
Observations from Isaiah

LESSON XIX : THE END OF THE WORLD — PART I (24:1-23)

General outline (from Young's *Isaiah*):

- I. The Crisis and the Messiah (1:1-12:6)
 - A. Introduction to the Entire Prophecy (1:1-31)
 - B. Early Messages of Isaiah (2:1-5:30)
 - C. Judah's True Hope: The Messianic King (6:1-12:6)
- II. The Theocracy and the Nations (13:1-39:8)
 - A. Judah and the World Power (13:1-27:13)
 - B. God's Sovereignty Manifested in Salvation and Judgement (24:1-27:13)

THE APOCALYPSE OF ISAIAH — “Chapters 24-27 have often been called the Apocalypse of Isaiah because their focus is upon the worldwide triumph of God.... Chapter 24 functions as a transition between 13-23 and 25-27. It does so by generalizing the particular treatments of chs. 13-23. *Here all the nations of the world are gathered up into a single whole. No longer is it Babylon or Damascus or Tyre being confronted by God; now it is the earth itself (repeated 17 times) which stands before the bar of judgement.... The overriding theme of the segment is the triumph of God, not only over his enemies but for his people.* In chapters 13-23 the nations came to the attention first; here it is God. The prophet wants to make it plain that God is sovereign actor on the stage of history. It is not he who reacts to the nations, but the nations who respond to him. Thus Israel's hope is not in the nations of humanity. They will wither away in a moment under God's blast. Rather, her hope is in the Lord, who is the master of the nations. *This theme is developed by means of a recurrence of contrast. There is the contrast between the City of Man and the City of God. The one is cast down, forsaken, destroyed. The other is a place of security, abundance, and life. There is also a contrast in song. In the city of chaos the drunken revelry which was once there is now silent. In its place there comes from the ends of the earth the song of Judah, a song about a God who is strong enough to save the helpless and compassionate enough to redeem the sinful.*” [Oswalt, Isaiah] Broadly speaking, these chaps may be divided as follows: *the city of this world and its overthrow* (chap 24), and *the response to the overthrow* (25). Chapters 26,27 speak of God's efforts on behalf of his people.

B. God's Sovereignty Manifested in Salvation and Judgement (24:1-27:13)

<i>See, the LORD is going to lay waste the earth and devastate it; he will ruin its face and scatter its inhabitants — it will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for</i>	<i>Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 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</i>	<i>Lo, Jehovah is emptying the land, And is making it waste, And hath overturned [it on] its face, And hath scattered its inhabitants. And it hath been — as a people so a priest, As the servant so his master, As the maid-servant so her mistress, As the buyer so the</i>
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<i>buyer, for borrower as for lender, for debtor as for creditor. The earth will be completely laid waste and totally plundered. The LORD has spoken this word.</i> (NIV)	<i>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. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.</i> (KJV)	<i>seller, As the lender so the borrower, As the usurer so he who is lifting [it] on himself. Utterly emptied is the land, and utterly spoiled, For Jehovah hath spoken this word:</i> (YLT)
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IMMEDIACY — Immediacy is used theologically to speak of the return of Christ as being “at any moment.” It is the last prayer of the Bible: “*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*” (Rev 22:20 KJV) “ ‘Behold, the Lord is about to...’ expresses the prophet’s sense of immediacy.... *Whether or not the events will happen in the next moment, they could happen. This kind of expectancy is difficult to maintain, yet it is an integral part of the biblical expectation. Only a God whose control of history is so complete that he could bring it all to a close in the next moment is worth worshipping* (Mal 3:1; Matt 24:45-51; 2 Pet 3:3-10). *The teeming, scheming nations are not ultimate reality; God is. Thus he is the one on whom we should focus.*” [Oswalt, Isaiah]

NOT JUST ISRAEL BUT THE EARTH — there are those who state that instead of ‘earth’ the correct reference is only to the ‘land’ of Judah, not a ‘universal world-wide judgement’ (Albert Barnes, *Barnes Notes on the OT* takes this interpretation). To this Geoffrey W. Grogan says “There can be no doubt that the word *eres* here means ‘earth’ and not ‘land.’ The parallelism of v. 4 makes this abundantly clear.” [Grogan, *Isaiah*] Keil and Delitzsch translates it as follows: ‘*Behold, Jehovah emptieth the earth, and layeth it waste, and marreth its form, and scattereth its inhabitants.*’ John Oswalt: “*Verses 1-6 paint the central picture of worldwide destruction.*” [Oswalt, *Isaiah*]

