels, and demons that are on high or now rule the air (Eph. 2:2), and the kings of the earth will be defeated (Zech. 14:1-5; 2Th. 2:8; Rev. 19:19-21; 20:1-10).<sup>64</sup>

"The gods in the heavens" refer to spiritual forces opposed to God. Nobody, not even the so-called gods, will escape due punishment.<sup>65</sup>

**24:21-23.** Isaiah again (cf. v. 1) stated that the coming judgment will be God's direct intervention: the Lord will punish. Natural disasters will occur only because the Lord will cause them to happen. The powers in the heavens may refer to spiritual forces opposed to God (cf. Rev. 19:20; 20:2). The kings on the earth below undoubtedly refer to political forces that will be banished. Those powers in the heavens and on the earth will become like cattle when the Lord herds them together and places them like prisoners... in a dungeon. Their punishment after many days refers to the great white throne judgment after the Millennium when all the unrighteous will have to stand before God and be judged for their evil deeds and lack of faith in Him (Rev. 20:11-15). When this judgment takes place the Lord, the Messiah, will be reigning on Mount Zion (Isa. 24:23; see comments on 1:8) and in Jerusalem. He will reign gloriously, that is, His glory will be manifest (cf. 24:15-16). In the 1,000-year kingdom the Messiah will reign as King over the earth (Zech. 14:9) from Jerusalem, God's "centerpiece" (Isa. 2:2-4; Micah 4:1-5). After the Millennium and the great white throne judgment God will reign for eternity from the New Jerusalem (Rev. 21:2, 10), which will be filled with the glory of God and therefore will not need the light of the moon or the sun (Isa. 24:23; cf. Rev. 21:23).<sup>66</sup>

The LORD will punish on high the host of exalted ones: One of the more frustrating aspects of life is to see the rich, powerful wicked escape the present consequences of their sin. But in His great judgment during the Great Tribulation, no one will be able to buy a high-priced lawyer to escape judgment, or bribe a politician to come out without being hurt.

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<sup>63</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>64</sup> Dake's Annotated Reference Bible

<sup>65</sup> Life Application Study Bible.

<sup>66</sup> The Bible Knowledge Commentary

But Isaiah is probably speaking of something even higher than the exalted ones of this earth. Bultema and Wolf believe that the phrase the host of exalted ones refers to rebellious angels that are judged at the end of the age, and imprisoned in the pit until the final rebellion at the end of the Millennium (Revelation 20:1-10). The NIV translates the host of exalted ones as the powers in the heavens above.

The kings of the earth . . . will be gathered together, as prisoners are gathered in the pit: Under God's great and final judgment, one's status on this earth will buy them nothing. Poetically speaking, even the moon will be disgraced and the sun ashamed. No degree of earthly greatness will help man on that day, and no degree of heavenly greatness will help an angelic being on that day!

“The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded.” (Clarke)<sup>67</sup>

The Highest of those on high: A reference to a spiritual battle in heavenly spheres that is hinted at in the scriptures but which we have little information about. A distinction is clearly made between those above the earth and those "high ones" on the earth. Thus the reference is to not only the great powers of this world but to angelic and other powers in spiritual places.<sup>68</sup>

When Yahweh brings universal judgment on the world again, He will sovereignly punish all unfaithful authorities both in the heavenly realm (evil angels, cf. Dan. 10:13; Eph. 6:12) and in the earthly (cf. Matt. 8:29; Rev. 12—13; 19:19; 20:2, 10). Rulers are the particular individuals in view.<sup>69</sup>

Man and angels will be punished in the same place, and at the same time. Isaiah says that they will be gathered together like prisoners in the dungeon. That dungeon is the abyss. And after many days, they will be punished. Specifically, the "many days" will be a thousand years. Revelation chapter 20 tells us what will happen at the end of the Millennial Reign of Christ:

**22And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.**

2 Pet 2:1; Jude 6; Mt 8:29.

[they shall be gathered together, as prisoners are gathered in the pit] Satan, fallen angels, and demons will be put into the bottomless pit for 1,000 years (Rev. 20:1-7) and the Antichrist and false prophet will be sent to the lake of fire (Rev. 19:20; 20:10). The kings of the earth will be sent to Sheol like prisoners being gathered into a pit.<sup>70</sup>

[pit] See note b, Ps. 28:1.

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<sup>67</sup> <http://www.studyLight.org/commentaries/guz/isaiah-24.html>

<sup>68</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>69</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>70</sup> Dake's Annotated Reference Bible

[prison] Prison, not the grave.

