

**ISAIAH<sup>a</sup> 21**  
The Sky is Falling<sup>b</sup>  
(Isaiah 24:1-23)

Isaiah 24:1-23 Revised Standard Version (RSV)

## Impending Judgment on the Earth

**24** Behold, the Lord will lay waste the earth and make it desolate,  
and he will twist its surface and scatter its inhabitants.<sup>c</sup>

<sup>2</sup> And it shall be, as with the people,  
so with the priest;

as with the slave, 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 creditor, so with the debtor.<sup>d</sup>

<sup>3</sup> The earth shall be utterly laid waste and utterly despoiled;  
for the Lord has spoken this word.<sup>e</sup>

<sup>4</sup> The earth mourns and withers,  
the world languishes and withers;  
the heavens languish together with the earth.<sup>f</sup>

<sup>5</sup> The earth lies polluted  
under its inhabitants;

for they have transgressed the laws,  
violated the statutes,  
broken the everlasting covenant.<sup>g</sup>

<sup>6</sup> Therefore a curse devours the earth,  
and its inhabitants suffer for their guilt;  
therefore the inhabitants of the earth are scorched,  
and few men are left.<sup>h</sup>

<sup>7</sup> The wine mourns,  
the vine languishes,  
all the merry-hearted sigh.<sup>i</sup>

<sup>8</sup> The mirth of the timbrels is stilled,  
the noise of the jubilant has ceased,  
the mirth of the lyre is stilled.<sup>j</sup>

<sup>9</sup> No more do they drink wine with singing;  
strong drink is bitter to those who drink it.<sup>k</sup>

<sup>10</sup> The city of chaos<sup>l</sup> is broken down,  
every house is shut up so that none can enter.<sup>m</sup>

<sup>11</sup> There is an outcry in the streets for lack of wine;  
all joy has reached its eventide;  
the gladness of the earth is banished.<sup>n</sup>

<sup>12</sup> Desolation is left in the city,  
the gates are battered into ruins.<sup>o</sup>

<sup>13</sup> For thus it shall be in the midst of the earth  
among the nations,

as when an olive tree is beaten,  
as at the gleaning when the vintage is done.<sup>p</sup>

<sup>14</sup> They lift up their voices, they sing for joy;  
over the majesty of the Lord they shout from the west.<sup>q</sup>

<sup>15</sup> Therefore in the east give glory to the Lord;  
in the coastlands of the sea, to the name of the Lord, the God of Israel.<sup>f</sup>  
<sup>16</sup> From the ends of the earth we hear songs of praise,  
of glory to the Righteous One.  
But I say, "I pine away,  
I pine away. Woe is me!  
For the treacherous deal treacherously,  
the treacherous deal very treacherously."<sup>s</sup>  
<sup>17</sup> Terror, and the pit, and the snare<sup>t</sup>  
are upon you, O inhabitant of the earth!<sup>u</sup>  
<sup>18</sup> He who flees at the sound of the terror  
shall fall into the pit;  
and he who climbs out of the pit  
shall be caught in the snare.  
For the windows of heaven are opened,  
and the foundations of the earth tremble.<sup>v</sup>  
<sup>19</sup> The earth is utterly broken,  
the earth is rent asunder,  
the earth is violently shaken.<sup>w</sup>  
<sup>20</sup> The earth staggers like a drunken man,  
it sways like a hut;  
its transgression lies heavy upon it,  
and it falls, and will not rise again.<sup>x</sup>  
<sup>21</sup> On that day the Lord will punish  
the host of heaven, in heaven,  
and the kings of the earth, on the earth.<sup>y</sup>  
<sup>22</sup> They will be gathered together  
as prisoners in a pit;  
they will be shut up in a prison,  
and after many days they will be punished.<sup>z</sup>  
<sup>23</sup> Then the moon will be confounded,  
and the sun ashamed;  
for the Lord of hosts will reign  
on Mount Zion and in Jerusalem  
and before his elders he will manifest his glory.<sup>aa</sup>

**Revised Standard Version (RSV)**

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<sup>a</sup> The Titles of the lessons in this study are borrowed from those given by **Jhan Moskowitz** of Jews for Jesus to the chapter titles in his recorded study of Isaiah upon which much of this study is based. I owe a great debt to Jhan, my late friend and brother in the Lord, who was called Home before his time, not only for much of the work in this study, but also for giving me a whole new perspective on the Scriptures and the Jewish Messiah. Jhan's original recordings may be downloaded from the Jews for Jesus web site. <http://jewsforjesus.org/jhan-moskowitz>

