

We are told to search Isaiah ten times in scripture. Three times in the Book of Mormon alone. RE [Mormon 4:4](#), RE [3Nephi 9:7](#) ; RE [3Nephi 10:4](#). Ninety percent of Isaiah's 66 chapters center on latter day "Israel" - those mostly of Ephraim. I suspect the Lord commanded us to search Isaiah because He wasn't going to say it again – he had it printed for us to refer to so why repeat himself? But, He knew if we weren't familiar with Isaiah's prophecies we'd miss some pretty key things we need to see and be aware of. He may use a servant to remind us but it's already in print so you'd better freaking get familiar with it.

With all that is going on in the world today, you better figure out how we're tracking in Isaiah's timeline because it's gonna get ugly, real ugly someday soon.

Isaiah 19-24 – is a pretty good spot – in my estimation – given local, national and world events to see where we're tracking according to Isaiah's prophecies and where we're headed.

Below is Isaiah 19-24 Gileadi Translation (because it's easier to read without changing the meaning) with his commentary next to it. Whether or not you agree with Gileadi's commentary, it'll sure as hell help you think about some things and put some perspective around the worldwide chaos we're seeing every single day.

The links in his commentary take you to the home page of his Isaiah Explained site. You'll have to navigate to them from there.

Hope it's helpful.

Cheers,

John

# ISAIAH 19-24

Isaiah Institute Translation

*Although the world's superpower Egypt (aka end-time U.S.A – Babylon) suffers internal collapse, Jehovah delivers his covenanters.*

“And now behold, I say unto you that ye had ought to search these things. Yea, a commandment I give unto you that ye search these things diligently, for **great are the words of Isaiah**. For surely he spake as touching all things concerning my people which are of the house of Israel. Therefore, it must needs be that he must speak also to the gentiles. ***And all things that he spake hath been and shall be, even according to the words which he spake....***” (RE 3 Nephi 10:4)

Isaiah Institute Translation – Isaiah 19	Gileadi Commentary
<p>1 - An oracle concerning Egypt: When Jehovah enters Egypt riding on swift clouds, the idols of Egypt will rock at his presence and the Egyptians' heart melt within them.</p>	<p>(19:1) Ancient Egypt, where Israel's ancestors found refuge—birthplace of the birthright tribe of Ephraim, and of Moses, Israel's deliverer—typifies a land with strong ties between Jehovah's end-time people and end-time "Egypt." In the Book of Isaiah's apocalyptic context—when history repeats itself—the world's superpower codenamed "Egypt" forms a part of Isaiah's Greater Babylon and suffers covenant curses in Jehovah's Day of Judgment. So great is Egypt's desolation on the heels of Jehovah's "swift clouds" that its people's hearts "melt within them" as in Isaiah's vision of Babylon (<a href="#">Isaiah 13:6-8</a>).</p>
<p>2 - I will stir up the Egyptians against the Egyptians; they will fight brother against brother and neighbor against neighbor, city against city and state against state.</p>	<p>(19:2–3) Anarchy and civil war <b>in the great superpower</b> of the world form the prelude to its desolation. <b>[who is the great superpower today? – that's the end-time Egypt aka U.S.A and greater Babylon]</b> As much of the land is destroyed from within, Egypt's enemies see their chance to invade from without. When Jehovah withdraws his Spirit because of a people's evildoing, they are left to their own devices. Their alienation causes Jehovah to close the heavens. They lose the light they once had, and a man's adversaries become those of his own people. Desperate, they turn to false channels of information—idols, spiritists, mediums, and witchcraft—only to compound their plight (<a href="#">Isaiah 8:19-20</a>; <a href="#">42:17</a>; <a href="#">44:17</a>; <a href="#">45:20</a>).</p>
<p>4 - Then will I deliver the Egyptians into the <b>hand</b> of a cruel master; a harsh ruler will subject them, says the Lord, Jehovah of Hosts.</p>	<p>(19:4) The nation of Egypt in Isaiah's day was ruled by a non-native Afro-Egyptian (Cushite) pharaoh of Egypt's 25th dynasty (760-656 B.C.) (cf. <a href="#">Isaiah 18:1</a>; <a href="#">20:3-5</a>). This was a period of extensive government programs but of moral decline that set the stage for Assyria's invasion and conquest of Egypt. Like ancient Egypt, end-time "Egypt" deteriorates politically (vv 11-15), experiences economic hardship (vv 8-10), and suffers severe drought conditions (vv 5-7). Egypt—the breadbasket of the world—is reduced to poverty. Only the God of Israel, who rules over all nations, is able to save Egypt (vv 20-24).</p>
<p>5 - The waters of the lakes shall ebb away as stream beds become desolate and dry.</p>	<p>(19:5–7) The covenant curse of withering vegetation—synchronized with a plethora of other misfortunes—afflicts Egypt as its vibrant society wanes like the vegetation itself. Egypt's flora epitomize the transitory</p>