UNIVERSAL JUDGEMENT — The coming judgement of the Lord will be without respect of persons. “*It is a judgment which embraces all, without distinction of rank and condition; and it is a universal one, not merely throughout the whole of the land of Israel, but in all the earth.*” [K&D, *Isaiah*]

THE EARTH WILL BE ‘UTTERLY EMPTIED, UTTERLY SPOILED’ — *As in the days of the flood, the face of the earth will be devastated and changed, and the population so reduced that the world will seem empty.* “This emptying is amplified when the prophet says, ‘*He will ruin its face,*’ which the RSV translates, ‘*He will twist its surface.*’ The idea seems to be that of distortion. It may be that the prophet is thinking in terms of an earthquake, so that the inhabitants are scattered by the violence of the tremor. It has also been suggested that he is contemplating an extreme drought (cf. v.7), so that the earth’s surface is dried up and cracked.... Isaiah seems to have had the early chapters of Genesis in mind as he uttered the prophecies of this chapter. At the Tower of Babel judgment, the people were scattered (cf. Gen 11:9); and this was to happen again.” [Grogan, *Isaiah*] “*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.*” [Oswalt, *Isaiah*]

CONFIRMED BY THE WORD OF THE LORD — “The affirmation that God has spoken (v3) underlines the certainty of the judgments predicted. *They are so terrifying and so universal that some such assurance is needed.*” [Grogan, *Isaiah*]

The earth dries up and withers, the world languishes and withers, the exalted of the earth languish. The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth; its people must bear their guilt. Therefore earth's inhabitants are burned up, and very few are left. (NIV)

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 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. (KJV)

Mourned, faded hath the land, Languished, faded hath the world, Languished have they — the high place of the people of the land. And the land hath been defiled under its inhabitants, Because they have transgressed laws, They have changed a statute, They have made void a covenant age-during. Therefore a curse hath consumed the land, And the inhabitants in it are become desolate, Therefore consumed have been inhabitants of the land, And few men have been left. (YLT)

NOT ‘MOTHER EARTH’ BUT ‘FATHER GOD’ — *“The earth is polluted has a very modern ring to it. Sin has a way of making things unclean. This is not to say that bodily functions which produce environmental pollution are sinful. However, to refuse to clean up after oneself is. Such behavior assumes that convenience for oneself is all that matters, and that attitude is of the essence of sin.”* [Oswalt, *Isaiah*] *“These verses are characterized by a strong moral tone.... Modern society is becoming more concerned about the physical pollution of our environment. Isaiah here dealt with the even more tragic and urgent matter of moral pollution, which is as widespread and serious today as it was in the eighth century B.C.”* [Grogan, *Isaiah*] *“To Adam he said, ‘Because you listened to your wife and ate from the tree about which I commanded you, “You must not eat of it,” ‘Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field.’”* (Gen 3:17,18) *“The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.”* (Rom 8:19-22) *“The earth is sunk in mourning, and has become like a faded plant, withered up with heat; the high ones of the people of the earth are included.... It is the punishment of the inhabitants of the earth, which the earth has to share, because it has shared in the wickedness of those who live upon it.* [K & D, *Isaiah*]

CONDEMNED BY THE LAW — *“The world as a whole did not possess the moral commandments of God in written form as in the Mosaic Law; but those laws nevertheless represent the will of God for mankind, and mankind is under judgment for their violation. The word ‘disobeyed’ implies at least some awareness of these moral requirements in the human conscience (cf. Rom 1:18-32; 2:11-16), thus an element of deliberateness in sin.”* [Grogan, *Isaiah*] *“Isaiah is thus using law here just as Paul uses it in Rom 1-3. It is not so much the revealed law of the Jews, although the principles are the same. Rather, it is the fundamental principles of human behavior that are as accessible, and as incumbent, as the elementary principles of physics. Whether or not persons recognize these principles, living in any other way than in accord with them must ultimately destroy us, as the history of numberless fallen civilizations ought to teach us.”* [Oswalt, *Isaiah*]

