

Isaiah 34 Commentary

PREVIOUS

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Click chart to enlarge

Click chart to enlarge

Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission

[Isaiah Chart](#) from Charles Swindoll

[Another Isaiah Chart](#)

Caveat: Some of the commentaries below have "[jettisoned](#)" a literal approach to the interpretation of Scripture and have "replaced" Israel with the Church, effectively taking God's promises given to the literal nation of Israel and "transferring" them to the Church. Be a Berean Acts 17:11-[note](#)!

ISAIAH

("Jehovah is Salvation")

[See Excellent Timeline for Isaiah - page 39](#)

JEHOVAH'S Judgment & Character (Isaiah 1-39)				JEHOVAH'S Comfort & Redemption (Isaiah 40-66)		
Uzziah Jotham Ahaz 1-12			Hezekiah's Salvation & Blessing 36-39	True God 40-48	Suffering Messiah 49-57	Reigning Lord 58-66
	13-27	28-35				

Prophecies Regarding Judah & Jerusalem Is 1:1-12:6	Prophecies Against the Nations	Warnings & Promises	Historical Section	Redemption Promised: Israel's Deliverance	Redemption Provided: Israel's Deliverer	Redemption Realized: Israel's Glorious Future
Prophetic			Historic	Messianic		
Holiness, Righteousness & Justice of Jehovah				Grace, Compassion & Glory of Jehovah		
God's Government "A throne" Is 6:1				God's Grace "A Lamb" Is 53:7		
Time 740-680BC						

Introduction to Isaiah by Dr John MacArthur: Title, Author, Date, Background, Setting, Historical, Theological Themes, Interpretive Challenges, Outline by Chapter/Verse. Excellent overview same intro as in [MacArthur Study Bible](#).

Interpretive Challenges - Interpretive challenges in a long and significant book such as Isaiah are numerous. The most critical of them focuses on **whether Isaiah's prophecies will receive literal fulfillment or not, and on whether the Lord, in His program, has abandoned national Israel and permanently replaced the nation with the church, so that there is no future for national Israel.** On the latter issue, numerous portions of Isaiah support the position that God has not replaced ethnic Israel with an alleged "new Israel." Isaiah has too much to say about God's faithfulness to Israel, that He would not reject the people whom He has created and chosen (Isaiah 43:1). The nation is on the palms of His hands, and Jerusalem's walls are ever before His eyes (Isaiah 49:16). He is bound by His own Word to fulfill the promises He has made to bring them back to Himself and bless them in that future day (Isaiah 55:10-12). On the former issue, literal fulfillment of many of Isaiah's prophecies has already occurred, as illustrated in Introduction: Historical and Theological Themes. To contend that those yet unfulfilled will see non-literal fulfillment is biblically groundless. This fact disqualifies the case for proposing that the church receives some of the promises made originally to Israel. **The kingdom promised to David belongs to Israel, not the church.** The future exaltation of Jerusalem will be on earth, not in heaven. Christ will reign personally on this earth as we know it, as well as in the new heavens and new earth (Rev. 22:1,3). ([Isaiah - John MacArthur](#))

Related Resources:

- [Rise of Allegorical Interpretation](#)
- [Israel of God](#)
- [Replacement theology / supersessionism](#)
- [Replacement Theology - What we should know - part 1](#) - Gabe Morris (recommended)
- [Replacement Theology - What we should know - part 2](#) - Gabe Morris (recommended)
- [Replacement Theology - The Evils of](#) - Dr David Reagan (recommended)
- [Remnant](#)
- [Kingdom of Heaven or God](#)
- [God's Plan for Jerusalem: Five Prophetic Mountain Peaks](#)

Halley's Bible Handbook ([see context](#)) calls Isaiah 34 - Like Isaiah 24, this chapter seems to be a vision of the end time. Edom is used as a typical example of God's wrath. Once populous and fertile, it is now one of the most desolate regions on earth, inhabited mainly by wild beasts, birds, and reptiles (Isa 34:10-15; see under Obadiah 1:16-17+). Isaiah challenges future ages to note his words about Edom.

Isaiah 34:1 **Draw near**, O nations, to hear; and **listen**, O peoples! Let the earth and all it contains hear, and the world and all that springs from it.

KJV Isaiah 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

- **Draw near**, O nations to hear; and **listen**, O peoples Isaiah 18:3; 33:13; 41:1; 43:9; 49:1; Judges 5:3,31; Ps 49:1,2; 50:1;

96:10; Mark 16:15,16; Revelation 2:7

- **Let the earth and all it contains hear** Isa 1:2; Deuteronomy 4:26; 32:1; Jeremiah 22:29; Micah 6:1,2
- **and the world and all that springs from it** Ps 24:1; 1 Corinthians 10:26

First read Isaiah 34:1-4 and observe against whom the judgment is prophesied. Then read Isaiah 34:5-8 and see if there is a shift in the recipient of God's judgment.

ENTIRE EARTH SUMMONED

As you read this next section keep in mind that **Isaiah 34 and Isaiah 35 are a unit**, the first chapter speaking of judgment against the enemies of Israel (represented by Edom) and the second chapter describing the glories of the restored nation of Israel in the Millennium. To help you put these chapters in context, notice from the charts above that Isaiah 34-35 ends the section which focuses primarily on judgment and is followed by the historical chapters, Isaiah 36-39, which in turn are followed by "comfort and redemption" chapters, Isaiah 40-66.

W E Vine - This and the next chapter are an expansion of the two subjects of chapter thirty-three, namely, the judgments of the Day of the Lord, and the subsequent Millennial blessedness of Israel and their land. ([Borrow Isaiah Commentary](#) - Vine is relatively literal and conservative and worth checking for his thoughts on Isaiah).