<p>6 - The rivers shall turn foul, and Egypt's waterways recede and dry up. Reeds and rushes shall wither;</p> <p>7 - vegetation adjoining canals and estuaries, and all things sown along irrigation channels, shall shrivel and blow away and be no more.</p> <p>8 - Fishermen will deplore <i>their lot</i> and anglers in canals bemoan themselves; those who cast nets on water will be in misery.</p> <p>9 - Manufacturers of combed linen and weavers of fine fabrics will be dismayed.</p> <p>10 - The textile workers will know despair, and all who work for wages suffer distress.</p> <p>11 - The ministers of Zoan are utter fools; the wisest of Pharaoh's advisers give absurd counsel. How can you say to Pharaoh, We ourselves are as wise as the first rulers?</p> <p>12- Where are your wise men indeed? Let them please tell you, if they can discern it, what Jehovah of Hosts has in mind for Egypt!</p> <p>13 - The ministers of Zoan have been foolish, the officials of Noph deluded; the heads of state have led Egypt astray.</p> <p>14 - Jehovah has permeated them with a spirit of confusion; they have misled Egypt in all that it does, causing it to stagger like a drunkard into his vomit.</p> <p>15 - And there shall be nothing the Egyptians can do about it, neither head nor tail, palm top or reed.</p> <p>16 - In that day the Egyptians will be as women, fearful and afraid at the brandishing <b>hand</b> Jehovah of Hosts wields over them.</p>	<p>nature of life for its corrupt inhabitants (cf. <a href="#">Isaiah 5:24</a>; <a href="#">37:27</a>; <a href="#">40:6-8, 24</a>). Foliage that "shrivels and blows away and is no more" typifies the fate awaiting them and all who comprise Greater Babylon. Egypt's bodies of water that dry up and rivers that turn foul, too, are a metaphor of its people (cf. <a href="#">Isaiah 18:2, 7</a>; <a href="#">37:25</a>; <a href="#">42:15</a>), their pollution and evaporation signifying their descent into chaos.</p> <p>(19:8–10) A supremely industrialized and agricultural land, Egypt spirals into decay. Where once there existed plenty, now a dearth prevails. Where once Egyptians were gainfully employed, now they remain idle. Even traditionally staple livelihoods disappear. A spirit of "misery," "dismay," "despair," and "distress" pervades Egypt's society (v 3). A hitherto highly prosperous nation is imploding, leaving its large populace without seeming recourse (v 15). Like all who make up Greater Babylon, Egypt—the most elite of nations—is rendered wretched as Jehovah's judgments come upon her (cf. <a href="#">Isaiah 24:4</a>; <a href="#">32:10</a>).</p> <p>(19:11–13) In Egypt's political capital, Pharaoh and his advisers follow foolish policies in their attempts at economic recovery, further exacerbating Egypt's problems. Considering themselves as wise as Egypt's founding fathers, they act presumptuously, only to lead Egypt deeper into ruin. Deviating from well-proven principles—relying instead on their own wisdom—they and their remedial strategies cause a loss of confidence in the nation, leading to anarchy and civil war (vv 2-3). If Pharaoh and his advisers are indeed as wise as they regard themselves, then let them predict what Jehovah has in store for Egypt!</p> <p>(19:14–15) Egypt's ruling elite resemble disoriented persons possessed by a spirit of confusion who lead an entire nation astray, politically and economically. The people's cumulative guilt has reached its saturation point. Only Jehovah's judgments can cleanse the nation of its wickedness and idolatry (v 3). The motifs of a "drunkard" who "staggers" into his "vomit" link the nation of Egypt to Jehovah's people of the tribe of Ephraim and to Ephraim's intoxicated prophets (<a href="#">Isaiah 28:1, 3, 7-8</a>; <a href="#">56:10-12</a>). The "head" and "tail," "palm top" and "reed" allude to the people's leaders (<a href="#">Isaiah 7:8-9</a>; <a href="#">9:14-15</a>; <a href="#">36:6</a>).</p> <p>(19:16–17) The Egyptians' behaving as women in that "day"—Jehovah's Day of Judgment—implies not only fear in the face of danger but transgender issues. The <i>hand</i> Jehovah of Hosts wields over them identifies the king of Assyria/Babylon, who threatens to invade</p>
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<p>17 - The land of Judah shall become a source of terror to the Egyptians; all reminded of it shall dread what Jehovah of Hosts has in store for them.</p> <p>18 - In that day five Hebrew-speaking cities in the land of Egypt will swear loyalty to Jehovah of Hosts. One shall be known as the City of <b>Righteousness</b>.</p> <p>19 - In that day there shall be an altar <i>erected</i> to Jehovah in the midst of the land of Egypt and a monument to Jehovah at its border.</p> <p>20- They shall serve as a sign and testimony of Jehovah of Hosts in the land of Egypt: when they cry out to Jehovah because of the oppressors, he will send them a savior, who will take up their cause and deliver them.</p> <p>21 - Jehovah will make himself known to the Egyptians, and the Egyptians shall know Jehovah in that day. They will worship by sacrifice and offerings, and make vows to Jehovah and fulfill them.</p> <p>22 - Jehovah will smite Egypt, and by smiting heal <i>it</i>: they will turn back to Jehovah, and he will respond to their pleas and heal them.</p>	<p>Egypt and all the lands that comprise Isaiah's Greater Babylon. The "land of Judah" represents those parts of the world the archtyrant conquers first before invading Egypt, as Assyria did anciently. What Jehovah has "in store," which causes "terror" and "dread," is Egypt's imminent day of reckoning (cf. <a href="#">Isaiah 2:12</a>; <a href="#">13:6, 9</a>; <a href="#">22:5</a>; <a href="#">30:1-5</a>; <a href="#">31:1-3</a>).</p> <p>(19:18) Five "cities" or city-states in the land of Egypt contain covenant communities of people who swear allegiance to Israel's God in his Day of Judgment. Rather than trust in human measures to counter threats facing the nation, these inhabitants instead turn to their Maker. The existence of a "City of Righteousness" in the land of Egypt alludes to the affiliation of Jehovah's end-time servant—Jehovah's <i>righteousness</i> (<a href="#">Isaiah 41:2</a>; <a href="#">46:11-13</a>)—with Egypt's covenant communities (cf. <a href="#">Isaiah 1:26</a>; <a href="#">38:4-6</a>). As Joseph in Egypt served as a savior to his brothers in a time of evil, so does Jehovah's servant (v 20).</p> <p>(19:19–20) Just as a temple was built to Israel's God in ancient Egypt by émigré Israelites, so one is built "in the midst" of end-time Egypt, its "altar" denoting both atonement for transgression and consecrated offerings. A "monument" at Egypt's border suggests a memorial erected by Jehovah's people who dwell there. Their serving as a "sign" and "testimony" reflects these persons enduring loyalty in spite of their falling victim to injustices at the hands of oppressors. Just as Jehovah sent Moses in answer to his people's cries in ancient Egypt (<a href="#">Exodus 3:1-9</a>), so he sends them a "savior"—his end-time servant.</p> <p>(19:21) The presence of Jehovah's servant among Egypt's covenanters has the effect of intensifying their devotions to the point that Jehovah personally manifests himself to them. Because the verb to "know" signifies a consummated covenant relationship, the Egyptians' worship of Jehovah results in their literally coming to know him, not just know <i>about</i> him. Underscoring their experience with Israel's God is their worship by "sacrifice and offerings" and "making vows" and "fulfilling them" (cf. <a href="#">Isaiah 56:6-7</a>; <a href="#">60:7</a>; <a href="#">66:20-21</a>), inferring that others who have made such vows or covenants aren't fulfilling them.</p> <p>(19:22) Although it is Jehovah who smites the wicked—both his own people and the nations (<a href="#">Isaiah 9:13</a>; <a href="#">27:7-8</a>; <a href="#">60:10</a>)—he uses the king of Assyria/Babylon as his instrument (<a href="#">Isaiah 5:25</a>; <a href="#">10:20</a>; <a href="#">14:6</a>). Jehovah's intent, however, is to</p>
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23 - In that day there shall be a highway from Egypt to Assyria. Assyrians shall come to Egypt and Egyptians go to Assyria, and the Egyptians shall labor with the Assyrians.

24 - In that day Israel shall be the third party to Egypt and to Assyria, a blessing in the midst of the earth.

25 - Jehovah of Hosts will bless them, saying, Blessed be Egypt my people, Assyria the work of my **hands**, and Israel my inheritance.

**Isaiah Institute Translation – Isaiah 20**

*Assyria subjugates the superpower Egypt after Jehovah's prophet-servant gives three years' warning*

cause the wicked to “turn back” to him—to “repent” and “return”—so that he may heal them. He heals them when at last they “see with their eyes and hear with their ears, understand in their heart, and repent, and are healed” ([Isaiah 6:10](#); cf. 58:1-8). Too often, however, only when wickedness results in covenant curses, does such healing occur ([Isaiah 26:16](#); [27:4-5](#); [54:7-8](#)).