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Most current translations of Isaiah into English are based on the Masoretic (Hebrew) text which was primarily copied, edited and distributed by Jews known as the Masoretes, mostly from the ben Asher family. These Jews lived in the Middle East, especially Jerusalem, Tiberias and Mesopotamia, between the 7<sup>th</sup> and 10<sup>th</sup> centuries A.D., a high point of Jewish civilization in the that region. The earliest Masoretic extant texts are from the 9<sup>th</sup> century. The Masoretic text is similar to Hebrew texts from Qumran (mostly from the first three Centuries before the Messiah) and others from the 2<sup>nd</sup> Century. However, there are other Hebrew textual traditions in circulation prior to the standardization of the Masoretic text. The Great Isaiah Scroll (1QIsa) is a virtually complete copy of Isaiah from Qumran which has been carbon dated between 325 B.C. and 100 B.C. This history indicates that the accepted Hebrew text of Isaiah was substantially settled well before the coming of the Messiah. The Masoretic text of Isaiah has numerous differences of both greater and lesser significance when compared to the manuscripts of the Septuagint, a Koine Greek version of the Scriptures in common use in the Middle East, where this version of Greek was the *lingua franca* at the time of the Messiah. Indeed, where the Gospels and Paul's letters quote Scripture, it is mostly quoted from the Septuagint. The Septuagint was created among diaspora Jews in Egypt beginning during the reign of Ptolemy Philadelphus (283-246 B.C.) and was completed by 132 B.C., likely from Hebrew texts which, in some cases, differed from the tradition that would later give rise to the Masoretic text. There are extant manuscripts of portions of the Septuagint from the 2<sup>nd</sup> Century B.C. and citations to the Septuagint from other sources from the early part of that Century. The Septuagint was the basis of the Old Latin and Vulgate (the authoritative Roman Catholic Latin text) translations of the Bible and for all Catholic translations until the middle of the last Century. It remains the authoritative version for Greek Orthodox Christians. In the endnotes for these outlines I frequently quote an English translation of the Septuagint version of Isaiah where it differs significantly from the translation of the Masoretic text. For this purpose I have usually quoted from the Complete Apostles Bible (2005) which is more accessible than the classic Septuagint translation by Brenton published in (1844). There is also a New English Translation from 2007. All of these versions are available on-line. The Septuagint is particularly useful for Biblical scholars seeking to interpret the Greek of the Messianic Writings (New Testament) because it is likely that the meanings attributable to words used by the Apostolic writers, who were all most familiar with the Septuagint, would be the same as the meaning of those words as used in the Septuagint. I have also, where available, cited cross-references to the Apocrypha, the books contained in the Septuagint but not in the Masoretic as those books were likely known to, and in some cases quoted by, the Apostolic writers.

We must approach our study of Isaiah from the standpoint of humility, and recognize that we study from faith and not knowing all the answers. While there are parts that seem fairly clear, there are other parts that are debated. This study will attempt to identify where the scholarship is essentially in agreement, and where there are debated passages and meanings.

There are a number of recurring images or "motifs" in Isaiah, including (1) the Holiness of God, (2) David's City, Jerusalem, Zion or God's Holy Mountain, (3) a restoration to the conditions of the Garden that will reverse the curse of Original Sin (Gn 3), (4) the "seed" or descendant of Abraham and David, and judgment upon the nations, and (5) faith in God. Isaiah's overall theme appears to be that God will judge sin, but at the end of the day, He will use His Messiah to bring reconciliation and healing and establish the Messianic Kingdom.

While there is some debate among scholars regarding the date and authorship of the Book, this study will assume that Isaiah is the primary author, and that it is relatively contemporaneous with the times in which he lived. Even if others had a hand in authoring some parts of the Book, or in editing, arranging and copying the Book, the inspiration of the Holy Spirit need not be limited to those men who actually wrote the text of Scripture, or whose name appears in its title. It can extend also to those who may have edited or copied the original text, those who compiled it, and those who decided which texts were to be included within the Scriptural Canon. There is good reason to believe that Isaiah, as we now have it, may be a sort of "greatest hits", with various writings of Isaiah throughout his ministry arranged in the final form to make a point about Judah, Jerusalem, the coming Jewish Messiah and the plan of salvation. It is also likely that much of Isaiah was first spoken, or recited, in the form of sermons or prophetic statements, and then written down and collected into the form we have today.