The [Moody Bible Commentary](#) helps place Isaiah 34-35 into proper context -

"After beginning the book of Isaiah with an introduction itemizing the particulars of Israel's disobedience (Isaiah 1–6), the first half of the book (Isaiah 7–35) emphasized judgment (although it does include promises of blessing as well). The first half began with the narrative found in the book of Immanuel (Isaiah 7–12), showing Ahaz's rejection of the offer of a sign from God. As an outgrowth of that rejection of the sign, the sections that followed all emphasized that God would judge Israel and the nations (Isaiah 13–35). There are four sections emphasizing judgment: The oracles against the nations (Isaiah 13–23), the promise of end-time judgment and blessing (often called "The Little Apocalypse," Isaiah 24–27), the book of Woes (Isaiah 28–33), and what follows now, **the summary of end-time judgment and blessing** (Isaiah 34–35). This section marks the end of the first half of the book, summarizing its overall message of judgment and blessing. **The first part of this summary pertains to God's judgment of the nations (Isaiah 34) and the second part highlights God future blessing of Israel (Isaiah 35).** (Section on Isaiah written by [Michael Rydelnik](#) [Messianic Jew] and James Spencer)

The Berean reader (Acts 17:11⁺) must realize that many other commentaries spiritualize or allegorize both chapters as God speaking about the church and not Israel. The definition of an **allegory** is...

...a story in which people, things or happenings have a symbolic meaning.

...a story that can be interpreted to reveal a hidden meaning.

...a story in which the apparent meaning of the characters and events is used to symbolize a deeper moral or spiritual meaning.

...a symbolic story that serves as a disguised representation for meanings other than those indicated on the surface.

Do you see the common thread of these definitions of allegory from multiple sources? The predominant idea is reading something and interpreting it as having a symbolic, hidden, deeper moral or spiritual meaning. Do you see the danger when one reads a prophecy like Isaiah with "allegorical glasses," so to speak, seeing virtually everything the prophet wrote as having a meaning other than that intended by God when He inspired the Jewish prophet's words to Jews?

Recall how Isaiah opens his prophecies...

The vision of Isaiah the son of Amoz **concerning Judah and Jerusalem**, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah (DESCRIBED IN THE FOLLOWING HISTORICAL SECTION - Isaiah 36-39), kings of Judah. (Isaiah 1:1⁺, cf Isaiah 2:1⁺)

So from Isaiah's own words, to whom would you say Isaiah is writing his prophecy? To people in general? To the Church? If words mean anything, then clearly Isaiah is addressing his prophecy to **Judah and Jerusalem**. It is a Jewish prophet writing a Jewish Old Testament book to Jewish people! Could it be any clearer? And yet we come to Isaiah 34-35 and respected expositors such

as **Raymond Ortlund** essentially disregard Isaiah's own words about who is his intended audience in the original historical setting. Some 15 times in Ortlund's introductory remarks he uses the word "**US**" (a "key word" in this section) and five times the word "**OURSELVES**", while using the word "ISRAEL" only five times. Ortlund's approach reminds me of a statement on [Dr. Michael Rydelnik's blog](#) when he said "I once heard that every person is listening to the same radio station: **WIIFM**. That's right, **WIIFM**. Those letters represent five words, **What's in it for me?**"

And so Dr Ortlund [posits](#) that in Isaiah 34-35 "Chapter 34 shows **US** what will become of everyone who buys into this world, and chapter 35 shows **US** what will become of everyone who banks everything on the promised salvation of God." While there is a ring of truth about what Ortlund says, it is clear from his introduction that he is skipping over [the literal observation](#) of the text and focusing primarily on [application](#) of the text to saints today. In so doing he completely misses the [accurate interpretation](#) of Isaiah's words, for as any good [inductive Bible study](#) student knows careful [observation](#) is critical to [accurate interpretation](#). Beloved, there is only one valid interpretation of any text (and granted in a number of texts God's intended meaning can be very difficult to determine), but that same text can have many applications. **Ortlund** focuses on the latter, but does so without first gleaning an accurate interpretation. Paul instructed Timothy and all of us who handle God's Word to be "**Be diligent** to ([aorist imperative](#) - Command. Do this now! Don't delay! It is urgent so that you might) present yourself approved to God as a workman who does not need to be ashamed, accurately handling the Word of truth." (2 Timothy 2:15-note). As someone has well said "Rightly dividing the Word multiplies our understanding!" Isaiah's radio station call letters instead of "WIIFM" are more accurately abbreviated "**WIIFI**," "**What's In It For Israel?**"

To further support my premise that Ortlund essentially ignores that these words were written to Jews by a Jewish prophet, notice his very nice outline which has **not one mention** of the Jews!

1. Judgment: God, not this world, is the one to fear (34:1–17)
 - A1 Listen to what God has planned! (34:1)
 - B1 The resources of the Lord (34:2–10)
 - B2 The unmaking of this world (34:11–15)
 - A2 Read what God has determined! (34:16, 17)
2. Salvation: God, not this world, is the one to hope in (35:1–10)
 - A1 The desert blossoms with joyful song (35:1, 2)
 - B1 Encourage one another with this hope! (35:3, 4)
 - C God's people will sing for joy (35:5, 6a)
 - B2 God can do the impossible! (35:6b, 7)
 - A2 The way home leads to joyful song (35:8–10)

Ortlund goes on to give an illustration from the life of Lance Armstrong "**a great athlete...we all admire him**," quoting him as saying "I believed I had a responsibility to be a good person, and that meant fair, honest, hardworking, and honorable. If I did that, if I was good to my family, true to my friends, if I gave back to my community or to some cause, **if I wasn't a liar, a cheat, or a thief**, then I believed that should be enough. At the end of the day, if there was indeed some Body or presence standing there to judge me, I hope I would be judged on whether I had lived a true life, not on whether I believed in a certain book, or whether I'd been baptized. If there was indeed a God at the end of my days, I hoped he didn't say, "But you were never a Christian, so you're going the other way from heaven." If so, I was going to reply, "You know what? You're right. Fine." Clearly this was quoted before the truth came out that Armstrong was "**a liar, a cheat...a thief**." Ortlund then follows with his conclusion on Isaiah 34 - "Do we know who we are? Do we know who God is? Nobody will get the last word in on God. "The good life" turning into an eternally barren desert—that is where God-neglect takes us (Isaiah 34). But if you will put your trust in God, your desert will be transformed into a garden. That is what the grace of God can do (Isaiah 35). Each one of us is moving in one of these two directions, either into judgment or into salvation. What God wants is to save you." Beautifully written words, all true by way of application, but words that essentially jettison [accurate interpretation](#)!