(19:23) A liaison between Egypt's covenanters and remnants of Israel's Ten Tribes who went captive into Assyria results in the latter's renewal of their covenant with Israel's God. Ultimately, the highway—called the “Way of Holiness” ([Isaiah 35:8](#))—forms the way of return of the Ten Tribes and of all Israel's tribes in their exodus to Zion ([Isaiah 9:1](#); [11:15-16](#); [30:29](#); [49:9-12](#)), preparing the way for Jehovah's coming to reign on the earth ([Isaiah 35:4-10](#); [40:3](#); [57:14](#); [62:10-11](#)). In the end, the “Egyptians” and “Assyrians” who survive Jehovah's Day of Judgment become one covenant people (vv 24-25).

(19:24–25) At all times, those whom Jehovah “blesses” are his covenant people who keep the terms of his covenant. In the time of trouble leading up to millennial age of peace, three groups qualify for that privilege: (1) Jehovah's covenanters who dwell in Egypt, whom he acknowledges by the covenant formula “my people”; (2) descendants of the Ten Tribes who went captive into Assyria, whom he names “the work of my hands”; and (3) the Jews, who were known as Judah from the time Jehovah's people divided into two nations, but whom Jehovah recognizes as “Israel my inheritance” when his people reunite.

Jehovah first names the Egyptian covenanters because they minister to all of Israel's tribes in the pattern of Joseph in Egypt. He calls Assyria “the work of my *hands*” because Israel's Ten Tribes accept his servant—Jehovah's right *hand*—and repudiate the archtyrant—Jehovah's left *hand*—at the peril of their lives. Each group inherits the earth, including their former lands of exile: “Your entire people shall be righteous; they shall inherit the earth forever—they are the branch I have planted, the work of my hands, in which I am glorified” ([Isaiah 60:21](#); cf. 49:18-22; 54:2-3; 65:9).

<p>1 - In the year the general who was sent by Sargon king of Assyria came to Ashdod and took it by combat,</p> <p>2 - Jehovah had spoken through Isaiah the son of Amoz, saying, Go and ungird the sackcloth from your loins and remove the shoes from your feet. And he had done so, going naked and barefoot.</p> <p>3 - Then Jehovah said, Just as my servant Isaiah has gone naked and barefoot for three years as a sign and portent against Egypt and Cush,</p> <p>4 - so shall the king of Assyria lead away the captives of Egypt and the exiles of Cush, both young and old, naked and barefoot, with buttocks uncovered—to Egypt's shame.</p> <p>5 - Men shall be appalled and perplexed at Cush, their hope, and at Egypt, their boast.</p> <p>6 - In that day shall the inhabitants of this isle say, See what has become of those we looked up to, on whom we relied<sup>a</sup> for help and deliverance from the king of Assyria! How shall we ourselves escape?</p>	<p>(20:1–4) Although Isaiah is already in a state of mourning because of the wickedness of Jehovah's people and Assyria's aggressiveness, Jehovah now asks him to go naked and barefoot as a "sign and portent" against Egypt and Cush (cf. <a href="#">Isaiah 8:18</a>). Exposing himself to the elements and to people's mockery, Isaiah—"my servant"—obeys. As a type of Jehovah's end-time servant, Isaiah gives warning of Assyria's invasion of Egypt and Cush (Upper Egypt) and of the humiliation of their captives. They have three years in which to repent before three years of Jehovah's Day of Judgment overtake them (cf. <a href="#">Isaiah 16:14</a>).</p> <p>(20:5–6) The nations of the world who rely on Egypt's military might to protect them see their hopes dashed when Assyria ravishes Egypt and Cush (Upper Egypt): "Woe to those who go down to Egypt for help, relying on horses, putting their trust in immense numbers of chariots and vast forces of horsemen, but who do not look to the Holy One of Israel, nor inquire of Jehovah!" (<a href="#">Isaiah 31:1</a>); "Pharaoh's protection shall turn to your shame, shelter in Egypt's shadow to embarrassment" (<a href="#">Isaiah 30:2</a>). Without Jehovah's divine intervention, the great superpower the world so admired proves no match for Assyria.</p>
<p><b><u>Isaiah Institute Translation – Isaiah 21</u></b>  <i>Jehovah appoints a watchman to warn of Babylon's imminent fall at the hands of the Assyrian alliance.</i></p> <p>1 - An oracle concerning the Wilderness of the West: Like tornadoes sweeping through the South, they come from the steppes, a land of terror.</p> <p>2 - A grim vision has been revealed to me: the traitor in the act of treachery, the destroyer laying waste. Attack, O Elamites! Lay siege, you Medes! All the sighing that <i>Babylon</i> has caused I will bring to an end.</p> <p>3 - Therefore my whole frame is racked with trembling; throes of agony have seized me like a</p>	<p>(21:1–2) The prophet sees Babylon's imminent destruction at the hands of Assyria and its allies. The "traitor in the act of treachery" and the "destroyer laying waste" identify the king of Assyria/Babylon: "Woe to you, despoiler, who yourself was not despoiled; O treacherous one, with whom none have been treacherous" (<a href="#">Isaiah 33:1</a>). Babylon's demise comes suddenly and with devastating force—like the devastation of tornadoes that leave nothing standing. Jehovah's Day of Judgment mercifully ends Babylon's oppressive civilization so that a new, millennial civilization may replace it (<a href="#">Isaiah 65:19-25</a>).</p> <p>(21:3–5) The prophet's vision of Babylon's desolation is so grievous it is almost too much to bear. He can't</p>