We cannot know whether we have, in the compiled book, the complete original sermons or poems. Nor do we know the context in which they were originally preached or recited, though in some cases we can make a good guess about that context. It is possible, even likely, that at least some of them were created in a specific context of time and place, endowing them with a specific contemporary meaning, but that when recombined into the final product we have today, the individual pieces take on a new meaning in this new context. Thus we may find multiple meanings for the same passage, including, e.g. a meaning in the original context in which it was spoken (if that can be determined), a meaning in the context of the short term history of the Judah, Assyria and Babylon, and a Messianic or eschatological meaning.

Much of the Book is in the form of Hebrew poetry. While the translation into English causes a loss of many of the poetic elements, some of those that remain will be identified as we go along. One thing that is apparent is that poetry, in Hebrew and English, allows the use of images which can paint a powerful picture of what is going on without being a literal description. Isaiah will make liberal use of these images. When God speaks in verse, it helps to elevate the dignity of what He says. Poetry also casts a much larger shadow than prose. If an historical event is described in prose, it would normally be just a description of that event. But by putting it in verse that single historical event can have a much bigger meeting in a larger context. In addition, verse, even unaccompanied by music, is easier to remember, and recite, than is prose. These two aspects of poetry may help explain why many of the Prophets, including Isaiah, wrote in verse. It is not clear that Isaiah's verse was ever set to music, though music was an aspect of at least some of the Prophets (1Sm 10:5; 2Ki 3:15). If any of Isaiah's verse were set to music, none of the actual music has survived.

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Isaiah himself does not appear in the Book until Chapter 6 when the beginning of his ministry is described. In verse 1:1 he tells us that his ministry began in the year King Uzziah (783-742 B.C.; 2Ki 15:1-7, 2Ch 26:1-23) died and continued through the time of Kings Jotham (742-735 B.C.; 2Ki 15:32-38, 2Ch 27:1-9), Ahaz (735-715 B.C.; 2Ki 16:1-17:41, 2Ch 28:1-27) and Hezekiah (715-687 B.C.; 2Ki 18:1-20:21, 2Ch 29:1-32:33). In 721 B.C., the Assyrian army captured the Israelite capital at Samaria and carried away the citizens of the northern kingdom into captivity. The virtual destruction of Israel left the southern kingdom, Judah, to fend for itself among warring Near Eastern kingdoms. At the time of Samaria's fall, there existed two kings in Judah — Ahaz and his son Hezekiah — who ruled as co-regents. After the fall of the Northern Kingdom, the kings of Judah tried to extend their influence and protection to those inhabitants who had not been exiled. They also sought to extend their authority northward into areas previously controlled by the Kingdom of Israel. The latter part of the reign of Ahaz, and most of that of Hezekiah were periods of stability during which Judah was able to consolidate both politically and economically. Although Judah was a vassal of Assyria during this time and paid an annual tribute to the powerful empire, it was the most important state between Assyria and Egypt. In 715 B.C., following the death of Ahaz, Hezekiah became the sole regent of Judah and initiated widespread religious reforms, including the breaking of religious idols. During 2016 archaeological evidence of these reforms was discovered in Israel. <http://www.foxnews.com/science/2016/09/28/archaeologists-unearth-ancient-gate-shrine-in-israel.html>. Hezekiah built Hezekiah's tunnel, still in existence today, to insure that water was available during a siege, <http://www.biblicalarchaeologytruth.com/hezekiahs-tunnel.html>. He re-captured Philistine-occupied lands in the Negev desert, formed alliances with Ashkelon and Egypt, and made a stand against Assyria by refusing to pay tribute. In response, Sennacherib attacked Judah, laying siege to Jerusalem in 701 B.C. God destroyed Sennacherib's army outside Jerusalem and the siege was broken. The records of royal Assyria state that while Sennacherib captured many cities in Judah, Jerusalem was only "besieged," not captured, thus agreeing with the Biblical account. Archaeologists have recently uncovered the ruins of Sennacherib's palace in Nineveh under the ruins of Jonah's Tomb, <http://www.foxnews.com/science/2017/03/06/biblical-kings-palace-uncovered-beneath-shrine-destroyed-by-isis.html>. Archaeologists have also discovered a royal seal of Hezekiah picturing a winged sun which may refer to the events of Is 38:8 in which the sun appeared to move backward in the sky, <http://www.biblicalarchaeology.org/daily/biblical-sites-places/jerusalem/king-hezekiah-in-the-bible-royal-seal-of-hezekiah-comes-to-light/>. After being saved from the Assyrians, Judah survived until c. 600 B.C. when the Babylonians destroyed the City and carried the leaders into exile. The Exiles were first allowed to return to Jerusalem in 539 B.C. after Babylon fell to the Persians.