In sum, Ortlund's comments might be helpful to a preacher in applying Isaiah 34-35 to the real lives of his congregation. But beloved, if you miss Israel in the OT, you miss one of God's keys to interpreting all of Biblical prophecy, for as someone has said "Israel is 'God's Timepiece.'" Keep your eye on Israel in the Bible and God's Plan for the Ages will beautifully unfold from Genesis to Revelation. Replace Israel with the Church and Biblical prophecy becomes hopelessly mired in confusion and is virtually [uninterpretable](#)! And what is one result of this confusion? Many churches shy away from preaching prophetic passages (Excuses I have heard include - "There's too much disagreement," "Prophecy is not practical or applicable to real life," "Who knows which interpretation is correct?", etc) which is tragic since 25% of Scripture was recorded originally as prophecy and 80% has been perfectly fulfilled leaving 20% which will be perfectly fulfilled! It follows that sadly many saints in the modern church are virtually completely ignorant concerning the remaining 20%!

I want to emphasize that I have nothing personal against Dr Ortlund whose writing style is very poetic and beautiful and is filled with

application. But because it is so excellent, one can read a prophecy like Isaiah 34-35 and pay more attention to Ortlund than to Isaiah and go home after the sermon or reading a chapter of his book and not have a clue about what Isaiah was actually talking about or to whom he was originally speaking! I have given such a lengthy critique of Ortlund's discussion (from his highly rated [Preaching the Word: Isaiah - God Saves Sinners](#) - 4.5 stars - see the reviews!) because he is representative of many of the commentaries on the Book of Isaiah that fail to read and interpret the text literally, but instead choose to spiritualize or allegorize the text and in so doing in essence **replace Israel with the Church** (See [replacement theology / supersessionism](#) a "doctrine" which smacks of subtle [Anti-Semitism](#)). For more on how this genre of "interpretation" has become very popular in our time, read Dr Anthony Garland's discussion on the [Rise of Allegorical Interpretation](#).

In contrast to Ortlund's spiritualized interpretation, **H A Ironside** interprets Isaiah 34-35 literally and as a result gives a markedly different assessment of Isaiah's prophecies writing "This chapter, and that which follows, link very closely with what we have already considered, the one setting forth the judgment that is to fall upon the enemies of God and **His chosen people, Israel**, and the other telling of the blessing which this long-despised people shall enjoy under Messiah's benevolent despotism. We cannot read chapter thirty-four without thinking of many other passages of Scripture which clearly tell us of the same stupendous events. This prophecy is in perfect harmony with Revelation 19:19–21+. In fact, these words of Isaiah might be looked upon as a commentary on, and explanation of, the vision found in the Apocalypse. It coincides also very closely with the first part of the 14th chapter of the book of Zechariah (Zech 14:1-5-commentary) which says *When all nations shall be gathered together against Jerusalem, Jehovah will go forth and fight against them, we are told, as when He fought in the day of battle. In that day, the feet of our blessed Lord will stand upon the Mount of Olives when He returns to deliver His earthly people and to vindicate the promises of God made to them by all the prophets of old.*" ([Isaiah 34 - The Day of Jehovah's Vengeance](#))

Draw near, O nations, to hear; and listen, O peoples! - The **nations** of the world are called to "stand" before the bar of justice (so to speak) of the Judge of "the living and the dead" (2Ti 4:1+) and hear His verdict and the sentence they will receive in the verses that follow. This is a prophecy of a terrifying future event and God is calling all mankind to listen to this message.

THOUGHT - You may say that this is future to me, so it does not apply to me. If you are not a believer in Messiah, than it applies to you. Yes, you may not be on earth when these terrifying events take place, but you will be judged by a far more terrifying event and that is the Great White Throne judgment (Rev 20:11-15+) and receive God's guilty verdict and incur His righteous indignation and wrath which will be meted out on you personally for all eternity in the Lake of fire (See discussion of eternal punishment). And so it is imperative that you draw near and that you listen to what Isaiah prophesies.

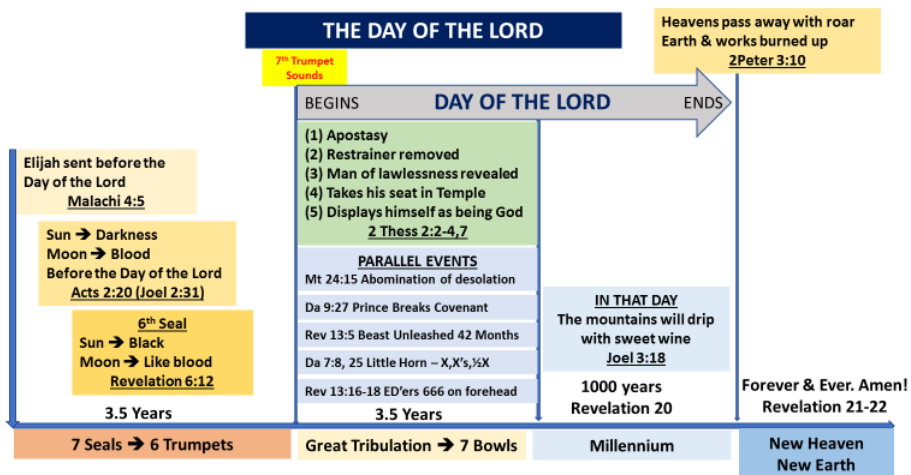
David Thompson - When you look at Isaiah 34:1, it becomes very clear that God calls **all** the **nations** in the world to carefully listen to and understand the book of Isaiah. In this text, God transports the entire world into the future and gives them a glimpse of what will take place. There is a famous battle described in Revelation, called the battle (**ED**: BETTER = A CAMPAIGN) of Armageddon (Revelation 19:11-21+ = Second Coming, Rev 16:12-16+ = Gathering of nations at Har-Magedon), in which God totally demolishes all world powers who have dared come against Israel. That very battle is seen here by Isaiah.