<p>woman in labor. I am tormented beyond giving heed; I am too distraught to see.</p> <p>4 - My mind reels, I am paralyzed with fear; the nightfall I longed for has become a horror to me:</p> <p>5 - They prepare tables; they deck them with candlesticks. They are eating and drinking . . . Mobilize, you commanders! Oil the armor!</p> <p>6 - Because of this my Lord said to me, Go and appoint a watchman who will report what he sees.</p> <p>7 - Let him watch for chariots with teams of horses, riders on asses and riders on camels. He must be most vigilant, fully alert.</p> <p>8 - Then the lookout cried, I have been standing on the watchtower day in and day out, my Lord; night after night I have stood guard.</p> <p>9 - Now they come: cavalry and teams of horses! And he gave the reply, She has fallen; Babylon has fallen. All her idol gods he has razed to the ground.</p> <p>10 - To you who know me, who are of my fold, I have reported what I heard from Jehovah of Hosts, the God of Israel.</p>	<p>rest peacefully at night as the horror of it recurs to his mind. The imagery of a woman in labor defines Jehovah's Day of Judgment for all the earth's inhabitants, some for good, others for evil (<a href="#">Isaiah 13:8</a>; <a href="#">26:17-18</a>; <a href="#">42:14</a>; <a href="#">66:7-9</a>). The attack on Babylon catches the wicked unawares—when people are preparing tables, decking them with candlesticks, and eating and drinking—perhaps during a national holiday that coincides with early summer as predicted elsewhere (<a href="#">Isaiah 16:9-10</a>; <a href="#">18:4-6</a>; <a href="#">22:13</a>; <a href="#">28:1-4</a>).</p> <p>(21:6–7) The prophet's appointing a "watchman" who reports what he sees implies that some watchmen don't report what they see, or don't see at all. Both kinds appear in Isaiah's end-time scenario: (1) watchmen who see and hear and report it (v 10; <a href="#">Isaiah 52:8</a>; <a href="#">62:6</a>); and (2) watchmen who are blind and unaware (<a href="#">Isaiah 29:10</a>; <a href="#">56:10</a>). Because the term "watchman" designates a prophet (<a href="#">Jeremiah 31:6</a>; <a href="#">Ezekiel 3:17</a>), Jehovah's appointing a prophet who warns of Babylon's imminent destruction forms the type of his end-time servant who serves as a watchman to Jehovah's people (<a href="#">Isaiah 41:27</a>; <a href="#">48:16</a>; <a href="#">55:4</a>).</p> <p>(21:8–9) The watchman's vigilance throughout the warning period pays off as he sees the approaching destruction and sounds the alarm. Babylon's fall at the hands of the Assyrian power means the collapse of the entire socio-economic structure of Isaiah's Greater Babylon that involves the manufacture, promotion, and sale of its "idol gods"—the works of men's hands (<a href="#">Isaiah 2:8, 18, 20</a>; <a href="#">17:8</a>; <a href="#">19:1, 3</a>; <a href="#">27:9</a>; <a href="#">30:22</a>; <a href="#">36:18-20</a>; <a href="#">37:12, 18-19</a>; <a href="#">42:8, 17</a>; <a href="#">44:9-20</a>; <a href="#">45:20</a>; <a href="#">46:1-2</a>; <a href="#">Jeremiah 51:8, 49</a>; <a href="#">Revelation 14:8</a>; <a href="#">18:2</a>). Razed to the ground, they prove useless because they save no one in the end (<a href="#">Isaiah 46:6-7</a>).</p> <p>(21:10) The prophet's last warning is reserved for Jehovah's elect, those "who know me, who are of my fold." Because the prophet's disciples are privy to his teachings—"Bind up the testimony; seal the law among my disciples" (<a href="#">Isaiah 8:16</a>)—he informs them of what he sees and hears. They exit Babylon at the time of its destruction in a new exodus to Zion: "Turn away, depart; touch nothing defiled as you leave [Babylon]. Come out of her and be pure, you who bear Jehovah's vessels. But you shall not leave in haste or go in flight: Jehovah will go before you, the God of Israel behind you" (<a href="#">Isaiah 52:11-12</a>).</p> <p>(21:11–12) Some who don't exit Greater Babylon in the new exodus to Zion, but who nevertheless</p>
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<p>11 - An oracle concerning Dumah: Men call to me from Seir, Watchman, what remains of the night? Watchman, how much of the night is left?</p> <p>12 - The watchman replies, Morning comes, though it is still night. If you would ascertain it, do so by repenting and coming back.</p> <p>13 - An oracle concerning those in Arabia: You wandering bands of Dedanites, who sojourn in the forests of Arabia,</p> <p>14 - bring water to greet the thirsty; meet the fugitives with food, O inhabitants of the land of Tema.</p> <p>15 - For they flee from destruction, from the bared <b>sword</b>, the drawn <b>bow</b> and the severity of war.</p> <p>16 - On account of this, my Lord said to me, Within a year, as the term of a lease, Kedar's glory shall fully expire.</p> <p>17 - And the number of valiant archers remaining of the sons of Kedar shall be few. Jehovah, the God of Israel, has spoken it.</p>	<p>attempt to survive through that dark time, appeal to Jehovah's servant how long the "night"—the Day of Judgment—will yet last. Rather than telling what he knows, the servant responds by turning their hearts from him toward their God, suggesting they should spend the current duration of time for what Jehovah intended: "by repenting and coming back." Then they would know for themselves that the "morning"—the millennial age—is drawing near but that Jehovah's Day of Judgment hasn't yet served its purpose.</p> <p>(21:13–15) The prophet exhorts those who inhabit places of resort, who are acclimated to dwelling in the wilderness, to assist people escaping destruction in Jehovah's Day of Judgment and not let them perish. Jehovah desires to provide for those fleeing from the bared <i>sword</i> and drawn <i>bow</i>—from the king of Assyria/Babylon's invasion of their lands—through the charity of others more fortunate than themselves whom he tests thereby. Besides Jehovah's elect, many honorable people among the earth's inhabitants, who "look to the forest home as protection" (<a href="#">Isaiah 22:8</a>), too, may yet survive (<a href="#">Isaiah 66:18-19</a>).</p> <p>(21:16–17) Consistent with the theme of Greater Babylon's humiliation that runs like a thread through Part IV of Isaiah's Seven-Part Structure (<a href="#">Isaiah 13:11, 19; 14:10-20; 15:2-4; 16:7, 14; 17:3-6; 18:7; 19:13-14; 20:3-6; 21:9, 16; 22:3-4, 17-19, 25; 23:9, 16; 47:1-5, 9-11, 13-15</a>), "Kedar's glory shall fully expire." As with all who don't repent, by the end of the final year of the three years of Jehovah's judgment (cf. <a href="#">Isaiah 20:3</a>) few people who resist Assyria's aggression—even those in wilderness areas—remain alive: "Your men shall be felled by the sword, your might [overthrown] in war" (<a href="#">Isaiah 3:25</a>).</p>
<p><b><u>Isaiah Institute Translation – Isaiah 22</u></b>  <i>Sports and amusement addicts suffer enemy invasion; Jehovah appoints his servant in place of another</i></p> <p>1 - An oracle concerning the Arena of Spectacles: Whatever is the matter with you, causing you all at once to climb onto the housetops?</p> <p>2 - You resounded with loud cheers—a tumultuous town, a city of revelry! But your slain were not killed by the sword; they did not die in battle!</p>	<p>(22:1–2) Like the ancient Roman games—which swept up the elite with the masses and led to the fall of an empire—Jehovah's people are caught up in mass entertainments that appeal to humanity's baser instincts and even result in deaths. The unruly "commotion and trampling and riot" (v 5) that have become the commonplace of the stadiums and arenas of his people now take a different turn as their enemies invade the land and former spectators flee in a mass stampede. The raucous screams that echoed</p>



