

# ISAIAH

## ISAIAH 24:7-23, JUDGMENT ON THE EARTH, PART 2

In the first six verses of this chapter, a worldwide judgment on earth and the people who live on earth was predicted by the prophet. The description of this judgment clearly reveals a time period that is still in the future. Death and destruction to the extent Isaiah revealed have never been imposed on the world to this point in history—but it will be during the seventieth week of Daniel (Dan. 9:24-27). When this judgment begins to happen, there will be only unbelievers on earth with the exception that some people who were professing Christians but unsaved and who have some knowledge of Eschatology may come to faith after the Rapture in the interval before the covenant is signed with Israel by antichrist marking the beginning of the seventieth week. Many people will come to faith during the tribulation, but when compared to the total population of the earth, it will still be a relatively small number.

The rest of the chapter describes, in more specificity, the conditions that will prevail during that time of judgment and the reactions of the people who are being subjected to it. In the midst of the chapter, the saved of the world rejoice. At the end of the chapter, the marker “in that day” verifies the end times nature. The last verse proclaims the reign of the Lord on Mount Zion in Jerusalem.

Isaiah 24:7-9 <sup>7</sup>The new wine [תִּירוֹשׁ] mourns, The vine decays, All the merry-hearted sigh [אָנְחָה]. <sup>8</sup>The gaiety [מְשׁוֹשֵׁי] of tambourines ceases [שָׁבַתָה], The noise of revelers [עֲלִיזִים] stops [הִדְלִי], The gaiety of the harp ceases. <sup>9</sup>They do not drink wine with song; Strong drink is bitter [מְרַר] to those who drink it.

In verse 6, the prophet revealed the burning heat that the earth and its inhabitants are going to be subjected to during this time. The decaying of the vines and the subsequent scarcity of new wine may be a reference to burning which renders the vines unable to produce. It may also be a reference to Revelation 6:5-6 which revealed the lack of wheat and barley, i.e., food, probably due to drought and possible insect and plant diseases. However, in this context, the immediate reference is to excessive heat from the sun which will be the fourth bowl judgment. The drought begins early in the Tribulation and possibly continues on, and the burning heat from the sun occurs at the end of the Tribulation. The context here suggests the issue is the heat, but drought could be contributing factor as well. This verse is referring to the same situation that Joel 1 is revealing when there is no agricultural productivity by the time of the Day of the Lord.

People have always enjoyed drinking alcoholic beverages for a variety of reasons. When the wine disappears, they will no longer be able to enjoy it. One would think that with all the problems facing the earth at that time, wine would not be a priority, but people use it to calm themselves and to forget their problems which makes wine something they would miss when it becomes unavailable. This is in part a picture informing us that life was not going to be as it once was during the Tribulation, yet the earth dwellers, i.e., Christ rejecting unbelievers, particularly the powerful and wealthy who benefit most from the antichrist world system, want to continue to live like nothing is happening around them.

One of the curses promised the Israelites for rebellion was a lack of new wine (Dt. 28:51). Due to the fact that the same growing conditions will exist throughout the world at that time, this judgment affects Gentiles as well the Jews, and it affects the entire world's food supply.

The concept of "new wine" is somewhat unclear. New wine, תִּירוֹשׁ, means sweet wine or must referring to recently pressed grape juice which is ready for fermentation or has just begun to ferment. Many theologians restrict the use of the word to grape juice, but in Hosea 4:11, both words (תִּירוֹשׁ and יַיִן) are used in terms of taking away a person's understanding which implies intoxication. Unfermented grape juice alone does not do that. New wine is obviously very important, because without it, wine, יַיִן, is impossible to ferment. Grape vines do not produce wine; they produce grapes from which grape juice is pressed which is then fermented into wine. It is also possible that in this context, "new wine" may be a figure of speech, a metonymy, referring to the grapes themselves. If the vine is decaying, the grapes cannot be thriving. Either way, the end result is a lack of grape juice without which wine is impossible to produce. It may also be a metonymy referring to all the plants and crops because every crop will be similarly, adversely affected in the judgment resulting in famine (the third seal, Rev. 6:6).

Once this takes place, the merry-hearted, literally those with a rejoicing heart, will sigh [אָגַדָּה] meaning to groan or to sigh referring to vocally indicating pain, discomfort, or displeasure and which is almost always inarticulate. "Groan" probably expresses the meaning better in this context [NET, HCSB]. There are serious things happening to the world during this judgment that are going to cause physical and psychological damage to people, particularly those who have given themselves over to antichrist and his world system. It will be a real shock to them when they realize they are losing it all.