Isaiah 34:2 For the LORD'S indignation is against all the nations, and His wrath against all their armies; He has utterly destroyed them, He has given them over to slaughter.

KJV Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

- **For the LORD'S indignation is against all the nations** Isaiah 24:1-23; Jeremiah 25:15-29; Joel 3:9-14; Amos 1:1-2; Zephaniah 3:8; Zechariah 14:3,12-16; Romans 1:18; Revelation 6:12-17; 14:15-20; 19:15-21; 20:9,15
- **And His wrath against all their armies** Isaiah 30:27-30; Nahum 1:2-6

SUMMARY TIMELINE OF THE FAR FULFILLMENT OF THE DAY OF THE LORD



GOD'S WRATH IS POURED OUR ON ALL THE GODLESS NATIONS

For - This is a strategic [term of explanation](#) - Consider the "5P's" - **P**ause to **P**onder the **P**assage then **P**ractice it in the **P**ower of the Spirit. Note that when you pause and ponder you are doing in effect what I like to call a "mini-meditation" and we all know the blessings promises to the wonderful [discipline of meditation](#) (cf Ps 1:2-3+, Joshua 1:8+)! What has Isaiah just commanded to proclaim and to whom in Isaiah 34:2? Isaiah is giving the reason for the previous call to draw near and listen.

S. Lewis Johnson: And so here in the chapters that have preceded chapters 28 through 33 of the Prophecy of Isaiah have been woes upon the nation and upon the nations, and now these woes upon the nation and the nations that Isaiah knew merge into this grand apocalyptic finale of the end of all things, and so the prophet's view point moves from the present and the background of his own time on **to the end of the age** and the **second advent and kingdom of God**. In other words, just as in the earlier section, Messiah and the lineaments of His personal character form the promise section, so in the latter part it is the coming of the Messiah to the earth that is designed to stir the hearts of Isaiah's readers.

Oswalt: The text focuses on what God will do, not on why God will act in this way. God's actions should not be interpreted as uncontrollable emotional outbursts of inappropriate rage, but as the natural response of a holy God to sin. By these acts he will justly punish wicked people and establish his righteous dominion over the world by removing the ungodly. (See [Isaiah 1-39: An Exegetical and Theological Exposition](#))

The LORD'S indignation (qesep) is against all the nations - Indignation in the Septuagint is [thumos](#) the same Greek word used in Rev 14:10+ (also Rev 14:19+, Rev 15:1+, Rev 15:7+, Rev 16:1+, Rev 16:19+) to describe [earth dwellers](#) (Rev 14:9+) who will "drink of the wine of the **wrath (thumos)** of God which is mixed in full strength in the cup of His anger ([orge](#) - translates "wrath" in next clause)." This clearly speaks of divine justice to be meted out in the Day of the LORD, especially during the horrible time of the great tribulation when the "**Seven Bowl Judgments**" of God will be poured out on the God-hating [earth dwellers](#) (not just those who live on the earth but specifically that subset that is intractably, irrevocably opposed to the rule of God in their lives, who take the mark of the Beast, the Antichrist, and worship him). The Septuagint translates **against** twice with the preposition "epi-" which means upon, which gives us a vivid picture of God's wrath as if it is being poured out **UPON** the godless anti-Semitic nations of the world.

God has called out a warning to the nations. He's going to warn them of the judgment that is coming. Judgment doesn't come without a warning. The question isn't really whether you've been warned or not, the question is whether you will pay attention to it or not.

As **Zephaniah** says

"Therefore wait for Me," declares the LORD, "For the day (the day of the LORD) when I rise up as a witness. Indeed, My decision is to **gather nations**, to assemble kingdoms, to **pour out on them My indignation, all My burning anger**; for all the earth will be devoured By the fire of My zeal. (Zephaniah 3:8+)

And His wrath (chemah; Lxx =orge - settled displeasure that one day reaches the limit) **against all their armies** - Note this is a global prophecy. When will this **indignation** and **wrath** be poured out on the world? In the latter part of the [Great Tribulation](#), the last of the last days of this present evil age (Gal 1:4+), in the time referred to frequently in Scripture as the Day of the LORD.

God's **wrath against the armies** is elaborated upon by John in Revelation 16 which describes with the pouring out of the Sixth Bowl of God's judgment and the gathering of the armies at **Har-Magedon** ([Armageddon](#))...

The sixth angel poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east. 13 And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; 14 for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. 15 (NOW A "BLESSED" INTERLUDE) ("Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.") 16 And **they gathered them together** to the place which in Hebrew is called Har-Magedon (north of Jerusalem). (Rev 16:12-16+)

Comment - Note that no actual battle is described at Har-Magedon ("Armageddon"). This is the gathering of the armies of the world. It is the staging grounds, much like England was the staging area in preparation for invading Nazi occupied France. See [discussion of the proposed sequences of events](#) that begin with the gathering at Har-Magedon.

God's prophet **Joel** also describes the preparation of the armies for the final global conflict in this present age...

Proclaim (bold red = commands) this among the nations (cf Isaiah 34:1): **Prepare** a war; **rouse** the mighty men! Let all the soldiers draw near, let them come up! 10 **Beat** your plowshares into swords and your pruning hooks into spears; Let the weak say, "I am a mighty man." 11 **Hasten** and **come**, all you surrounding nations, And **gather** yourselves there (cf "gathered" in Rev 16:16+). **Bring down**, O LORD, Your mighty ones (WHAT IS THIS A PRAYER FOR? IN CONTEXT THIS IS A CRY TO GOD TO SEND DIVINE WARRIORS. COMPARE THE ONE "MIGHTY TO SAVE" Isa 63:1+). 12 Let the nations (KJV - "heathen") be aroused and come up to the **valley of Jehoshaphat**, For (Why?) **there I (YAHWEH) will sit to judge all the surrounding nations** 13 **Put in** the sickle, for the harvest is ripe. **Come, tread**, for the wine press is full; The vats overflow, for their wickedness is great (cf Rev 14:17-20+). 14 **Multitudes, multitudes in the valley of decision!** For (WHY IS IT A VALLEY OF DECISION?) **the day of the LORD** is near in the valley of decision. (Joel 3:9-14+)

Comment - Note that this prophecy is not of a battle at Har-Magedon but in the valley of Jehoshaphat just outside the city of Jerusalem (Joel 3). **Charles Feinberg** noted that, although the nations gathered in the **valley of Jehoshaphat** "in the white heat of wrath against Israel," it is there that "they will meet the blessed King of Israel, their Protector through the ages, and their Champion in their darkest and blackest hour, the Lord Jesus Christ, who will sit ready to judge once and for all the accumulated sins of the nations against Israel" (Charles Lee Feinberg, *Joel, Amos, Obadiah* [New York: ABMJ, 1948], 35).