<p>3 - Your chiefs, altogether in flight, are captured without using the bow; all of you left behind are caught easily before you can get away.</p> <p>4 - Because of this I said, Turn your attention from me, though I weep bitterly; hasten not to comfort me the ruin of the Daughter of my People.</p> <p>5 - For my Lord, Jehovah of Hosts, has in store a day of commotion and trampling and riot in the Arena of Spectacles, <i>a day</i> of battering down walls, and of crying in distress, To the mountains!</p> <p>6 - When Elam takes up the quiver, and horses are harnessed to the chariots of Aram, and Kir uncovers the armor,</p> <p>7 - then shall your choice valleys fill with chariots, and cavalry take up positions at your gateways.</p> <p>8 - And in the day Judea's defensive screen is removed, you will look to the forest home as protection.</p> <p>9 - When you saw the city of David increasingly breached, you conserved water in the Lower Reservoir.</p> <p>10 - You took a census of the buildings in Jerusalem, tearing down buildings to fortify your wall.</p> <p>11 - You built cisterns between the walls for the water from the Old Reservoir, but you did not look to its Maker, nor have regard for the One who designed it long ago.</p>	<p>from city stadiums change to shrieks of terror and people's light-hearted revelry turns into mortal dread.</p> <p>(22:3–4) There remains nothing to cheer about when Jehovah's people who are diverted from reality by their infatuating amusements grow so unaware of their imminent peril that their enemies catch them by surprise. From being blessed of God beyond all others, they now suffer utter ruin and calamity. The prophet laments, knowing that those of Jehovah's alienated people who form a part of Greater Babylon must endure all that the world endures—whether to perish with the wicked in Jehovah's Day of Judgment (<a href="#">Isaiah 13:6, 9</a>; <a href="#">48:18-19</a>) or somehow to survive with those who repent (<a href="#">Isaiah 10:22</a>; <a href="#">21:12</a>).</p> <p>(22:5) The “day” Jehovah has “in store” for the fans at entertainments consists of a bizarre version of the performances they used to watch. Reminiscent of devotees' lack of restraint at events in the Arena of Spectacles, people abandon self-control in a headlong melee as they attempt to escape the enemy. With invaders breaking through their defenses, the mountains promise the only remaining refuge. Instead of evading capture by the enemy—by repenting in time and participating in the new exodus to Zion—they face fear, deprivation, and death: the full measure of covenant curses that is due the wicked.</p> <p>(22:6–8) Assyria's alliance of nations, each with its military specialty, makes up a formidable force: “Their arrows are sharp; all their bows are strung. The tread of their warhorses resembles flint; their chariot wheels revolve like a whirlwind” (<a href="#">Isaiah 5:28</a>). As in the allegory of the vineyard, the enemy penetrates and occupies Jehovah's people's land: “I will have its hedge removed and let it be burned; I will have its wall broken through and let it be trampled. I will make it a desolation” (<a href="#">Isaiah 5:5-6</a>). Once defenses are breached, Jehovah's unrepentant people seek places of resort in the woods (cf. <a href="#">Isaiah 8:22</a>).</p> <p>(22:9–11) Employing last-ditch defensive measures against their enemies' advance, Jehovah's people ignore the fact that their protection comes from God in spite of whatever preparations they may make. When they keep the terms of his covenant, Jehovah defends them against all who attack them. Even as the enemy encroaches upon them, however, his unrepentant people fail to turn to him: “Have you forgotten Jehovah, your Maker, who suspends the heavens, who sets the earth in place, that you go all</p>
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<p>12 - In such a day my Lord, Jehovah of Hosts, calls for weeping and lamentation, for austerity and wearing sackcloth.</p> <p>13 - Instead, there is mirth and merrymaking, the killing of cattle and slaughter of sheep, eating meat and drinking wine: Let us dine and drink, for tomorrow we die!</p> <p>14 - Jehovah of Hosts revealed this to my ears: Such wickedness cannot be forgiven you till you die, says my Lord, Jehovah of Hosts.</p> <p>15 - Thus said my Lord, Jehovah of Hosts: Go and see that steward, Shebna, overseer of the palace.</p> <p>16- <i>Say to him</i>, What are you up to? Who do you think you are, that you have hewn yourself a tomb here, <i>like</i> those who hew their sepulchres up high, carving out graves for themselves in the rock?</p> <p>17 - Jehovah will hurl you away as an athlete hurls a missile; he will make you soar like a dart.</p> <p>18 - He will bind you tightly about and send you spinning like a top into an open country. There shall you die, and your <i>inglorious</i> conveyance there shall be a disgrace to your master's house.</p> <p>19 - I will thrust you out of office; you will be expelled from your post.</p> <p>20 - In that day I will commission my servant Eliakim the son of Hilkiah:</p> <p>21 - I will clothe him with your robe and bind your girdle on him; I will appoint him your jurisdiction. And he will be a father to the inhabitants of Jerusalem and to the house of Judah.</p>	<p>day in constant dread of the oppressor's rage as he readies himself to wreak destruction?" (<a href="#">Isaiah 51:13</a>).</p> <p>(22:12–14) With the lives of so many people in jeopardy—men, women, and children—the appropriate response at such a national tragedy would be to lament and show remorse by fasting and wearing sackcloth (<a href="#">Isaiah 15:3</a>; <a href="#">20:2</a>; <a href="#">32:11-12</a>; <a href="#">37:1-2</a>). Instead, by blatantly pursuing hedonistic pleasures, Jehovah's apostate people repudiate all decency and their covenantal obligation to defend themselves. Instead of appealing to Jehovah for help and preparing to engage the enemy, they throw parties. Tantamount to murder, their crime deserves the death penalty from "Jehovah of Hosts"—Israel's God in his executive role.</p> <p>(22:15–16) Using the imagery of a negligent steward as a prophetic allegory, Isaiah predicts his replacement by Jehovah's "servant" (vv 20-24). Jehovah rebukes Shebna—calling him "that steward"—for assuming he will receive a lavish burial when he passes away. As a part of the reversal of circumstances between Greater Babylon and Zion, this passage reiterates how that which exalts itself ends up humiliated and that which humbles itself Jehovah exalts. Jesus predicts this very scenario prior to his second coming, when "a faithful and wise servant" succeeds "an evil servant" (<a href="#">Matthew 24:44-51</a>).</p> <p>(22:17–19) As an allegory that prefigures an end-time fulfillment, this dramatization of a presumptuous servant's demise paints a painful picture of how one who rises to a position of privilege among Jehovah's people falls and becomes a disgrace. The higher the authority Jehovah bestows on an individual—for the purpose of fulfilling an honorable stewardship in his house—the greater the paradox when that person forgets he is called for others' sake, not his own. When he considers himself entitled and offends God, Jehovah's justice requires him to release that person from office and to appoint another in his stead.</p> <p>(22:20–22) As prefigured by Eliakim's succession of Shebna, Jehovah appoints his end-time servant as an integral part of the reversal of circumstances that occurs in Jehovah's Day of Judgment. The verbs "commission" or "call" (<i>qara</i>) and "appoint" (<i>natan</i>) form word links to Jehovah's "calling" and "appointing" his servant (<a href="#">Isaiah 41:27</a>; <a href="#">42:6</a>; <a href="#">48:15</a>; <a href="#">49:1, 6, 8</a>; <a href="#">55:4</a>). While the word "servant" denotes a vassal relationship to Jehovah under the terms of the Davidic Covenant, the word</p>
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<p>22 - I will invest him with the keys of the house of David: when he opens none shall shut, when he shuts none shall open.</p> <p>23 - I will fasten him as a <b>nail</b> in a sure place, and he will be a throne of glory to the house of his father.</p> <p>24 - Upon him shall be hung all the glory of his father's house: his descendants and posterity, including all the lesser vessels, from ordinary bowls to the most common containers.</p> <p>25 - In that day, says Jehovah of Hosts, the <b>nail</b> that was fastened in a sure place shall be removed. It shall be dislodged and fall, and the burden hanging on it cut off. Jehovah has spoken it.</p>	<p>"father" signifies the servant's role as a proxy savior. That role here involves sealing keys that pertain to Isaiah's seraph category.</p> <p>(22:23–24) The servant's function as <i>nail</i> expresses his role as a proxy savior under the terms of the Davidic Covenant. The burden that "hangs" or "depends" (<i>talû</i>) on him consists of the children of <i>his</i> "father"—his Savior—who are identified as "vessels" great and small, a term that serves as a metaphor for Jehovah's people (<a href="#">Isaiah 52:11</a>; <a href="#">66:20</a>). The imagery of a <i>nail</i> "in a sure place" signifies the burden of suffering a proxy savior endures in answering for his people's disloyalties to Jehovah, as when the servant obtains Jehovah's people's temporal salvation or deliverance from a mortal threat (<a href="#">Isaiah 52:14</a>; <a href="#">53:11</a>).</p> <p>(22:25) At the very time Jehovah appoints his end-time servant, Jehovah's current, reprobate steward—of whom Shebna is a type (vv 15-19)—is "thrust out office" and "expelled from his post" (v 19). Remiss in his role as a proxy savior, he is "dislodged" or "hewn down" (<i>nigde'a</i>) and "falls" (<i>napla</i>), word links that identify him with the wicked of Jehovah's people and with Babylon and its king (<a href="#">Isaiah 8:15</a>; <a href="#">10:33-34</a>; <a href="#">14:12</a>; <a href="#">21:9</a>). Those who hang or depend on him are "cut off," a word link to the wicked leaders of Jehovah's people and to Isaiah's Greater Babylon category (<a href="#">Isaiah 9:14-15</a>; <a href="#">14:22</a>; <a href="#">29:20</a>; <a href="#">48:19</a>).</p>
<p><b>Isaiah Institute Translation – Isaiah 23</b>  <i>Tyre, the world shipping empire with its magnates, comes to a sudden end in Jehovah's Day of Judgment</i></p> <p>1 - An oracle concerning Tyre: Sound your sirens, O merchant ships! For <i>Tyre<sup>a</sup></i> is laid waste, stripped of warehouse and wharf. <i>On their way</i> from the land of Kittim shall they be informed of it.</p>	<p>(23:1) Forming an intrinsic part of Babylon's socio-economic structure, Tyre—like its sister city Sidon (vv 2, 12)—typifies Babylon's shipping and mercantile establishment. Tyre's merchants anciently founded trading colonies throughout the entire known world. Isaiah's concept of a Greater Babylon—a composite entity that includes a worldwide shipping empire— informs John's Babylon the Great and its fall, including the demise of Babylon's seafaring enterprise (<a href="#">Revelation 18:11-24</a>). The sirens of Tyre's ships, which sounded joyfully at their departure, now wail at the prospect of having no ports of call.</p>