Whatever celebratory activities will be going on during the antichrist's reign, and it seems to be a lot—for a time, but it will stop when the world and the earth dwellers realize they are being destroyed by this judgment which they know is coming from God (Rev. 6:15-17) because they intrinsically know God (Rom. 1:18-32), yet they suppress the truth in unrighteousness. Their rebellion against God is facing judgment, and they are going to be shocked and frightened by it all.

The earth dwellers are going to swing from joy and happiness under the antichrist's world system and its policies to despair and even death causing a cessation of joy and happiness for those who reject Christ during this time. Their prideful, haughty attitudes are going to be judged. In this verse, there is a compare and contrast set up that highlights the joy the world will be feeling before this judgment gets fully underway contrasted with the despair the world will feel at the end of it.

Gaiety, מְשׂוֹשׂ, means joy, gladness referring to the emotion of experiencing great happiness and pleasure.

Revelry, עֵלִיז, means to be exultant, joyful and proud especially because of triumph or success. It can also carry the meaning of being wild, haughty, wanton, and insolent.

Ceases and stops are synonyms indicating that revelry will come to an end in the face of these massive judgments on earth.

Cease, *נָשְׁבַת*, means to cease, to stop, to come to an end, and it may even refer to dying and perishing. It has the sense of having an end, in a temporal, spatial, or quantitative sense, either spatial or metaphysical. This is in the perfect verb form which means a completed action.

Stop, *נָחַל*, means to cease, desist, abandon, give up referring to stopping or discontinuing something by putting an end to a state or an activity. This is also in the perfect verb form which means a completed action.

Together, these words are revealing to us that whatever joy the earth dwellers have expressed and experienced during the time leading up to this judgment, is going to come to a complete end. There will be nothing left to rejoice over. Death and destruction are going to be the order of the day by this time in history. The reality is that the joy experienced by those who have their faith placed in the things of the world is a false kind of joy that is temporary and unfulfilling; true joy and peace are found only in the things of God.

Verse 9 continues the same truth. Wine and strong drink are connected with revelry, but by the time in history when this judgment occurs, whatever joy used to be found in alcohol will no longer be present. Drink becomes bitter.

Bitter, *מָר*, refers to an unpleasant taste, but in this context, it refers to suffering anguish. Being bitter refers to having a feeling or attitude of great suffering and anguish as an extension of the recoiling one does at the tasting bitter of food or drink; in some contexts, there is an implication of despising or even hating one's circumstances or opponent.

Drinking will be to no avail and it will not blot out the anguish felt over the events taking place all around.

The next verse is a reference to a "city of chaos." Some theologians believe this is a reference to the cities of the world due to all the contextual references that refer to the entire earth in this chapter. Others believe the reference is to Jerusalem. "The earth" is the preferable meaning in terms of context. The one factor against understanding this to be worldwide in scope is the use of singular nouns and verbs in this verse. That does not preclude the use of these words as a metonymy wherein the part is used of the whole.

Isaiah 24:10 <sup>10</sup>The city of chaos [תְּהוֹ] is broken down; Every house is shut up so that none may enter.

This is a picture of the results of the judgment destroying cities just as the rural areas saw the agricultural productivity devastated. Motyer referred to this city as "the world city" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 165].

Chaos, *תְּהוֹ*, means formlessness (cf. Gen. 1:2), confusion, emptiness, wasteland, wilderness, desert, or nothing, referring to something that is worthless or unsubstantial.

“The term *tōhû* is common in the vocabulary of creation. Its function is to indicate chaos in contrast to the order of creation.... The reversal of this creation is announced in the opening of the ‘little apocalypse’ (Isa 24-27), in which the ‘city of chaos’ is described as shattered (24:10).... It is only natural that the material originally used to describe the judgment of Israel should be transferred, with little alteration, to that of universal judgment” [Willem A. VanGemeren, gen. ed., s.v. “בְּהוֹי,” *New International Dictionary of Old Testament Theology & Exegesis*, 1:606-609].

It is possible that this is another example of a short-term prophecy concerning Jerusalem that is itself a type of the end times destruction yet to come; however, the worldwide context of the entire chapter at the least minimizes that position. It seems to be a total reference to the end times. “Thus Isaiah started with the Babylon he knew (13:1 ff.), foresaw the ongoing spirit of Babylon ever-present (21:1 ff.) and finally came to the ultimate Babel, Shinar resurrected, where at length humankind's self-sufficiency would bring their whole world down about their ears” [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 166].