Through His prophet **Zechariah**, Jehovah describes this gathering of **all the nations** of the world...

For I will gather (NOTE AGAIN WHO IS IN CONTROL EVEN TO THE VERY END!) **all the nations** against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. 3 Then (WHEN?) the LORD will go forth and fight against those nations, as when He fights on a day of battle. (Zechariah 14:2-3+)

Comment: Zechariah gives us a detail of these end time events not seen in Isaiah, Joel or Revelation and that detail is that at first the battle looks bad for the nation of Israel (and Jerusalem), but just when it looks like all is lost, Messiah will go forth and fight against those nations (see description of this battle below in Revelation 19:11-21+).

The [Campaign of Armageddon](#) culminates in the return of the Lord Jesus Christ to defeat the armies of the world which are arrayed against Him...

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." 17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven (CONTRAST GOOD NEWS MADE AVAILABLE IN

MIDHEAVEN - Rev 14:6-7+), "Come, assemble for the great supper of God, 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." 19 And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh. (Revelation 19:11-21+)

Indignation (anger) (07110) [qesep](#) is a masculine noun meaning wrath. "The verb qāṣap is used to give pointed expression to the relationship between two or more persons, one or both of which can be said to feel anger ('ap), have wrath (ḥēmâ), indignation (ka'as), or express anger." (TWOT) "The word refers to anger aroused by someone's failure to do a duty. For example, a wife in Persia who showed contempt for her husband by not doing her duties would arouse his wrath (Esther. 1:18). This word usually refers to God's wrath aroused by people failing to do their duties (Deut. 29:28; Ps. 38:1; Isa. 34:2). In some cases, this wrath was directed against sinful Gentile nations (Isa. 34:2; Zech. 1:15; cf. Ro 1:18). In Israel's case, this duty was expressed in the Law of Moses (2 Chr. 19:10; Zech. 7:12; cf. Ro 4:15). Atonement performed by priests turned away God's wrath when laws were broken (Num. 16:46; 1 Chr. 27:24; 2 Chr. 29:8)." (Complete Word Study Dictionary – Old Testament)

Wrath (anger, fury, venom, hot-tempered) (02534) ([chemah](#) from **yacham** = to be hot, Delitzsch says it is related to an Arabic word hamiy = to glow) is a noun which can refer to physical heat, but more often is used figuratively to convey the picture of inner, emotional "heat" which rises and is fanned to varying degrees. And thus chemah can mean hot displeasure, indignation, anger, wrath, and even poison (figuratively speaking). This type of anger is anger at its fever pitch so to speak.

The point is that God is "hot" (righteously angry) against all the nations for their treatment of His people Israel, as summed up in Isa 34:8 which explains His day of vengeance and recompense is for the cause of Zion. [Anti-Semitism \(podcast\)](#) may have it's day in the sun (so to speak), but in the day of the Son, Anti-Semitism will be fully, perfectly avenged and recompensed.

THOUGHT - Hatred of the Jews is no small matter! If you harbor Anti-Semitism (latent or overt), then you should quickly confess it and repent and receive the forgiveness of the Lord.

He has utterly destroyed ([charam](#)) them, He has given them over to slaughter - He will dedicate them to destruction, which is the sense of [charam](#). Notice the use of the past tense and not the future tense, which, in this context, is clearly a [PROLEPTIC](#) usage. In other words, so certain is the destruction of the armies of the nations of the world by Messiah (Rev 19:19-21+), that Isaiah speaks of this prophecy as if it has already fulfilled.

THOUGHT - God's Word is a sure Word whether it be prophecy or promise and is sure to be fulfilled in His perfect timing! Therefore it behooves God's children (Jn 1:12+) to daily read (and eat) His Word (Mt 4:4+, cf Jer 15:16+), so that you might continually grow in respect to salvation (progressive sanctification), not becoming a smarter sinner but growing daily more and more like the Savior (see 1Pe 2:2+).

In his book the Purpose Driven Life, Rick Warren wrote that "The greatest tragedy is not death, but life without purpose." **That is not exactly correct.** The greatest tragedy is to fail to realize the impending judgment on every person who has never run by grace through faith into the cleft in the Rock, the Messiah. To miss that **purpose** is to miss one's **purpose** eternally! Isaiah's graphic picture in Isaiah 34 is calculated to arrest every reader's attention (especially the lost), so that they might not have to face the Judge of all mankind without being covered by the blood of the Lamb! But these graphic descriptions should also arrest the attention of every genuine believer for as Peter wrote...

Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for (**THOUGHT: WHAT YOU ARE LOOKING FOR SHOULD RADICALLY IMPACT WHAT/WHO YOU ARE LIVING FOR! IS THAT TRUE IN YOUR LIFE BELOVED CHILD OF GOD?**) new heavens and a new earth, in which righteousness dwells. 14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, (2 Peter 3:11-13+, 2 Peter 3:14+)

He has utterly destroyed them - The Hebrew verb ([charam](#)) speaks of complete and utter destruction. One is reminded of the Stone (Messiah) returning in Nebuchadnezzar's dream and utterly destroying the glorious statue representing all the anti-God kingdoms of this fallen world.

Da 2:34-35+ "You continued looking until a stone (Messiah) was cut out without hands, and it struck the statue

on its feet of iron and clay and crushed them. 35 "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that **not a trace of them was found**. But the stone (Messiah) that struck the statue became a great mountain and filled the whole earth (Messianic Kingdom).