DEALING WITH GUILT — “A part of the ancient Near Eastern covenants was the section on blessings and curses: blessings for keeping the covenant and curses for breaking it. So the writer here, having asserted that the inhabitants of earth have failed to keep the covenant, moves to the logical ‘therefore, a curse consumes the earth.’ This is not an arbitrary punishment on God’s part any more than diphtheria or typhus is a punishment for polluting one’s drinking water. It is a natural consequence (Gen 3:17). So is guilt, the internal response to failure. ***Guilt is in the world because the people of the world habitually break God’s covenant.*** This is a part of the explanation for neurotic guilt. Though no specific personal failure can be pinpointed, yet we feel guilty. Why? It will not do to lay the blame on faulty parenting or poor environment. Where did they come from? And why does guilt persist in the face of a determined attack upon it as a negative emotion? ***Nothing can remove the overall sense of human failure except God himself (Ps 34:23; Isa 4:2-4; 53:12; Zech 3:9; 13:1,2; 2 Cor 5:18-21). But if people will not receive his pardon, either insisting they have no guilt or believing they can expiate it themselves, then there is no alternative but that they bear the consequences themselves.***” [Oswalt, Isaiah]

<i>The new wine dries up and the vine withers; all the merry-makers groan. The gaiety of the tambourines is stilled, the noise of the revelers has stopped, the joyful harp is silent. No longer do they drink wine with a song; the beer is bitter to its drinkers.</i> (NIV)	<i>The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.</i> (KJV)	<i>Mourned hath the new wine, languished the vine, Sighed have all the joyful of heart. Ceased hath the joy of tabrets, Ceased hath the noise of exulting ones, Ceased hath the joy of a harp. With a song they drink not wine, Bitter is strong drink to those drinking it.</i> (YLT)
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JOY REMOVED — “Traditionally, the grape harvest was a time of joy and hilarity. When the grapes were in, the last of the back-breaking work of summer was ended and there was time for a little merriment, helped along by the new wine, before the fall plowing and planting had to begin. However, if the harvest had been poor, then harvest time would be conspicuous for the absence of the usual hilarity.... ***So it must always be wherever joy is dependent upon alcohol and material blessings. The laughter always has a forced quality about it, for who knows how quickly it will end? By contrast, chapters 25-27 will speak songs which do not need alcohol or record harvests to give them their lilt. Their joy springs from deeper dependency: trust in a God whose grace does not fail.***” [Oswalt, Isaiah] New wine was technically the unfermented juice from newly crushed grapes.

<i>The ruined city lies desolate; the entrance to every house is barred. In the streets they cry out for wine; all joy turns to gloom, all gaiety is banished from the earth. The city is left in ruins, its gate is battered to pieces. So will it be on the earth and among the</i>	<i>The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land</i>	<i>It was broken down — a city of emptiness, Shut hath been every house from entrance. A cry over the wine [is] in out-places, Darkened hath been all joy, Removed hath been the joy of the land. Left in the city [is] desolation, And [with] wasting is the gate smitten. When thus it is in the heart of the land, In the</i>
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<i>nations, as when an olive tree is beaten, or as when gleanings are left after the grape harvest. (NIV)</i>	<i>among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. (KJV)</i>	<i>midst of the peoples, As the compassing of the olive, As gleanings when harvest hath been finished, (YLT)</i>
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THE ‘CITY OF EARTH’ DESTROYED — *“The focus now shifts from the drinking to the city in which the partying had taken place. Instead of a brightly lighted, rollicking metropolis, there are only silent ruins. In place of the rivers of wine, there is thirst. Earth City is desolate.”* [Oswalt, *Isaiah*] “Much has been written about the various references to ‘the city’ in chapters 24-27. There have been many attempts to identify it with some particular city, especially Jerusalem or Babylon or an unnamed Moabite city. These attempts are probably all on the wrong track. Clements (*Isaiah 1-39*, in loc.) has well commented: ‘There is a complete lack of any specific national reference and none of the activities which are pursued within the city differentiate it in any special way. *It can best be understood, therefore, as a pictorial description of the body of organized human society, a type of “Vanity Fair,” which is to be subjected to the divine judgment.* When God asserts his will in judgment he will bring to an end the existing human order, so that in a sense every city will be brought to chaos.’ *These passages, therefore, in a manner consistent with their eschatological setting, help to prepare the way for the symbolic use of Babylon in the Book of Revelation.*” [Grogan, *Isaiah*]