“To what, however, does the prophet reference by his phrase, *city of desolation*? Many have applied the terms to Jerusalem, others to Babylon, and others have taken them in a general sense. One point at least should be noted. The judgment hitherto described has affected the entire world and not merely the land of Judah. Nevertheless, the terminology employed has to a large extent been that revealed in the Sinaitic legislation. Hence, we simply conclude that the universal sin and judgment are also to be understood in such terms. It would follow, therefore, that the city of destruction [chaos] must in some sense be representative of the universality of sin and judgment.... What seems to be clear is that this city is the city of the world, and represents the world that has sinned and has felt God's judgment” [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 2, 2:163-164].

The prophet Jeremiah, the prophet alive and ministering in Judah when Babylon destroyed the nation and Jerusalem, had a vision early on in his ministry of that destruction, but also of a long-term destruction far into the future. This is a very similar prophecy to those revealed in Isaiah, particularly the Scripture before us today. The Babylonian destruction of Judah is a type of the destruction that will be wrought on not only Israel, but on the earth during the Tribulation judgment.

Jeremiah 4:23–28 <sup>23</sup>I looked on the earth, and behold, *it was formless and void*; And to the heavens, and they had no light. <sup>24</sup>I looked on the mountains, and behold, they were quaking, And all the hills moved to and fro. <sup>25</sup>I looked, and behold, there was no man, And all the birds of the heavens had fled. <sup>26</sup>I looked, and behold, the fruitful land was a wilderness, And all its cities were pulled down Before the LORD, before His fierce anger. <sup>27</sup>For thus says the LORD, “The whole land shall be a desolation, Yet I will not execute a complete destruction. <sup>28</sup>“For this the earth shall mourn And the heavens above be dark, Because I have spoken, I have purposed, And I will not change My mind, nor will I turn from it.”

Isaiah 24:11–13 <sup>11</sup>There is an outcry in the streets concerning the wine; All joy turns to gloom. The gaiety of the earth is banished. <sup>12</sup>Desolation is left in the city And the gate is

battered to ruins. <sup>13</sup>For thus it will be in the midst of the earth among the peoples, As the shaking of an olive tree, As the gleanings when the grape harvest is over.

The devastation wrought upon the world is figuratively highlighted by the fact that the city is left desolate and its gate destroyed. This represents a decimated, defenseless, defeated state of affairs. This is a picture of the state of the world by that point in the judgment. It is also a picture of the power of God and of man's inability to thwart Him and to successfully rebel against Him.

The psychological devastation wrought by this judgment on the earth dwellers is reinforced in these verses. God is showing those who have had a lifetime of rejecting Him that there is more to living a good life than the pleasures the world system can provide; life without the Creator God is, when all is said and done, worthless. People still have the opportunity to repent, change their minds, and turn to God, but the majority of them will refuse to do so. Gleanings is a reference to a believing remnant which is, although small in number, ever-present among the Israelites. The same gleanings concept is true of Gentiles as well, although they are never referred to as the remnant. Out of the fires of judgment, some will believe and be saved.

At some point, those who have prospered under the antichrist's reign even in the midst of judgment, are going to realize that it is over. God has destroyed everything in which they trusted, yet, they will not repent.

Revelation 18:9–10 <sup>9</sup>“And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, <sup>10</sup>standing at a distance because of the fear of her torment, saying, ‘Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.’

The next verses reflect the fact of a saved few out of this massive, worldwide judgment who praise God for their deliverance.

Isaiah 24:14–16a <sup>14</sup>They raise their voices, they shout for joy; They cry out from the west concerning the majesty of the LORD. <sup>15</sup>Therefore glorify the LORD in the east [אֲרָיִם], The name of the LORD, the God of Israel, In the coastlands of the sea. <sup>16</sup>From the ends of the earth we hear songs, “Glory to the Righteous One,” ...

Who are these people who suddenly praise God in the midst of all this destruction? These are the ones who have been saved. All over the world, from the east to the west and encompassing all the islands in the sea, voices are raised praising the Righteous One, the Creator God who has saved them out of this judgment—which is His judgment on the world. This is a reference to justification salvation. Physical salvation is a lesser included in this situation. Certainly, these people have been spiritually and physically saved to this point in the judgment, but they could still physically perish in one of two ways. They could be killed in some of the remaining judgments, or they could be martyred. Either way, they are saved in the most important eternal life sense. The third possibility is they survive to the end of the judgment and then enter the Kingdom as justified, born-again believers. Some theologians believe that this group consists of those who do actually survive to the end, but how would those rejoicing know that before the end comes?