Thompson on **utterly destroy** "means God has made a contract with Himself to totally, utterly and completely destroy the nations of the world. He has a sacred, consecrated plan that He will devote Himself to and that plan is the total and complete destruction of the nations."

Utterly destroyed (destroyed completely)([02763](#))(**charam**) mean to destroy, to doom, to devote or dedicate something. This word is most commonly associated with the Israelites destroying the Canaanites upon their entry into the Promised Land (Dt 7:2; Josh 11:20). **Charam** also describes the great wrath of the Antichrist who will "destroy and **annihilate** (**charam**) many." (Da 11:44+)

Moody Bible Commentary - The term translated **utterly destroyed** is used in several places throughout the OT to refer to the "ban," or **the setting aside of something or someone for total destruction** (Nu 21:2-3; Dt 2:34; 3:6; Josh 6:18, 21; 11:11-12, 20). The use in Isa 34:2 underscores the severity of God's punishment of the nations.

He has given them over to slaughter - The word "slaughter" (tabach) is one that means God is going to target the nations for capital punishment, which means He is going to literally kill, slay and execute the people. The Septuagint translates **has given** with the vivid Greek verb [paradidomi](#) which means to give one over to someone, especially to give over to the power of another. [Paradidomi](#) is the verb used by Jesus Himself prophesying that "the Son of Man is to **be handed over** ([paradidomi](#)) for crucifixion." (Mt 26:2) That was the ultimate "slaughter" of the Lamb of God. In the present context the word **slaughter** is in a sense personified as the "one" to whom the nations of the world would be given over (given over to the power of slaughter). The picture is that there is no escape from this "person" referred to as **slaughter**! This will be an unprecedented **slaughter**, the "blood bath" of the ages for as John describes in the final battle in the [Campaign of Armageddon](#) (AT THE CLOSE OF THE [Great Tribulation](#)) "the wine press was trodden outside the city (JERUSALEM), and **blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.**" (Rev 14:20+)

[Arnold Fruchtenbaum](#) comments on **a distance of 200 miles** - The blood stretches for 1,600 furlongs, which is approximately two hundred miles. The two hundred miles may refer to the entire area from the Valley of Armageddon to Bozrah, which is about two hundred miles. Another possible explanation is that it refers to the round trip distance between Jerusalem and Bozrah (**see map below**). The fighting will begin in Jerusalem and move to Bozrah (100 miles), and with the Second Coming, will return back from Bozrah to the Valley of Jehoshaphat (another 100 miles). But the best explanation is based on Jeremiah 49:20-22 . . . In the context (see Jer. 49:13-14), this passage is dealing with the Campaign of Armageddon. The massive blood-letting that begins at Bozrah begins moving south down the Arabah until it empties in the Red Sea at the present-day cities of Eilat and Akaba. The distance from there to Jerusalem is about two hundred miles.

The preceding quote is from "[THE CAMPAIGN OF ARMAGEDDON](#)"

INTRODUCTION AND BACKGROUND INFORMATION

I. THE FIRST STAGE: THE ASSEMBLING OF THE ALLIES OF THE ANTICHRIST

II. THE SECOND STAGE: THE DESTRUCTION OF BABYLON

III. THE THIRD STAGE: THE FALL OF JERUSALEM

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A. The National Confession of Israel

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VI. THE SIXTH STAGE: THE SECOND COMING OF THE MESSIAH

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VII. THE SEVENTH STAGE: THE BATTLE FROM BOZRAH TO THE VALLEY OF JEHOSHAPHAT

VIII. THE EIGHTH STAGE: THE VICTORY ASCENT UP THE MOUNT OF OLIVES

D G Barnhouse - Armageddon is in the north of Palestine [Rev. 16:14-16], the valley of Jehoshaphat is in the south. Bozrah is named by Isaiah as the place where the Lord treads the winepress [Isa. 63:1-6-note]. And the distance between the farthest points of this "front" is 1600 [furlongs](#).

Walter Scott - What is signified is a vast destruction of human life over a circumscribed area. **Certainly what is stated of the vast slaughter is beyond anything ever known.**

Tony Garland - Although it is possible that this description is hyperbole, one must ask why then does Scripture mention this precise distance? Besides implicating the areas that might be involved (above), it would seem to indicate the magnitude of the final slaughter of all the ungodly. Attempts to understand the exact magnitude of the judgment are nearly impossible, but can provide some insight into the immensity of the slaughter:

Monty Mills - Let us consider the biblical portrayal of the size of this disaster: this river of blood is 184 miles long, and its depth is the height of a horse's bit. Now, if a horse's bit is four feet high, we can calculate the volume required to fill a blood stream of varying widths, and as we know that the typical quantity of blood in a person is six quarts, we can then calculate how many people it would take to supply the blood. The blood from one billion human beings would make a stream not even twenty yards wide over this length of 184 miles (a trough 4' deep with radiused sides would average 53 feet in width to hold the blood from one billion humans). If these figures are taken literally—and surely, when we recognize the literality of fulfilled prophecy in Daniel, they must be—then it is clear that God portrays the slaying of all unregenerate mankind. Notably, as the width is not given, we cannot determine the population of the earth at this time.⁷²

Joseph A Seiss writes in light of this indescribable slaughter - Child of Adam, hear, and be admonished now while salvation is so freely offered. Be not deceived, for God is not mocked. Those impieties of thine, those guilty sports and gaieties, will yet have to be confronted before the judgment seat. Those gatherings in the gaming-halls and drink-shops of Satan, those sneers and witty jests at sacred things, those fiery lusts burning on the altars of carnal pleasure, are all written down in the account-books of eternity to be brought forth in the great day. . . . Think, O man, O woman, how would you fare were He this night to strike! (Rev 20:11-15+) If not in the city, in reconciliation with the King, outside is only death and damnation, and nothing can make it different.⁷³

Bozrah to Har Magedon is about 200 miles
(cf Rev 14:20+)