The entire Book of Isaiah is identified in 1:1 as a "vision" meaning, in a broad sense, divine revelation, 2Ch 32:32, Ob 1, Nah 1:1, Am 1:1, Mi 1:1, Hab 1:1. The visions in Isaiah are not arranged chronologically. In order to understand Isaiah, we always need to ask how the text relates to the rest of the text of the section in which it appears, how the sections of the Book are connected, and why they are arranged the way they are. The central theme of Chapters 1-39 is the "King." Chapters 40-55 have to do with the "Suffering Servant." And Chapters 56-66 have to do with a restored Jerusalem, with the key theme in those chapters being the "Conqueror."

The initial section on the "King" may also be divided into separate sections. Chapters 1-5 describe the overall background of a sinful time in Judah of greed, hypocrisy, and judgment. Even in these chapters, there were hints of a restoration. Isaiah 6 is Isaiah's call. Chapters 7-12 (the Book of Emmanuel) are all about the birth of a son, explicitly in 7-9 and 11 and implicitly in 6 and 10, who will be Emmanuel. Chapter 12 is a hymn of thanksgiving for what God has done, and has promised to do. The other sub-sections are Chapters 13-23 and 24-37.

The **first 5 chapters** could have taken place during any, or all, of the time of Isaiah's ministry and are perhaps best understood as setting the scene, or painting a picture, of the spiritual condition of Judah during Isaiah's ministry. In **Chapter 6**, Isaiah is given his ministry by God, a ministry to preach to a people who will not hear, and who will continue to be estranged from God and His law, that is, an unsuccessful ministry. Indeed, in some way, the failure to respond to Isaiah's preaching will be used to help convict the people of Judah, Rm 10:14-21. Yet even here, there is a hope of redemption for the remnant. The context for **Chapters 7 and 8** are a rebellion by Syria and Israel against their overlord Assyria. Syria and Israel wish to attack Judah, remove Ahaz of the line of David, and replace him with a King who will join them in an alliance against Assyria. Isaiah warns Ahaz against doing so, but Ahaz chooses to protect himself against Syria and Israel by making an alliance with Assyria thus becoming a vassal of Assyria. Thereafter except for brief periods, Judah will have lost its existence as an independent state. In Chapter 7, Emmanuel is referred to, but remains a mystery. We learn a little more about in in **Chapter 8**, and in **Chapters 9** and 11 we get a much fuller picture. **Chapter 11** ends with images from the Exodus which is the touchstone of the salvation history in the Hebrew Scriptures. By using that image, Isaiah calls up the story of God as redeemer of Israel, and all of its implication for salvation history.

**Chapter 12** is a Psalm of thanksgiving for God's help and rescue and the conclusion of, or coda for, the Book of Emmanuel, which was introduced in Chapter 6. In some way, not clearly defined because this is poetry, the song expresses that the wrath of God is turned away and the relationship with God restored in joy and thanksgiving. This Psalm should be compared to Chapter 6, in which Isaiah himself confesses his sin to God (a man of unclean lips living among a people of unclean lips), and God brings forgiveness for Isaiah through the touch of a hot coal to his lips. Now, in Chapter 12, for the remnant, something of the same sort has happened, the sin of the remnant has been forgiven so that the relationship with God can be restored. Similar to the Passover itself, where God saw the blood on the doorposts and stayed His hand, God will recognize His people and leave a remnant. Although the details are not clear, we know from the intervening chapters that this child, Emmanuel, will be instrumental in this restoration.

