

<sup>11</sup> He {God} stretched out His hand over the sea.  
 He made the kingdoms tremble.  
 The LORD has commanded to Canaan, to destroy its strongholds.

<sup>12</sup> And He said,

**The LORD** “You will no more exult, O oppressed virgin,  
 daughter of Sidon.

Arise, cross over to Kittim;  
 even there, you will have no rest.

<sup>13</sup> Behold, the land of the Chaldeans.  
 This is the people that is not.

Assyria destined it for desert-beasts.  
 They erected their siege-towers.  
 They stripped its palaces.  
 They made it a ruin.

<sup>14</sup> Wail, O ships of Tarshish, for your stronghold is destroyed.”

**Isaiah** <sup>15</sup> And it will come to pass, in that day, Tyre will be forgotten  
 for seventy years, the lifetime of one king. At the end of seventy  
 years, it will be with Tyre as the song about the harlot:

**Unnamed individual** <sup>16</sup> “Take a harp,  
 go about the city, O forgotten harlot;  
 play skillfully,  
 multiply songs, so that you will be remembered.”

**Isaiah** <sup>17</sup> And it will come to pass, at the end of seventy years, the  
 LORD will visit Tyre, and it will return to its hire and will play  
 the harlot with all the kingdoms of the world upon the face of  
 the earth. <sup>18</sup> Its merchandise and its hire will be holiness to the  
 LORD; it will not be stored nor hoarded. But its merchandise  
 will be for abundant food and fine clothing for those who dwell  
 before the LORD.

#### THE WORLD CHANGES THE ORDINANCE AND BREAKS THE COVENANT (24:1-12)

**Isaiah** **24** Behold, the LORD is emptying the earth and making it waste,  
 and He twists its surface and scatters its inhabitants.

<sup>2</sup> And it will be the same for the people, as it is with the priest;  
 the slave, as it is with his master;

the maid, as it is with her mistress;  
 the buyer, as it is with the seller;  
 the borrower, as it is with the lender;  
 the debtor, as it is with the creditor.

<sup>3</sup>The earth will be completely emptied  
 and totally plundered, for the LORD has spoken this word.

<sup>4</sup>The earth mourns, withers;  
 the world languishes, withers.  
 The haughtiness of the people of the earth languishes.

<sup>5</sup>The earth is polluted beneath its inhabitants  
 for they have transgressed the laws,  
 they have changed the ordinance<sup>113</sup>,  
 they have broken the everlasting covenant.

<sup>6</sup>Therefore, a curse consumes the earth,  
 and its inhabitants must bear their guilt.  
 Therefore, the inhabitants of the earth are burned,  
 and few men remain.

<sup>7</sup>The new wine mourns,  
 the vine languishes;  
 all who have rejoicing hearts sigh, <sup>8</sup>the exultation of tambourines has ceased;  
 the roar of the jubilant has stopped, the exultation of the harp  
 has ceased.

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

<sup>10</sup>The town of chaos is broken down.  
 Every house is shut, no one can enter.

<sup>11</sup>In the streets, there is an outcry over the wine.  
 All rejoicing has grown dark;  
 the exultation of the earth is banished.

<sup>12</sup>Desolation remains in the city;  
 the gates are crushed to ruins.

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113. "Ordinance" (Hebrew *choq*) comes from the root *chaqaq*, meaning to "carve or engrave."

## A RIGHTEOUS REMNANT SING GLADLY (24:13-16A)

**Isaiah**      <sup>13</sup> For thus it will be in the midst of the earth,  
among the peoples,  
as when an olive tree is beaten,  
as the gleanings after the grape harvest.  
<sup>14</sup> They lift up their voices;  
they sing gladly.  
On account of the majesty of the LORD,  
they cry out from the west.  
<sup>15</sup> Therefore, glorify the LORD in the region of light,  
in the coastlands of the sea—the name of the LORD, the God  
of Israel.  
<sup>16</sup> From the ends of the earth, we hear songs:

**God's  
covenant  
people**      “Glory<sup>114</sup> to the Righteous One!”

## THE EARTH REACTS TO ITS INHABITANTS' INIQUITIES (24:16B-23)

**Isaiah**      <sup>16</sup> But I say, “I waste away,  
I waste away; woe is me!  
For the traitors have betrayed;<sup>115</sup>  
with betrayal the traitors have betrayed.  
<sup>17</sup> O inhabitant of the earth—dread, and the pit,  
and the snare are upon you.  
<sup>18</sup> And it will come to pass,  
he who flees from the noise of the dread will fall into the pit,  
and he who climbs out of the pit will be caught in the snare,  
for the windows of heaven are opened,  
and the foundations of the earth tremble.  
<sup>19</sup> The earth is completely broken,  
the earth is altogether split  
the earth totally shakes.

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114. “Glory” (Hebrew *tzvi*) can also be translated as “beauty,” meaning the Righteous One also has beauty.

115. Isaiah uses a clever wordplay wherein he repeats the root Hebrew term *bagad* (“betray”) five times. His wordplay is largely lost in the English translation, but I have tried to provide a literal translation (although it is somewhat awkward).

<sup>20</sup>The earth<sup>116</sup> will reel to and fro like a drunkard;  
it sways like a hut.

Its iniquity will weigh it down, that it will fall  
and will not rise again.

<sup>21</sup>And on that day the LORD will punish the host of high  
ones above  
and the kings of the earth below.

<sup>22</sup>And they will be gathered together as prisoners in a pit,  
and they will be shut up in prison and after many days they will  
be visited.

<sup>23</sup>The moon will be confounded  
and the sun ashamed.

For the LORD of Hosts will reign on Mount Zion  
and in Jerusalem, in glory, and before His elders.”

#### PRAISE TO GOD; TRIUMPH OVER THE WICKED (25:1-5)

**Isaiah**

**25** O LORD,  
You are my God.

I will exalt You;  
I will praise Your name,

because You have done wonderful things,  
plans of old, in perfect faithfulness.

<sup>2</sup>For You have made a city into a heap,  
a fortified town into a ruin,

a palace of foreigners, a city no more;  
it will never be rebuilt.

<sup>3</sup>Therefore mighty people will honor You;  
a town of ruthless nations will fear You.

<sup>4</sup>For You have been a stronghold to the poor,  
a stronghold to the needy in their distress,

a place of refuge from the storm,  
shade from the heat,

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116. Note that Isaiah portrays the earth as a person, specifically as a female, to indicate the anguish of the earth as she deals with her inhabitants' evil conduct. The Hebrew uses feminine grammatical forms when it refers to the earth; these forms are lost in the translation.