This is an amazing cacophony of praise by people who had not only spent a lifetime rejecting the God they are praising, but they have been subjected to His judgment on the world the severity of which the world has never known! This is a worldwide phenomenon; it is not restricted to Israel alone. At the end, He is acknowledged as the Righteous One, the one whose justice must be upheld. How these saved people heard the gospel of the Kingdom (Mt. 24:14) is not revealed, but we know the two witnesses in Jerusalem had a ministry in Jerusalem that was not without effect, and we know the 144,000 Jewish evangelists went around the world preaching the gospel message. However they heard it, these people have come to realize why things happened the way they did, and they have placed their faith in the God who is all-powerful and who alone can save mankind from himself.

The shouts of joy on the part of the redeemed are in sharp contrast to the cessation of merriment and singing that characterized the world unconcerned about the things of God.

There is a textual issue concerning whether or not the title "Righteous One" actually pertains to God or pertains to the righteous people who have endured the devastation of the Tribulation to this point, survived it, and placed their faith in Christ. English versions are split on this issue. Many of them view it as a reference to the saved people (KJV, NKJV, ASV, LEB, YLT). The literal reading is "the righteous," but it is legitimate to add the quantifier "one" to it. The argument is that God is nowhere else called "the Righteous One;" therefore, it must mean the righteous people of God. However, God can be called by a particular name in the Bible only one time making it a legitimate name. My view is that given the context, it is more consistent, within the context, to apply the title to God.

East, אֶרֶם, literally means lands of light, i.e., the land of the sun-rising denoting the east. East and west are also directions which never meet or come together which helps to confirm a worldwide application in these verses. This praise comes from around the world.

Suddenly, the prophet's compassion for the lost springs forth and he declares his horror at the fate that awaits them. This is not the first time he's expressed this concern for the lost.

Isaiah 24:16b–17 <sup>16</sup>... But I say, "Woe [רָוַי] to me! Woe to me! Alas [אֲוִי] for me! The treacherous [בְּגַד] deal treacherously, And the treacherous deal very treacherously."  
<sup>17</sup>Terror and pit and snare Confront you, O inhabitant of the earth.

"Woe" is not the best translation here; "ruin" or "leanness" is better, and "alas" is better translated "woe." The sense of the NASB comes through just fine, but it seems to be less than specific concerning the meaning of these words.

Woe, רָוַי, means ruin, formally, leanness or wasting away; it refers to a loss of vigor or health.

Alas, אֲוִי, means woe, sorrow, or lamentation referring to a state of intense hardship and distress.

"I waste away! I waste away! Woe is me!" (TANAKH).  
"Leanness is to me, leanness is to me, woe is to me" (YLT).  
"Ruin to me! Ruin to me! Woe to me!" (LEB).

The point is the prophet has an immense sense of compassion for not only the Israelites, (Is. 22:4), but for the lost of the world, and their fate greatly concerns him.

These words of treachery have appeared before in this construction in connection with Babylon. They represent the depths of evil and sin into which the world has fallen, and they apply to the entire world system. That is true now, but it will be exponentially worse at the end when antichrist is in power.

Treacherous, בָּגַד, means to deal treacherously with, to betray, to commit faithlessness, to commit fraud referring to doing wrong against someone by an act of treachery. In addition to treacherous, the meaning of the root word may mean to betray, to deceive, or to plunder. If it refers to deceit, it means the leaders of the world's people are leading them to destruction by deceiving them. This is what Satan does; the Lord said "he [Satan] is a liar and the father of lies" (John 8:44).

Isaiah 24:17–18a <sup>17</sup>Terror [פֶּהַד] and pit [פֶּהַת] and snare [פֶּהַ] Confront you, O inhabitant [יֹשֵׁב] of the earth. <sup>18</sup>Then it will be that he who flees the report of disaster will fall into the pit, And he who climbs out of the pit will be caught in the snare ...

Inhabitant, יֹשֵׁב, means to sit, to remain, to inhabit, to dwell, to live referring to being in a place for any period of time, usually implying a longer period of time. This is the Old Testament equivalent of the use of the term "earth dwellers" in Revelation which refers to those who are firmly planted in the world system. "Every global use of "earth dwellers" in the Old Testament appears in a judgment context, and nearly all occurrences speak of the future in the Tribulation. Of significance is the fact that both "earth dwellers" and "world dwellers" are used many times in Isaiah 24–27.... God's worldwide judgment will come on all humankind because of specific sins of 'the inhabitants of the earth' (24:5–6; cf. vv. 6, 17)" [Thomas D. Ice, "The meaning of 'Earth Dwellers' in Revelation," *Bibliotheca Sacra* 166, no. 663 (July-September 2009): 352]. The HCSB and the TANAKH both refer to those "who dwell on the earth."