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**Chapter 13** begins a new subsection of the “King” section of the Book which will run through Chapter 24. The theme of this section is the goyim, or the Nations, including Judah, and contains prophecies of destruction for the various nations surrounding Judah. Isaiah uses these stories of judgment against these nations as illustrations of what God will do in the Eschaton. In this subsection judgment upon individual nations are linked with scenes of universal and cosmic Doom and assurances of better times for God’s people. The link with 8<sup>th</sup> Century Judah is not broken altogether, but the historical horizon is extended far into the future. The first nation, in **Chapters 13 and 14**, is Babylon. Isaiah in Chapter 13 prophesies the conquest and eventual destruction and abandonment of Babylon, an event, over a century in the future, in 539 BC, with several specific details about that event including that the destruction will be at the hands of the Medes. During Isaiah’s time, the Medes were allied with Babylon against Assyria. The Chapter consists of two poems, vs. 2-16, which do not mention Babylon, and vs. 17-22 which makes specific reference to conquest by the Medes. There is debate about whether the first poem is about Babylon specifically, or has a more general application. Both poems share, however, the fact that they describe the coming Day of the Lord. The end of Chapter 14 (vs. 24-32) and **Chapters 15 and 16** are, on their face, prophecies against Assyria, Philistia and Moab, ancient neighbors and adversaries of Israel. In **Chapter 16**, the exiles of Moab will seek shelter in Judah but be denied because of their arrogance, in this case the refusal to reject Moab’s own gods and submit to the God of Abraham. As a result of that refusal, they are destroyed. **Chapters 17 & 18** contain oracles ostensibly about Damascus (Syria) and Cush (Ethiopia), respectively. The first three verses of **Chapter 17** are about Damascus, but verses 4-11 are a poem about the fall of Israel due to the failure of Israel’s alliance with Syria. Verses 12-14 are about the Assyrian attack on Jerusalem that failed suddenly. Taken together they are yet another lesson about trusting God rather than trusting in the devices of men.

In **Chapter 18-20**, Cush/Egypt is ostensibly the target. The historical setting is Cush/Egypt seeking an alliance with Judah which is rejected in part because of Isaiah’s advice. Unlike Damascus, however, Cush will be preserved and even serve as an ambassador for God to the gentiles. Egypt serve here as an archetype of the gentiles generally who will suffer and be chastened by the Lord, but to whom God will send a savior. At least some of them will come to the Lord and worship with the Jewish people. These passages contain much Messianic and eschatological language.

**Chapters 21-23** contain oracles about cities moving from East to West, and ending on the Mediterranean coast. **Chapter 21** contains three prophecies, a longer one about Babylon, and two shorter poems about Edom and Arabia. The interpretation of the first oracle, about Babylon, is particularly difficult. In the standard interpretation it is about the Fall of Babylon to the Medes and Persians which will result in freedom for the exiled Jews and the ultimate return to Jerusalem. In the alternate interpretation, the lesson of this oracle is similar to that of Chapters 18-20, “don’t trust in foreign alliances for salvation, trust only in the Lord.” Just like all the nations surrounding it, Jerusalem is the subject of a dark oracle, or *mashal*, (לשׁמ) in **Chapter 22**. Isaiah tells the people of Judah and Jerusalem not to trust in strong walls or good leaders, but to trust in the Lord alone for their salvation. **Chapter 23** is the last of the oracles against specific nations in the region, in this case the cities of the Phoenician coast, particularly Tyre. (see map of Judah and the surrounding nations most of whom were the subject to oracles in this section of Isaiah, <https://s-media-cache-ak0.pinimg.com/564x/e8/9f/b2/e89fb26981de9c9fb10c79900e7f94f7.jpg>). Tyre will be brought down because of her arrogance.

Jhan reminds us that the meaning of most stories is found in its end. We know the end of the story is Jesus, which allows us to interpret Isaiah in light of that ending. The central theme of Isaiah, and indeed all of Scripture, is that, after the Fall, God still desired to live with mankind, but could not do so because of Sin. Scripture discloses that Jesus the Messiah is that plan by which God will bring us back from corruption and sin, and His anger will turn to comfort.

<sup>b</sup> **Chapter 24** begins a four chapter oracle of judgment upon the whole earth, often called Isaiah’s Apocalypse. In the prior chapters Isaiah delivered prophecies first against Judah, then Israel, then the surrounding nations, and finally to all of Mankind. These four chapters describe the last days when God will judge the whole earth and eliminate evil from the world. While Chapter 24 predicts judgment upon everyone, high and low, there are hints that some, a remnant, will be left after the tribulation.