<p>2 - Be dumbfounded, you inhabitants of the isles, who were amply replenished by the traders of Sidon crossing the seas.</p> <p>3 - The grain of Shihor, the harvest of the Nile, was her source of revenue upon the high seas when she became the merchant of nations.</p> <p>4 - Be dismayed, O Sidon, because the <b>Sea</b>, the mighty haven of the <b>Sea</b>, has declared, I no longer labor and bear children! I no longer rear young men or raise virgins!</p> <p>5 - When the news of Tyre reaches Egypt, men will be in anguish at the report.</p> <p>6 - Move on to Tarshish lamenting, you inhabitants of the isles.</p> <p>7 - Is this your festive <i>city</i> of ancient origin, whose feet led her to settle far-off <i>lands</i>?</p> <p>8 - Who devised this stratagem against Tyre, the imperial <i>city</i>, whose traders were princes, whose merchants the world's celebrities?</p> <p>9 - Jehovah of Hosts devised it, to make all glorying in excellence a profanity, and the world's celebrities an utter execration.</p> <p>10 - Overflow your land like the Nile, O Daughter of Tarshish: the harbor is no more.</p> <p>11 - Jehovah will stretch out his <b>hand</b> over the <b>Sea</b> and distress kingdoms; he will give orders concerning the merchant <i>city</i> that her ports of haven be destroyed.</p> <p>12 - He will say, You will frolic no more, O ravished virgin, Daughter of Sidon. Get up and cross over to Kittim, though even there you will find no rest.</p>	<p>(23:2–3) Tyre's and Sidon's overnight destruction leaves people worldwide astonished and appalled. When Egypt's grain, which enriched world traders, suddenly becomes unavailable, those who depend on it suffer its loss: "Up, and listen to my voice, O complacent women; you careless daughters, hear my words! In little more than a year you shall be in anguish, O carefree ones, for when the harvest is over, the produce shall fail to arrive" (<a href="#">Isaiah 32:9-10</a>). Jehovah's elect, on the other hand, prepare for that day: "Tell the righteous it shall be well with them; they shall eat the fruits of their own labors" (<a href="#">Isaiah 3:10</a>).</p> <p>(23:4–7) As the mercantile arm of Isaiah's Greater Babylon, Tyre is identified with the sea itself. Elsewhere portrayed as a power of chaos personified by the king of Assyria/Babylon, the <i>Sea</i> also characterizes the wicked in general (<a href="#">Isaiah 5:30</a>; <a href="#">11:15</a>; <a href="#">17:12</a>; <a href="#">51:10, 15</a>; <a href="#">57:20</a>). Tyre's ports of call in far-off lands (v 11), which once welcomed ocean freighters, perish together with she who gave them birth. The great seaports of the world—Tyre's "children"—where sailors enjoyed leisure and amusements, are now unrecognizable and unapproachable. News of their decease causes worldwide lamentation.</p> <p>(23:8–9) While the world may question the wisdom of destroying an entire shipping industry, Israel's God has another object in mind—to put down pride and commence a new civilization based on justice. Those who gained immense wealth by trading on the high seas, who lived like kings among the nations of the world, Jehovah humiliates for their godless conceit. Those who considered themselves above others, who took pride in their prestige and preeminence, he renders profane: "The haughty eyes of men shall be lowered and man's pride abased; Jehovah alone shall be exalted in that day" (<a href="#">Isaiah 2:11</a>).</p> <p>(23:10–12) Once seaport facilities are destroyed, people must rely on the land. But there, too, they "find no rest" (<a href="#">Isaiah 5:30</a>; <a href="#">8:22</a>; <a href="#">57:20-21</a>). Jehovah's stretching his <i>hand</i> over the Sea betokens the king of Assyria/Babylon's destruction of Tyre, or that aspect of Greater Babylon which Tyre represents. Secondly, drawing on the type of Moses' stretching his hand over the Sea (<a href="#">Exodus 14:15-31</a>), it alludes to the power of Jehovah's servant to ultimately put down the archtyrant—the <i>Sea</i> (<a href="#">Isaiah 11:15</a>). Common harlot imagery identifies Tyre with Babylon, who rules as "Mistress of Kingdoms" (<a href="#">Isaiah 47:1-15</a>).</p>
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13 - So too with the land of the Chaldeans, the people who founded Tyre for shipping. Was it not the Assyrians who set up observatories, exposed its fortifications, and caused her downfall?