The things the earth dwellers will have to contend with are simply awful to contemplate as we observed in Isaiah's reaction to the judgment God put on the earth.

Terror, פֶּהַד, means dread, fear, terror, trembling [in fear] referring to being in state of fearful expectation or anticipation.

Pit, פֶּהַת, means a pit referring to a sizeable hole in the ground.

Snare, פֶּהַ, means a bird trap, a snare referring to a device in which something can be caught and penned.

These are words that may be used in connection with hunting. Hunters create fear in their prey when engaging in the chase. They use pits and snares to capture prey. Figuratively, God is the hunter who is hunting down the earth dwellers or the inhabitants of the earth and imposing His judgments on them.

There will be no escape for the earth dwellers; no place to hide from the wrath of God even though they cry out to the rocks to hide them, and they seek refuge in the caves (Rev. 6:15-17). If they manage to flee from one of God's judgments, they will fall into a pit, and if they climb out of the pit, they will be ensnared in something else. If they manage to survive the judgments to the end, they will face the sheep and goat judgment (Mt. 25:31-46) from which there will be no escape. No hiding place will keep them from appearing before God and receiving the judgment He deems fit to impose upon them.

Isaiah goes on to compare this judgment with the judgment of the Flood in terms of the damage done to the earth. By extension, the judgments that damage the earth adversely affect the people living on it.

Isaiah 24:18b-20 <sup>18</sup>... For the windows above are opened, and the foundations of the earth shake. <sup>19</sup>The earth is broken asunder, The earth is split through, The earth is shaken violently. <sup>20</sup>The earth reels to and fro like a drunkard And it totters like a shack, For its transgression [פְּשָׁעָהּ] is heavy upon it, And it will fall, never to rise again.

Obviously, the opening of the windows above does not refer to another worldwide flood because God promised never to destroy the earth again by means of a flood (Gen. 9:1). The reference to the windows above and the foundations of the earth which are beneath is a figure of speech referring to the totality of the judgment. The whole world will be affected from top to bottom. As used here, earth, meaning land or earth, is a reference to the entire planet, and it cannot have its meaning restricted to the land of Israel. During the Tribulation, we know there will be hail and fire coming from heaven which burns the earth (Rev. 8:6), a star from heaven will fall and cause the waters to become bitter (Rev. 8:10-11), huge hailstones will rain down on the planet (Rev. 16:21), and there will be scorching heat from the sun (Rev. 16:8-9) among other disasters originating in the windows of heaven. We also know there will be earthquakes around the world (Mt. 24:7), particularly one massive quake at the end (Rev. 16:18) which will generate massive tsunamis and level mountains (Rev. 16:20). By extension, earthquakes of this size must allow volcanoes to erupt through the damaged crust of the planet. This is clearly referring to massive, worldwide destruction of the planet to an extent the world has not seen since the Flood.

The reason for this judgment resulting in such destruction is rebellion. Transgression, פְּשָׁעָהּ, may refer to a crime or a sin, but in this context, it means to rebel, to transgress, or to revolt. The basic idea is a rupture between two parties in a relationship. It is referring to rebellion which is a refusal to accept some authority or code or convention. In this case, it is mankind's refusal to accept God's authority over His creation, including mankind, and rebelling against Him, His authority, and His commands. This rebellion fractured the relationship between God and mankind which began in the Garden of Eden.



Personal sins are a symptom and a part of the rebellion, but they are not the totality of it; rectifying the sin nature is the larger issue. Rebellion and personal sins are a lesser included of the larger sin nature problem. We commit personal sins because we are first a sinner; we do not become a sinner because we commit personal sins. We are already a sinner first. Transgression is set alongside personal sins and iniquities which flow from the rebellion (Is. 58:1, 59:12). Because the sin nature is not eradicated at the end of this judgment, the completion of God's program for history will not happen until the end of the Messianic Kingdom when mankind's final rebellion is defeated by the Lord (Rev. 20:7-10). The reason for that final rebellion is deception which is how the first rebellion started. In the Garden of Eden, mankind rebelled against God and His Word, at the instigation and encouragement of Satan, the deceiver, and mankind will rebel at the end of the Messianic Kingdom due to the instigation and encouragement of Satan the deceiver.