<sup>c</sup> (1) Is 2:19, 13:9-13, 30:32, 33:9; Gn 11:9.

<sup>d</sup> (2) Lv 25:36-37; Hos 4:9; Lam 4:16; Is 3:1-3; Ezk 7:12-13; Jr 15:10; Dt 23:19-20; Mt 25:31-46. The coming judgment will come upon everyone, Rm 2:11.

<sup>e</sup> (3) Is 1:20.

<sup>f</sup> (4) Is 33:9; Jr 14:2; Is 16:8; Hos 4:3; Is 2:12, 24:21; Rm 8:20-23. The Septuagint reads, “The earth mourns, and the world is ruined, the lofty ones of the earth are mourning.”

<sup>g</sup> (5) Nu 35:33; Is 9:17, 10:6, 2:6-8, 33:8. Just as the Creation demonstrates the very existence and character of God (Ps 19:1-3; Rm 1:8-23), it also shows the effects of sin itself, Gn 3:17. The last time that God destroyed the Earth, in the time of Noah, He made an everlasting covenant with mankind that he would never destroy the Earth again, Gn 8:20-22, 9:9-17. Yet that covenant came with a command for Noah and his descendants, Gn 9:1-7, which they broke. The Septuagint reads, “And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, even the everlasting covenant.”

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<sup>h</sup> (6) Josh 23:15; Is 34:5, 43:28; Zec 5:3-4; Ps 5:10; Is 1:31, 5:24, 9:19. Isaiah uses an image of a fire burning through a field, taking with it the crops. Is 5:24, 10:16-17, 29:6; Lv 26:14-39; Dt 28:15-68.

<sup>i</sup> (7) Jl 1:10-12; Is 16:8-10.

<sup>j</sup> (8) Is 5:12-14; Ezk 26:13; Jr 7:34, 16:9; Hos 2:11; Rv 18:22; Am 8:10; Ezk 26:13; Rv 18:22. The Septuagint reads, “The mirth of timbrels has ceased, the sound of the harp has ceased.”

<sup>k</sup> (9) Am 6:5-6; Is 5:11, 5:20-22. The Septuagint reads, “They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink it.”

<sup>l</sup> **Chaos**, or in some translations, **wasted**, is the same Hebrew word used in Gn 1:2 to refer to the whole Earth being “without form and void.” This is the first time Isaiah uses the term, but he uses it again throughout the remainder of the Book, e.g., Is 40:17, 41:29, 45:18. By doing so, Isaiah implies that somehow there will be a reversal of the creation process, or perhaps a new creation.

<sup>m</sup> (10) Is 34:11, 23:1, 25:2, 26:1-6, 27:10-11. While general language is used here which could refer to any city, vs. 10-12 perhaps refer to Babylon and its destruction by Xerxes I in 485 B.C., or Tyre captured by Alexander in 332 B.C., or Samaria destroyed by John Hyrcanus in 110 B.C. The explicit mention of Moab in Is 25:10, the quotation of Jr 48:43-44 in vs. 17-18, and the allusion to vineyards in vs. 7-9, recalling the vineyards of Moab in Is 16:7-10, all point to the ruin of a Moabite city at some undetermined time. Or this reference may be to a composite of many cities subjected to judgment. The Septuagint reads, “All the city has become desolate; one shall shut his house so that none shall enter.”

<sup>n</sup> (11) Jr 14:2, 46:12; Ps 144:14; Jl 1:5, 1:12; Is 16:10, 32:13.

<sup>o</sup> (12) Is 14:31, 45:2, 5:9. The Septuagint reads, “And cities shall be left desolate, and houses being left shall fall to ruin.”

<sup>p</sup> (13) Is 17:5-6, 27:12; Mi 7:1. Times are desperate that the very last fruits, the gleanings, are sought to avoid starvation.