Slaughter ([02874](#))(**tebach**) is a noun which means slaughter. Baker writes that "Originally, the term referred to the actual slaughtering of animals for food (Gen. 43:16; Prov. 9:2); however, this term has also been used metaphorically. It describes the condition of a man seduced by an adulteress (Prov. 7:22), as well as the slaughter of the Suffering Servant (Isa. 53:7). Furthermore, it characterizes the destinies of Edom (Isa. 34:6); Moab (Jer. 48:15); Babylon (Jer. 50:27); and all those who forsake God (Isa. 34:2; 65:12). A parallel term is zēbāḥ, meaning slaughtering for a sacrifice." ([Complete Word Study Dictionary – Old Testament](#) - excellent resource for Hebrew words)

The Lxx translates **tebach** in this verse with [sphage](#) which is the same noun used in Lxx of Isaiah 53:7 "Like a lamb that is led to **slaughter** (Heb = tebach; Lxx = [sphage](#)). **Tebach** - 12v - animal(1), food(1), slaughter(10). Gen. 43:16; Prov. 7:22; 9:2; Isa. 34:2,6; 53:7; 65:12; Jer. 48:15; 50:27; Ezek. 21:10,15,28

Zechariah gives a vivid description of the utter destruction of the armies of the nations of the world in this final great global conflict writing...

Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem (DESCRIBED IN Zech 14:2-note); **their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth** ([click for a short video that might depict this horrific scene](#)!). 13 It will come about in that day that a great panic from the LORD will fall on them (WHO WOULD NOT BE PANICKED BY SEEING EYES ROT IN THEIR SOCKETS?!); and they will seize one another's hand, and the hand of one will be lifted against the hand of another. 14 Judah also will fight at Jerusalem (NOT FIGHT AGAINST BUT WITH THEIR JEWISH BRETHREN); and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance (SPOILS AFTER THE OVERWHELMING VICTORY). 15 So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps. (Zechariah 14:12-15-commentary)

John MacArthur comments that "The prophet, one final time, cycles back over the judgment that precedes the (ESTABLISHMENT OF THE MILLENNIAL) kingdom. God will strike the heathen forces gathered against Israel (Zech 14:1–3+) with a supernatural plague similar to His judgment of the Assyrian army (Isa 37:36), causing a panic so great that they begin to attack one another (cf. Jdg 7:22; 1Sa 14:15–20; 2Ch 20:23), aiding in the escape of the half (cf. Zech 14:2+, Zech 14:5+). God will enable His people to fight (cf. Isaiah 11:13, 14+). Then He will send a widespread plague that even extends to their animals, preventing their use for military endeavors or escape. This depicts the thwarting of their efforts as God ultimately destroys them by the Messiah (Rev 19:11–16+)."

Isaiah 34:3 So their slain will be thrown out, And their corpses will give off their stench, And the mountains will be drenched with their blood.

KJV Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

- **So their slain will be thrown out** Isaiah 14:19,20; 2 Kings 9:35-37; Jeremiah 8:1,2; 22:19; Ezekiel 39:4,11; Joel 2:20
- **And the mountains will be drenched with their blood** Isaiah 34:7; Ezekiel 32:5,6; Revelation 14:20; 16:3,4

Related Passages:

Revelation 14:20+ And the wine press was trodden outside the city, and **blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.**

Isaiah 34:7 Wild oxen will also fall with them And young bulls with strong ones; **Thus their land will be soaked with blood,** And their dust become greasy with fat.

STENCH FROM THE SLAUGHTER

So their slain will be thrown out, And their corpses will give off their stench- This is the ultimate affront to their dignity and a cause of great humiliation. (cf Isaiah 14:19) So many corpses that they cannot be properly buried resulting in decay which produces a **stench**. (see related [note on slaughter](#))

Joel also mentions a **stench** in a passage that is considered by many to be not locusts but human bodies in the Day of the Lord and which would correlate well with the prophetic picture in Isaiah 34...

"But I will remove the northern army far from you, And I will drive it into a parched and desolate land, And its vanguard into the eastern sea, And its rear guard into the western sea. And **its stench will arise and its foul smell will come up,** For it has done great things." (Joel 2:20+)

Keil and Delitzsch - The nations that are hostile to Jehovah are slaughtered, the bodies remain unburied, and the streams of blood loosen the firm masses of the mountains, so that they melt away. On the stench of the corpses, compare Ezek. 39:11-note.

Oswalt - The sickening scene pictures death everywhere, the horrible stench of rotting flesh, and blood flowing like water all over the land. This is a ghastly picture of horror from the destruction of millions of people on the earth. (See [Isaiah 1-39: An Exegetical and Theological Exposition](#))

Motyer - God does certainly hate the sin and love the sinner, but if the sinners refuse the 'gospel call' they suffer the penalty of their sin and the distinction between sin and sinner breaks down.

And the mountains will be drenched with their blood- Literally the text reads ""hills will dissolve from their blood." This is a difficult phrase. NET = " the hills will soak up their blood" ESV (NLT) = " the mountains shall flow with their blood. "

Moody Bible Commentary - The translation **the mountains will be drenched with their blood** (v. 3) is somewhat misleading. The term translated **drenched** is used in other contexts to denote melting or dissolution. There are several figurative references to "hearts melting" (Dt 20:8; Jos 2:11; 5:1; 7:5; 2 Sam 17:10; Ps 22:14; Is 13:7; 19:1; Ezek 21:12), as well as several uses in which the melting of material is in view (Ex 16:21; Jdg 15:14; Ps 68:3). The term is also used to describe the melting away of the mountains in Ps 97:5 and Mic 1:4. While there is no reference to blood in either Ps 97:5 or Mic 1:4, it is clear in both passages that the mountains are "melting away." As such, the translation of Is 34:3 should likely be understood as "the mountains will melt with the blood." Oswalt

suggests that the image is drawing on the erosion that takes place as water dissolves soil (Oswalt, [Isaiah 1-39: An Exegetical and Theological Exposition](#)). This understanding also fits well with the dissolution of the stars, or hosts, of heaven in Isaiah 34:4. In each case, it is clear that God is giving the nations an idea of His sovereign, cosmic reach.