This rebellion has been ongoing since the Fall. By the time of this judgment, mankind's rebellion has reached its apex, and God has determined that it is time for the rebellion to be judged and ended. This Scripture is one of many describing what this judgment will look like. This judgment also serves to identify the Jewish remnant, reconcile them with their God, and allow them to enjoy their inheritance in the Messianic Kingdom. Not to be left out, Gentiles who come to faith during this time will also be granted Kingdom entrance. This is the end game of history as the world has known it, in fulfillment of what was originally promised in Genesis 3:15. The solution was found on the cross where Christ Jesus was "pierced through for our transgressions, [and] He was crushed for our iniquities" (Is. 53:5). Things will drastically change once this age ends and the Kingdom begins, but none of this will happen without a massive amount of death and destruction during the final seven years of history which culminates in the end of this age.

"As far as God is concerned, there are two ways the rebellion may be ended; it may end with punishment or a renewal of the relationship. God's first step is to indict his people and expose their sin as rebellion.... Through his servants, God warns his people of their danger, and takes pains to designate their transgression as the cause for their punishment.... God wants to pursue a different course of action; he wants to save his people.... Historically, Israel as a nation and as individuals knew God's acts of judgment and his acts of salvation. Man's rebellion was the cause of the judgments, but God's compassion was the grounds for their salvation" [Harris, Archer, Jr., Waltke, s.v. "פָּשַׁע," *Theological Wordbook of the Old Testament*, 741-742].

In terms of Isaiah, the original intent of the Scriptures is to inform Israel about their future, but because this has become a worldwide issue in terms of rebellion against God, and because Gentiles have been part of God's plan for history from the beginning (Gen. 12:3), this is applicable to all. Man's rebellion began before God created Israel to be a nation. The judgment is designed to bring people to God, Jews and Gentiles, and only when God is rejected for the duration of one's life is an individual ultimately consigned to eternal death. Individual Israelites will be saved and the nation of Israel will be saved as well as numerous individual Gentiles. There is hope for all people in these prophecies.

The next three verses concern the coming King and the justice He will impose on the rebels, those on earth and those originating in the heavens. Specific mention is made of the kings of the earth, perhaps due to their role in leading people astray, but we know

every rebel, from the greatest to the least in terms of temporal power, will face God's justice in the end.

Isaiah 24:21–23 <sup>21</sup>So it will happen in that day, That the LORD will punish the host of heaven on high, And the kings of the earth on earth. <sup>22</sup>They will be gathered together *Like* prisoners in the dungeon, And will be confined in prison; And after many days they *will* be punished. <sup>23</sup>Then the moon will be abashed and the sun ashamed, For the LORD of hosts will reign on Mount Zion and in Jerusalem, And *His* glory will be before His elders.

“In that day” is used once again as an eschatological marker indicating an end times event. In the four chapters comprising Isaiah's “Little Apocalypse,” (chaps. 24-27), “in that day” is used seven times. This section of Isaiah is totally eschatological.

This is a reckoning the unsaved will face; the fate of believers is not to be prisoners in dungeons awaiting punishment. That is a situation strictly reserved for the unsaved, men and angels. This is happening during and at the end of the Tribulation. Fallen angels will be shut up in prison, and fallen men will be shut up in prison. Both of them will be there awaiting the punishment that will be dished out when the Kingdom ends and the eternal state is set to begin. This is not restricted to those who died during the Tribulation; it pertains to the unsaved of all time. The second resurrection is a resurrection of all the unsaved throughout history, who will be judged and sentenced.

Revelation 20:11–15 <sup>11</sup>Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. <sup>12</sup>And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the* book of life; and the dead were judged from the things which were written in the books, according to their deeds. <sup>13</sup>And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. <sup>14</sup>Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup>And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The reference to “after many days” is a reference to the duration of the Kingdom. These beings, unsaved men and fallen angels, will be imprisoned during that time, resurrected at the termination of the Messianic Kingdom, and consigned to their fate. Satan will be bound and imprisoned for the duration (Rev. 20:1-3) so that he could not deceive the nations during that time, and his fallen angel minions will also be locked away.

At the end of the judgment, the King will be installed on His throne, the Davidic throne, in Jerusalem to rule over Israel and the nations of the world for 1,000 years. In terms of brightness, the sun and the moon will pale in significance in the face of the glory of the King.