THE REMNANT — “The strong gates, which once swarmed with men, are shattered to ruins. In the whole circuit of the earth, and in the midst of what was once a crowd of nations, there is only a small remnant of men left.... *The state of things produced by the catastrophe is compared to the olive-beating, which fetches down what fruit was left at the general picking, and to the gleaning of the grapes after the vintage has been fully gathered in. There are no more men in the whole of the wide world than there are of olives and grapes after the principal gathering has taken place.*” [K & D, *Isaiah*] *“The world will look like an olive orchard or a vineyard after the harvest. As only a few stray clusters or a handful of small olives remain, so it will be for the world. Out of all its fullness, only bits and pieces remain. This is the destiny of a people or a world which will refuse to acknowledge that the earth is full of God’s glory, not ours.”* [Oswalt, *Isaiah*]

<i>They raise their voices, they shout for joy; from the west they acclaim the LORD’s majesty. Therefore in the east give glory to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea. From the ends of the earth we hear singing: “Glory to the Righteous One.” (NIV)</i>	<i>They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. (KJV)</i>	<i>They — they lift up their voice, They sing of the excellency of Jehovah, They have cried aloud from the sea. Therefore in prosperity honour ye Jehovah, In isles of the sea, the name of Jehovah, God of Israel. From the skirt of the earth we heard songs, The desire of the righteous. (YLT)</i>
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THE UNIVERSAL SONG OF THANKSGIVING — The stark contrast between the preceding and these verses have produced much confusion. Oswalt states we are not alone in our uncertainty concerning why Isaiah ‘shifts gears’ at this point; he states early versions, the LXX and the Jewish teachings on this passage are all diverse, meaning this was a curious portion even prior to the birth

of Christ. Probably the best explanation is *this represents the song of the oppressed rejoicing at the news of the destruction of the world's power*. “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. The first of these occurs at this point.” [Grogan, *Isaiah*] “The ground and subject of the rejoicing is ‘the majesty of Jehovah,’ i.e., the fact that Jehovah had shown Himself so majestic in judgment and mercy, and was now so manifest in His glory. Therefore rejoicing was heard ‘from the sea’ (the Mediterranean), by which the abode of the congregation of Jehovah was washed. Turning in that direction, it had the islands and coast lands of the European West in front, and at its back the lands of the Asiatic East, which are called the lands of light, i.e. of the sun-rising.” [K & D, *Isaiah*]

But I said, “I waste away, I waste away! Woe to me! The treacherous betray! With treachery the treacherous betray!” Terror and pit and snare await you, O people of the earth. Whoever flees at the sound of terror will fall into a pit; whoever climbs out of the pit will be caught in a snare. The floodgates of the heavens are opened, the foundations of the earth shake. The earth is broken up, the earth is split asunder, the earth is thoroughly shaken. The earth reels like a drunkard, it sways like a hut in the wind; so heavy upon it is the guilt of its rebellion that it falls — never to rise again. (NIV)

But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. 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. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 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. (KJV)

And I say, ‘Leanness [is] to me, Leanness [is] to me, wo [is] to me.’ Treacherous dealers dealt treacherously, Yea, treachery, treacherous dealers dealt treacherously. Fear, and a snare, and a gin, [Are] on thee, O inhabitant of the land. And it hath come to pass, He who is fleeing from the noise of the fear Doth fall into the snare, And he who is coming up from the midst of the snare, Is captured by the gin, For windows on high have been opened, And shaken are foundations of the land. Utterly broken down hath been the land, Utterly broken hath been the land, Utterly moved hath been the land. Stagger greatly doth the land as a drunkard, And it hath been moved as a lodge, And heavy on it hath been its transgression, And it hath fallen, and addeth not to rise. (YLT)

COMPASSION TOWARDS THOSE INVOLVED IN JUDGEMENT — “But I say, ‘Leanness is mine....’ This translation accepts that there is a contrast intended between what they say in vv14-16a and what the prophet says in v16b.... This experience is similar to that of Daniel in his alarm over the portent of his visions (Dan 7:28; 8:27), for he saw not merely the ultimate victory, but all that would lead up to it. So instead of glory and abundance he experiences leanness and woe.” [Oswalt, *Isaiah*] “*To express one’s gratitude to God for his grace and to reveal sorrowful concern about the treacherous acts of men is, in both cases, to manifest the character of a godly person.*” [Grogan, *Isaiah*]

THERE IS NO SECURITY IN THE EARTH — “Isaiah drives home the fate of those whose trust is in the earth. There is no reliability in earth, or at least in earth’s inhabitants; only treachery