14 - Sound your sirens, O merchant ships; your haven is desolate!

15 - In that day Tyre shall be forgotten seventy years, the lifetime of a king. And at the end of seventy years, Tyre shall be as the harlot in the song:

16 - Take a lyre and go about the town, O forgotten harlot. Play skillfully; sing song after song, that you may be remembered.

17 - For after seventy years, Jehovah will revisit Tyre. And she will return to her trade and hire herself out to all the kingdoms of the world on the face of the earth.

18 - Her merchandise and hire shall be consecrated to Jehovah; it shall not be hoarded or stored up. Her commerce shall provide for those who dwell in the presence of Jehovah, that they may eat their fill and be elegantly clothed.

#### **Isaiah Institute Translation – Isaiah 24**

*Wickedness by the earth's inhabitants leads to a cataclysmic destruction and collapse into chaos.*

1 - Lo! Jehovah will lay waste the earth and empty it; he will disfigure its surface and scatter its inhabitants.

2 - And it shall be with priest as with people, with master as with servant, with mistress as with maid, with seller as with buyer, with borrower as with lender, with debtor as with creditor—

3 - when the earth is sacked, it shall be utterly ravaged. Jehovah has given word concerning it.

(23:13–14) It was the residents of Babylon—“the land of the Chaldeans”—who established the world’s seaports that Tyre symbolizes. As Jehovah’s Day of Judgment approaches, the Assyrians install surveillance devices to spy out Tyre’s strengths and weaknesses. When Assyria launches its destructive assault, Tyre—like all of Greater Babylon—experiences “downfall” or “ruin” (*mappela*) ([Isaiah 47:11](#)). With no place to dock, Tyre’s merchantmen flounder at sea, their calls for help going unheeded: “Jehovah of Hosts has a day in store . . . against [all vessels at sea,] both merchant ships and pleasure craft” ([Isaiah 2:12, 16](#)).

(23:15–18) Only after many years have elapsed during the millennial age does world trade make a comeback. This time, however, disbursements of products are based not on greed but on merit, such as providing for servants of Jehovah who dwell in his presence: “You shall be called the priests of Jehovah and referred to as the ministers of our God. You shall feed on the wealth of the nations and be gratified with their choicest provision” ([Isaiah 61:6](#)). Using the imagery of a former harlot whom people make the subject of derisive folksongs, Isaiah predicts Tyre’s return but also recalls her to mind as a warning.

(24:1–3) Chapters 24-27 comprise what scholars call the Isaiah Apocalypse—a prophecy dealing with the end of the world. In all respects, however, these chapters, together with their parallel counterpart, form a continuum of Isaiah’s development of prophetic concepts in Part V of Isaiah’s Seven-Part Structure ([Isaiah 24-27](#); [48-54](#)). Five Songs of Salvation ([Isaiah 24:13-16](#); [25:1-5, 9](#); [26:1-6](#); [27:2-6](#)) interject predictions of doom for the world. Nuancing Isaiah’s vision of Greater Babylon, particularly its cosmic destruction ([Isaiah 13:9-10](#)), chapter 24 portrays a tragic desolation of the earth and its inhabitants.