<sup>q</sup> (14) Is 12:6, 48:20, 52:8, 54:1. The phrase translated “**from the West**” is, in Hebrew, “from the Sea” which would make sense for people from a nation set on the eastern coast of the Mediterranean. Many commentators suggest that vs. 14-16 tell of the joy of the remnant who survive the tribulation. In this interpretation, these verses speak of the time when every tribe and nation will join in the song, Rv 7:9. In another interpretation, these celebrations are similar to those occurring on the rooftops of Jerusalem as the enemy is approaching, Is 22:1-2, and thus represent the false joy of an unwarranted confidence, Lk 3:7-9. The Septuagint for vs. 13-16 reads, “<sup>13</sup> All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done, <sup>14</sup> these shall cry aloud; and they that are left on the land shall rejoice together in the glory of the Lord; the water of the sea shall be troubled. <sup>15</sup> Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious. <sup>16</sup> O Lord God of Israel, from the ends of the earth we have heard wonderful things, and there is hope for the godly; but they shall say, Woe to the despisers, that abhor the law.”

<sup>r</sup> (15) Is 25:3; Mal 1:11; Is 45:6, 11:11, 42:4, 10:12, 49:1, 51:5, 60:9, 66:19. The phrase “**in the East**” is, in Hebrew, “from the realm of light” or the place of the sunrise.

<sup>s</sup> (16) Is 11:12, 42:10, 28:5, 26:2, 60:21, 21:2, 33:1; Lv 26:39; Jr 3:20, 5:11. Isaiah’s reaction to the tribulation is not joy but rather woe, Is 6:5, 22:4, because all have sinned and subject to the same guilt, which makes the interpretation of these verses more problematic.

<sup>t</sup> **Terror**, **pit** and **snare** in Hebrew have similar sounds. The three Hebrew words, **דָּהַפּ**, *pachad* (dread or terror), **תַּחַפּ**, *pachath* (pit), and **פַּח**, *pach* (snare), being a *paronomasia*, or having an affinity in sound with each other, which cannot be translated into another language.

<sup>u</sup> (17) Jr 48:43-44; Jb 20:24; Am 5:19.

<sup>v</sup> (18) Ps 18:7, 46:2; Am 8:9; Is 2:19-22, 13:13; Jr 48:43-44; Am 5:18-19. Isaiah does not share the joy of the celebrations of vs. 14-16 because everyone will be caught in this tribulation, Am 9:1-4. The “**Windows of Heaven** are opened” is a reference to the Great Flood in the time of Noah, Gn 7:11. *But see*, Mal 3:10 for another sense of the Windows of Heaven being opened. **Earthquakes** are often indications of the presence of God’s Judgment (Jdg 5:4; 2Sm 22:8-16; Jr 10:10; Jl 2:10) or Salvation (Mt 27:51-52; Ac 16:26).

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<sup>w</sup> (19) Is 24:1; Nu 14:43, 16:31-32; Jr 2:37; Dt 11:6. The Septuagint reads, “. . . the earth shall be utterly confounded, and the earth shall be completely perplexed.”

<sup>x</sup> (20) Is 19:14, 24:1, 28:7, 29:9, 1:28, 43:27, 66:24; Dn 11:19; Am 8:14. The Septuagint reads, “It reels as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.”

<sup>y</sup> (21) Ps 76:12; Is 10:12, 13:11, 31:8; Ps 76:12. The **Fallen Angels** (Gn 6:1-4; Is 14:1-17; Dn 4; Lk 10:18; 1Co 6:3; 2Co 11:14; 2Pt 2:4; Jude 6, 13; Rv 9:2-11, 12:8-9. See, also, 1 Enoch 7:12, 10:4, 10:11-12, 18:11-19) will be judged along with mankind.

<sup>z</sup> (22) Mi 4:11-12; Is 10:4, 29:6; Ezk 38:8; Zec 9:11-12; Mt 16:18; 1Pt 3:19-20; 2Pt 2:4; Jude 6; Rv 9:1-3, 9:11, 20:1-3. The Septuagint reads, “And they shall gather the multitude thereof into prisons, and they shall shut them into a stronghold; after many generations they shall be visited.”

<sup>aa</sup> (23) Is 13:10; Ps 47:1, 99:1-2; Is 60:19-20; Zec 14:6-7; Mi 4:7; Rv 21:23, 22:5; Is 8:18; Ex 24:9-11; Ex 24:16; Heb 12:22; Rv 4:4, 4:10-11; Is 60:9. The Septuagint reads, “And the brick shall decay, and the wall shall fall; for the Lord shall reign from out of Zion, and out of Jerusalem, and shall be glorified before His elders.”