[after many days shall they be visited] After 1,000 years, Satan and his spirit forces will be liberated from the bottomless pit to deceive the nations during a short season. They will then be cast into the lake of fire prepared for them (Mt. 25:41; Rev. 20:7-10). The beast and false prophet will remain in the lake of fire during the 1,000 years; they will still be there when Satan is put into that eternal hell. The second resurrection will take place at that time and Sheol/Hades will deliver up the dead who will be judged and cast into the lake of fire (Rev. 20:11-15).<sup>71</sup>

They shall go down into death; then they will be raised from the dead. I believe the meaning of this is that the Tribulation saints will have part in the first resurrection. They will be raised from the dead (see Rev. 20:4).<sup>72</sup>

Before God punishes them, He will confine them in a pit (cf. 2 Pet. 2:4; Jude 6; Rev. 17:8; 18:21; 19:3, 17-18, 20; 20:1-3, 11-15). "Many days" probably refers to the Millennium (cf. Rev. 20:1-3).

"What the apocalyptist of the New Testament describes in detail in Rev. xx. 4, xx. 11 sqq., and xxi., the apocalyptist of the Old Testament sees here condensed into one fact . . ."<sup>73</sup>

**23<sup>rd</sup> Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.**

Sun "ashamed"? Delayed, dry...

Then -- after the future tribulation, the battle of Armageddon, and the second coming of Christ, the planets will be ashamed of their limited light in comparison with the glory of God shining over Mount Zion and Jerusalem during the Millennium and New Earth (Isa. 4:5-6; 60:19-20). In other parts of the earth, the light of the sun will be increased sevenfold and that of the moon will be like the present light of the sun; and yet they will be ashamed (Isa. 30:26). The glory of God will also shine forth in the New Jerusalem (Rev. 21:23 -- Rev. 22:5).<sup>74</sup>

[ancients] His ancients will consist of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, O.T. worthies, the apostles, and others of N.T. times who will reign as kings and priests with Christ (Isa. 2:2-4; 9:6-7; Jer. 30:9; Ezek. 34:24; 37:24-28; Dan. 2:44-45; 7:13-14, 18, 27; Hos. 3:4-5; Zech. 14:9; Mt. 8:11-12; Lk. 1:32-33; 22:29-30; Rev. 5:10; 11:15; 20:4-6; 22:4-5).<sup>75</sup>

"The moon shall be confounded, and the sun ashamed" -- even nature is going to respond to the King when He comes to rule. Christ Jesus is the only One who can end this period known as the Great Tribulation.<sup>76</sup>

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<sup>71</sup> Dake's Annotated Reference Bible

<sup>72</sup> Thru The Bible with J. Vernon McGee.

<sup>73</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>74</sup> Dake's Annotated Reference Bible

<sup>75</sup> Dake's Annotated Reference Bible

<sup>76</sup> Thru The Bible with J. Vernon McGee.

Instead, the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously! At the end of the Great Tribulation, God will usher in a thousand years of His glorious reign over all the earth from Mount Zion and in Jerusalem. God's purpose in judgment isn't simple vengeance or vindictiveness, it is to bring about a glorious new world.<sup>77</sup>

When YHWH shall reign in Zion: This sets the stage and the timing of the context of the next two chapters. It speaks of the whole scope of the events set in motion when the Kingdom is finally set up in Zion and the next chapter will encompass the whole of the "day" of Zion from beginning to end. That is from the day of Pentecost in 30 AD until the second coming of Jesus the Messiah the resurrection from the dead and the final judgement.<sup>78</sup>

The moon and sun, the most glorious rulers of human life, in the physical sense, will be ashamed by the appearance of an even more glorious ruler (cf. Rev. 21:23). The sun and the moon were important gods in the ancient Near East, but no god can stand beside Yahweh. Isaiah's is a poetic description of relative glory. Isaiah did not use the astronomical words for moon and sun here but poetic equivalents, the "white" and the "hot."

Yahweh Almighty will reign on Mount Zion and in Jerusalem (cf. Rev. 2:2-4; Mic. 4:1-5; Zech. 14:9; Rev. 21:2, 10). Some amillennialists believe these are not real places but earthly names for the place from which God presently rules: heaven. Young wrote the following:

"Both Zion and Jerusalem are . . . figures of the seat of the eternal kingdom."

Other passages reveal that Yahweh will reign in the person of Messiah (e.g., Rev. 20:4). Amillennialists believe that this will not be Messiah's rule over the earth; He will have no earthly rule in their view. But what Isaiah intended to reveal was that His spiritual rule, which has been in existence since Christ's first coming, they believe, will be all embracing.

His elders (vice regents) will be there and will behold His glory, as the elders of Israel beheld Yahweh's glory on Mount Sinai (Exod. 24:9-11; cf. Rev. 4:4, 9-11; 19:11-16).

"In each of the heavenly throne scenes there are other beings surrounding Yahweh's throne. 6:2 calls them . . . 'seraphs.' 1 Kgs 22:21 calls them . . . 'spirits.' Job 1:6 calls them . . . 'sons of god.' Here they are called . . . 'elders' (Rev 4—19 passim). They all seem to refer to the same beings who have the same functions."<sup>79</sup>

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<sup>77</sup> <http://www.studyight.org/commentaries/guz/isaiah-24.html>

<sup>78</sup> <http://www.moellerhaus.com/isa24-26.htm>

<sup>79</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>