<p>4 - The earth shall pine away, the world miserably perish; the elite of the earth shall be made wretched.</p> <p>5 - The earth lies polluted under its inhabitants: they have transgressed the laws, changed the ordinances, set at nought the ancient <b>covenant</b>.</p> <p>6 - The curse devours the earth, for those who dwell on it have incurred guilt; because of it the population of the earth shall be diminished and little of mankind remain.</p> <p>7 - The new wine withers on languishing vines, making all the lighthearted lament.</p> <p>8 - The rhythm of drums ceases, the revelers' din stops; the pulsating of lyres comes to an end.</p> <p>9 - Men no longer drink wine amid song; liquor has turned bitter to drinkers.</p> <p>10 - The towns of disorder are broken up; all houses are shuttered, that none may enter.</p> <p>11 - Outside is <i>heard</i> the clamor for wine, though all joy has become gloom: the earth's vitality is gone.</p> <p>12 - Havoc remains in the city; the gates lie battered to ruin.</p> <p>13 - Then shall it happen in the earth among the nations as when an olive tree is beaten, or as grapes are gleaned when the vintage is ended.</p> <p>14 - Then will these lift up their <b>voice</b> and shout for joy, and <i>those</i> from across the sea exult at Jehovah's ingenuity.</p> <p>15 - Because of it they will give glory to Jehovah in the regions of sunrise, and in the isles of the sea to the name of Jehovah, the God of Israel.</p>	<p>(24:4–6) The destruction of the “earth” and the “world” parallels that of Greater Babylon, which also consists of the “earth” and the “world” (<a href="#">Isaiah 13:5, 9, 11, 13</a>; <a href="#">14:16-17, 21</a>, <a href="#">Isaiah 13:5, 9, 11, 13</a>; <a href="#">14:16-17, 21, 26</a>; <a href="#">16:4</a>; <a href="#">23:9</a>; <a href="#">16:4</a>; <a href="#">23:9</a>). The decimation of “mankind” continues that theme (<a href="#">Isaiah 13:12</a>; <a href="#">33:8</a>). Causing these curses is the wickedness of Jehovah's people, who have altered his “ordinances” or “ritual” (<i>hoq</i>) and perverted his “laws” or “doctrine” (<i>torot</i>), thereby violating Jehovah's covenant and rendering it void. Jehovah's servant, who personifies Jehovah's <i>covenant</i> (<a href="#">Isaiah 42:6</a>; <a href="#">49:8</a>), they likewise set at nought (<a href="#">Isaiah 49:7</a>; <a href="#">50:5-11</a>; <a href="#">52:14</a>).</p> <p>(24:7–9) Whether through lawlessness by citizens or invasion by enemies, the land's desolation dries up supplies of beverages, putting an end to revelry. Entertainments cease and the indolent lifestyle of pleasure lovers becomes a thing of the past. The curse the prophet had pronounced as a warning to Jehovah's people turns into reality: “Woe to those who go after liquor as soon as they arise in the morning, who linger at night parties, inflamed by wine! There are harps and lyres, drums, flutes, and wine at their banquets, but they regard not what Jehovah does, nor perceive his hands at work” (<a href="#">Isaiah 5:11-12</a>).</p> <p>(24:10–12) The “city” and “town/s”—in this case a representation of Jehovah's wicked people and the nations—suffer destruction in Jehovah's Day of Judgment prior to and on the heels of Assyria's aggression (<a href="#">Isaiah 14:31</a>; <a href="#">19:2</a>; <a href="#">22:2</a>; <a href="#">23:7-9</a>; <a href="#">25:2</a>; <a href="#">26:5-6</a>; <a href="#">32:13-14</a>; <a href="#">37:26-27</a>; <a href="#">64:10-11</a>). Addicts can no longer satisfy their cravings. Excesses turn into privation and joy into gloom even as Jehovah's righteous people experience the opposite (vv 14-16). At the very time the wicked “city” perishes, the righteous “city” regenerates (<a href="#">Isaiah 1:26</a>; <a href="#">19:18</a>; <a href="#">26:1-3</a>; <a href="#">33:20-21</a>; <a href="#">45:13</a>; <a href="#">52:1-3</a>; <a href="#">60:13-15</a>; <a href="#">62:12</a>; <a href="#">65:18</a>).</p> <p>(24:13–15) While the “vintage” or “harvest” (<i>basir</i>) of the earth denotes the destruction of the wicked in Jehovah's Day of Judgment, those who are “gleaned” out of it comprise a righteous remnant of Jehovah's people: “In that day Jehovah will thresh out [his harvest] from the torrent of the River to the streams of Egypt. But you shall be gleaned one by one, O children of Israel. In that day a loud trumpet shall sound, and they who were lost in the land of Assyria and they who were outcasts in the land of Egypt shall</p>
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<p>16 - From a sector of the earth we hear singing: Glorious are the righteous! Whereas I thought, I am wasting away; I am weakening; woe is me; the traitors have been treacherous, the turncoats have deceitfully betrayed!</p> <p>17 - Terrors and pitfalls and traps await you, O inhabitants of the earth:</p> <p>18 - those who flee at the sound of terror shall fall into a pit, and those who get up from the pit shall be caught in a trap. For when the windows on high are opened, the earth shall shake to its foundations.</p> <p>19 - The earth shall be crushed and rent; the earth shall break up and cave in; the earth shall convulse and lurch.</p> <p>20 - The earth shall reel to and fro like a drunkard, sway back and forth like a shanty; its transgressions weigh it down, and when it collapses it shall rise no more.</p>	<p>come and bow down to Jehovah in the holy mountain at Jerusalem" (<a href="#">Isaiah 27:12-13</a>; cf. 63:2-4). Songs of Salvation erupt from Jehovah's elect people in two chief places where Jehovah delivers them: (1) where "these" take refuge—that is, in the land of Israel; and (2) where "[those] from across the sea . . . in the regions of sunrise . . . in the isles of the sea" await Israel's God. Those in the land of Israel lift up their voice and rejoice in Jehovah's salvation, while those abroad exult at Jehovah's ingenuity in orchestrating events in such a way as to deliver them (<a href="#">Isaiah 12:1-6</a>; <a href="#">42:1-12</a>). Secondly, those who "lift up" or "sustain" (<i>yis'u</i>) their <i>voice</i> uphold or sustain Jehovah's servant (<a href="#">Isaiah 50:10</a>; <a href="#">52:8</a>).</p> <p>(24:16) The remnants of Jehovah's people who survive Jehovah's Day of Judgment rejoice as they learn of each other's deliverance. Joy and singing characterize the dawning of the earth's millennial age of peace. Although the righteous are mistreated and betrayed even by former friends—wondering whether they can endure their afflictions much longer—those who remain faithful to the end inherit glory (<a href="#">Isaiah 4:2-3</a>; <a href="#">46:13</a>; <a href="#">52:1</a>; <a href="#">60:1-3</a>; <a href="#">62:1-3</a>). The words "Glorious are the righteous" (<i>sebi lassaddiq</i>) additionally mean "Glorious is the righteous one," a reference to Jehovah's servant (<a href="#">Isaiah 41:2, 26</a>; <a href="#">53:11</a>).</p> <p>(24:17–18) Worldwide calamity ensues after "the windows on high are opened," signifying a Sodom-and-Gomorra type of destruction. Cosmic cataclysm—when "the earth shall shake to its foundation"—signals the start of an onslaught of covenant curses that befall the wicked and from which there appears no escape (<a href="#">Isaiah 13:13-15</a>). Isaiah uses assonance and alliteration to depict the "terrors" (<i>pahad</i>), "pitfalls" (<i>pahat</i>), and "traps" (<i>pah</i>) that spread pervasively throughout the earth, reflecting a point of no return for its inhabitants until the entire cycle of deliverance and destruction has fulfilled its purpose.</p> <p>(24:19–20) Deep convulsions of Mother Earth—earthquakes, mega-volcanoes, and collisions with cosmic debris (<a href="#">Isaiah 5:25</a>; <a href="#">29:6</a>; <a href="#">32:19</a>; <a href="#">34:4, 9</a>)—characterize Jehovah's Day of Judgment. Jarred out of its current secure orbit (<a href="#">Isaiah 13:13</a>), the earth reels and sways "like a drunkard," reflecting the intoxicated spiritual state of its inhabitants. The people's "transgressions" or "crimes" (<i>pis'ah</i>) cause them to self-destruct. The earth with its inhabitants "collapses" or "falls" (<i>napla</i>) even as Greater Babylon "falls"</p>
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<p>21 - In that day will Jehovah deal on high with the hosts on high and on earth with the rulers of the earth.</p> <p>22 - They shall be herded together like prisoners to a dungeon and shut in confinement many days, as punishment.</p> <p>23 - The moon will blush and the sun be put to shame, when Jehovah of Hosts manifests his reign in Mount Zion and in Jerusalem, and <i>his</i> glory in the presence of his elders.</p>	<p>(<i>napla</i>) (<a href="#">Isaiah 21:9</a>), awaiting Jehovah's new creation out of utter chaos (<a href="#">Isaiah 51:16</a>; <a href="#">65:17</a>).</p> <p>(24:21–22) As with the king of Assyria/Babylon—who rises high in the heavens, then falls to the depths of the Pit (<a href="#">Isaiah 14:9-15</a>)—Jehovah puts down the “rulers of the earth” and certain “hosts on high.” Rulers who misrule (<a href="#">Isaiah 3:12-15</a>; <a href="#">9:14-16</a>) and alien angels who abet evil in the world (<a href="#">Isaiah 34:4</a>), who had the chance to enjoy the earth's paradisiacal glory, instead spend that time confined in a “dungeon” or “pit” (<i>bor</i>). After wicked leaders are supplanted by the King of Zion and by his servants whom he appoints as rulers, the earth at last enjoys an enduring peace (<a href="#">Isaiah 32:1</a>; <a href="#">60:17-21</a>; <a href="#">65:13-25</a>).</p> <p>(24:23) As anciently Jehovah manifested himself to Moses and the seventy elders on Mount Sinai (<a href="#">Exodus 24:9-11</a>), and as Moses witnessed his glory (<a href="#">Exodus 24:15-18</a>), so when he comes to reign on the earth Jehovah manifests himself to his end-time elders in the two spiritual and political centers of Mount Zion and Jerusalem. During the earth's millennial age of peace, Jehovah sends emissaries to those who survive his Day of Judgment so that they may likewise receive the chance to see his glory: “I will come to gather all nations and tongues, that they may approach and behold my glory” (<a href="#">Isaiah 66:18</a>).</p>
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