(v16). As a result, it is terror which awaits such persons, the terror of knowing that life is a series of traps from which there is no final escape. *This is a frequent theme in Scripture. It is so because the writers are agreed that only commitment to a living, almighty, purposeful, transcendent God can make any sense out of life. Any other commitment is to falsehood and, as such, must lead to dead ends. What can be more terrible than breathing a sigh of relief that one has escaped one pitfall, and at that moment discovering one is in a worse situation? Yet, that awaits all who will not flee to the only refuge — God.*” [Oswalt, Isaiah] “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov 14:12) The image of the ‘windows of heaven’ is drawn from Noah’s flood in Gen 7:11. This is not to be taken as another world wide flood, something which the Lord promised will never happen again (Gen 9:11-17). Rather but rather this pictures the totality of destruction: from above, beneath, on every side.

THE EARTH AS A DRUNKARD AND A HUT — “Two more images of insecurity are used here: the drunkard and the hut. *Like the drunkard staggering from lamppost to lamppost, or the temporary lean-to of twigs and leaves being whipped by a high wind, the earth’s end is clear: collapse.* Whatever one may believe about the earth’s origins, no one believes that this planet has an infinite duration. It is running down sooner or later, much sooner if humanity handles the nuclear weapon in the same way it has handled every other weapon developed. Thus, *the question for every human being is whether there is something or Someone infinite to whom we can leap when this branch upon which we are resting falls, as it must one day. Who would lean on a drunk, or trust a lean-to for protection from a winter gale?*” [Oswalt, Isaiah]

In that day the LORD will punish the powers in the heavens above and the kings on the earth below. They will be herded together like prisoners bound in a dungeon; they will be shut up in prison and be punished after many days. The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. (NIV)

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. And 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. 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. (KJV)

And it hath come to pass, in that day, Jehovah layeth a charge on the host of the high place in the high place, And on the kings of the land on the land. And they have been gathered — A gathering of bound ones in a pit, And shut up they have been in a prison, And after a multitude of days are inspected. And confounded hath been the moon, And ashamed hath been the sun, For reigned hath Jehovah of Hosts In mount Zion, and in Jerusalem, And over-against His elders — honour! (YLT)

NOT AN ENDLESS CYCLE BUT AN END — “‘In that day’ is used once again to express the prophet’s conviction that all history will come to a point — a point where the just will be rewarded and the wicked punished.” [Oswalt, Isaiah]

THE PUNISHMENT OF ANGELS — Scripture teaches all will stand before the Lord in judgement, man and angel. ‘The LORD will punish the powers of heaven’ or ‘host of heaven’ is an expression used for both stars and the home of pagan gods since the gods were frequently identified with stars. In later OT era the Jews came to think of the ‘host of heaven’ as fallen angels, at war with God and his people. Whatever the exact sense here, Isaiah was writing that the Lord would judicially deal with all who rose up against Him, spiritual or physical.

“THE MILLENNIUM?” — “It has been argued that the concluding clause of v.22 ‘*after many days*’ refers to the Millennium. Certainly we can at least say that it harmonizes with a premillennial interpretation of Revelation. The spiritual powers of evil are bound in prison during the reign of Christ on earth, after which they — along with the unsaved dead — suffer eternal punishment in the lake of fire. The expression is remarkable because imprisonment might have been taken as a figure for final punishment rather than as its anticipation. [Grogan, *Isaiah*]

THE GLORIOUS RULE OF CHRIST IN JERUSALEM — “*When the Lord’s full glory is seen, the brightest things the world knows — the sun and the moon — will hang their heads in shame....* That the sun and the moon were important deities in the ancient Near East would add to the evocative power of the terms as well. *Nothing can stand beside God in his regal splendor, no natural object and no combination of human concepts loaded onto that object. God alone is king.*” [Oswalt, *Isaiah*] “*The language of locality in v.23 may be literal or symbolic, in the latter case forming a link with the new Jerusalem of Revelation.* The vision of Revelation also shows twenty-four elders, probably representing the redeemed under the old and new covenants, before the throne of God (Rev 4:4). Calvin (in loc.) says, ‘*Then only does God receive his just rights, and the honour due to him, when all creatures are placed in subjection, and he alone shines before our eyes.*’ ” [Grogan, *Isaiah*]

“The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.”

— Isaiah 24:23 NIV