

Ideas of Isaiah 24 that are developed in the New Testament

1. Wickedness will increase to a breaking point (vv 5, 20; Matt 24:10-12).
2. The earth will be destroyed in God's judgment (vv 1-3, 18-20; Matt 24:35; 2 Pet 3:7-10; Rev 6:12-15; 8:6-9:21).
3. The inhabitants of the earth will be judged (vv 6, 18, 22; Acts 17:30-31; Rev 14:14-20).
4. The judgment will be like the flood in Noah's day (vv 1-7; Matt 24:37-44).
5. The elect will be gathered from the four winds (vv 14-16; Matt 24:31).
6. The redeemed will sing (v 16; Rev 4-5).
7. Every knee will bow, in heaven and on earth and under the earth (vv 2, 21; Phil 2:9-11).
8. The angels will be put in prison and punished after many days (v 22; 2 Pet 2:4; Jude 6; Rev 20:1-3).
9. The Lord will rule from Jerusalem with his elders (v 23; Rev 4:4, 9-11; cf. Isa 2:1-5; 9:7).
10. The New Jerusalem will not need the sun or moon for the Lord is its light (v 23; Rev 21:23; 22:5; cf. Isa 60:19-20; Zech 14:6-9).

SOURCES CITED

- J. Alec Motyer, *The Prophecy of Isaiah*, 1993.
John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, NICOT, 1986.
Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.
Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

ISAIAH 24: THE JUDGMENT OF THE EARTH

OUTLINE OF ISAIAH

- I. The Holy One of Israel is sovereign over the judgment of his people (1:1-35:10)
 - A. Judah's sin requires exile, but a remnant will return (1:1-12:6)
 - B. The nations will be judged, and therefore they should not be trusted (13:1-23:18)
 - C. **The Lord will rule over the earth and redeem his people (24:1-27:13)**
 - D. The Lord will replace faithless rulers with a righteous king (28:1-35:10)
- II. Confronted with an Assyrian invasion, Hezekiah must decide whether to trust the Lord (36:1-39:8)
- III. The Holy One of Israel is sovereign over the restoration and salvation of his people (40:1-66:24)

OUTLINE OF CHAPTER 24

- I. The Total Devastation of the Nations under Judgment (24:1-13)
- II. The Joyful Song of the Redeemed Remnant (24:14-16)
- III. The Certainty and Totality of the Judgment (24:17-20)
- IV. The Reign of the Lord in Jerusalem (24:21-23)

NOTES

Introduction

“Chapter 24 functions as a transition between chs. 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 judgment” (Oswalt 1986: 443).

I. The Total Devastation of the Nations under Judgment (24:1-13)

24:1-3 “In language reminiscent of the account of the great flood in Genesis 7, Isaiah shows us the earth laid *waste*, and *people* and *priests*, *master* and *slave*, *creditor* and *debtor*, all alike swept away. Social position, wealth, and even religious titles will mean nothing” (Webb 1996: 106).

24:1 Behold the Lord is *about* to lay waste the earth. “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 worshiping (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 1986: 444).

24:5 “These are the basic standards of right behaviour given to the man and woman at creation—especially their responsibility to care for their environment as stewards accountable to God. The present passage shows us a world so abused by those to whom it was entrusted that it can no longer sustain life: it has been *defiled* by its *people* (5a)” (Webb 1996: 106).

24:6 “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” (Oswalt 1986: 446).

24:7-13 “Thus in place of a happy, abundant, self-sufficient world, the prophet shows us a world where merriment has ceased. 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, chs. 25–27 will speak of 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 1986: 447).

II. The Joyful Song of the Redeemed Remnant (24:14-16)

“When the final crisis comes on the world, this principle holds firm: safety for the Lord’s remnant. Thus we hear the stilling of the song of the world (verses 7–12) and the rising of the song of the remnant (verses 13–16a). In a collapsing world the people whose joy is in the Lord are secure” (Motyer 1993: 196).

“This is the ‘new song’ of Revelation 5:9-10, the song of the redeemed. God will not destroy the righteous with the wicked. He will spare those who have turned to him and waited for his salvation (see 25:9). But Isaiah is too burdened to join that song yet. Verse 16b is the transition back to the judgment material which follows. In verses 17-22 the darkness closes in again” (Webb 1996: 107).

III. The Certainty and Totality of the Judgment (24:17-20)

“The principles that God will destroy mankind and will leave only a few remaining does not bode well for the untrusting people of Judah who are enduring the Assyrian siege of Jerusalem” (Smith 2007: 421).

“This world is not the place where ultimate trust should be reposed. The writer of the book of Revelation makes a similar point using similar imagery in 6:12-15, etc.” (Oswalt 1986: 454).

IV. The Reign of the Lord in Jerusalem (24:21-23)

“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 1986: 455).