Motyer on mountains drenched with their blood, says "drenched" is "literally 'melted' by a new and dreadful soil erosion through the torrential blood of the slain."

See preceding [note on slaughter](#) for John's description of this incredible end-time slaughter and blood-letting.

Isaiah 34:4 And all the host of heaven will wear away, And the sky will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree.

KJV Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

ESV Isaiah 34:4 All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.

LXE (Septuagint) Isaiah 34:4 And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

NLT Isaiah 34:4 The heavens above will melt away and disappear like a rolled-up scroll. The stars will fall from the sky like withered leaves from a grapevine, or shriveled figs from a fig tree.

NIV Isaiah 34:4 All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree.

- **And all the host of heaven will wear away** Isaiah 13:10; 14:12; Ps 102:25,26; Jeremiah 4:23,24; Ezekiel 32:7,8; Joel 2:30,31; Joel 3:15; Matthew 24:29,35; Mark 13:24,25; Acts 2:19,20; 2 Peter 3:7-12; Revelation 6:13,14; 8:12; 20:11

CATASTROPHIC SIGNS IN THE COSMOS

And all the host of heaven will wear away, And the sky will be rolled up like a scroll- Wear away is used of anything, even in the heavens, wearing down, falling apart. It is noteworthy that even the created heavens and heavenly bodies will be impacted by the indignation and wrath Jehovah pours out on earth for in a way we cannot now fully understand the whole cosmos has been infected with human sin.

The time alluded to by the cosmic signs could be at the time of the breaking of the Sixth Seal (which occurs in the first half of the 7 year tribulation) but more likely is the cosmic disturbances that occur at the end of Daniel's Seventieth Week of 7 years ("The Tribulation," the Last 3.5 years specifically designated as the Great Tribulation.)

(FIRST HALF OF 7 YEARS) Revelation 6:12-14+ I looked when **He (THE LAMB) broke the sixth seal**, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; 13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14 **The sky was split apart like a scroll when it is rolled up**, and every mountain and island were moved out of their places.

(SECOND HALF OF 7 YEARS = SIGNS PRECEDING MESSIAH'S SECOND COMING) Matthew 24:29+ "But immediately after the tribulation of those days **THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL** from the sky, and the powers of the heavens will be shaken. 30 "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the **SON OF MAN COMING ON THE CLOUDS OF THE SKY** with power and great glory.

(SECOND HALF OF 7 YEARS) Zechariah 14:6-7+ In that day there will be no light; the luminaries will dwindle. 7For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

John Martin writes that "Catastrophic events in the sky will accompany the Messiah's return to the earth to establish His millennial reign (cf. Joel 2:10, 30–31; Joel 3:15; Zech. 14:6–7; Matt. 24:29). However, Isaiah 34:4 may refer to the judgment of the sixth seal in

the Tribulation (Rev. 6:12–13+) (ED: I THINK THAT IS LESS LIKELY AS THAT IS IN THE FIRST HALF OF THE 7 YEARS) (Borrow [Bible Knowledge Commentary - Old Testament](#))

Whether these cosmic disturbances occur earlier with the breaking of the Sixth Seal or later associated with the pouring out of Sixth Bowl (Rev 16:12-16) (or after this bowl which is associated with the gathering of the nations at Armageddon), the chaos in the creation will alert every person on earth that the Creator is in total control and fully able to fulfill the outpouring of indignation and wrath described in Isaiah 34:2-3.

Oswalt adds that "The collapse of the heavenly world involves a reversal of God's creative establishment of the heavens. At creation he spread out the heavens like a tent cloth (Isa 40:22), but in the future just the opposite will happen when God rolls it up like a scroll. He will reverse the creation by rolling his cloth back up and dimming the bright objects of light in the heavens. Instead of being a vital part of the world, the stars of the sky will fall from the heavens like dead leaves falling from a tree. When the power of God's destructive wrath brings the mighty heavens and its hosts down to the realm of a puny dead leaf falling from a tree, one begins to glimpse the enormity of what God will do. Such comparisons should produce awe and amazement in the hearts of mankind. When people think about the stark reality of the sovereign power of God actively establishing his just rule over all the heavens and the earth, people should be humbled and thoroughly convinced that they do not want to arouse the power of God's wrath or experience the destruction that he will accomplish." (See [Isaiah 1-39: An Exegetical and Theological Exposition](#))

In the prophecy of Joel the main theme is the Day of the LORD and he gives several descriptions of cosmic (divinely orchestrated) chaos associated with the Second Coming...

Joel 2:30; 31+ "I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. 31 "The sun will be turned into darkness And the moon into blood Before the great and awesome Day of the LORD comes.

Joel 3:15-17+ (see this note for similar cross references to cosmic chaos in the end times) The sun and moon grow dark And the stars lose their brightness. 16 The LORD roars from Zion (cf His Second Coming in Revelation 19:11-21-[note](#)) And utters His voice from Jerusalem, And the heavens and the earth tremble. But the LORD is a refuge for His people And a stronghold to the sons of Israel. 17 Then (WHEN? WHEN HE RETURNS AND SLAUGHTERS ISRAEL'S ENEMIES - cf Zech 14:3-note) you (ISRAEL - THE REDEEMED REMNANT WHOSE EYES HAVE BEEN OPENED BY THE SPIRIT [cf Zech 12:10-note, Zech 13:1-note, Zech 13:8-9-note] TO SEE BY FAITH AND TRUTH KNOW BY EXPERIENCE THEIR MESSIAH) will know that I am the LORD your God, Dwelling in Zion, My holy mountain. So Jerusalem will be holy (cf the "highway of holiness" = Isaiah 35:8-note, cf Zech 14:20-21-note) , and strangers will pass through it no more.

All their hosts will also wither away (fade) As a leaf withers from the vine, Or as one withers from the fig tree.(ESV = All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree; **NLT** = The stars will fall from the sky like withered leaves from a grapevine, or shriveled figs from a fig tree; **NIV** = all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree.

NET Note - the "host of the heaven" refers to the heavenly luminaries (stars and planets, see, among others, Deut 4:19; 17:3; 2 Kgs 17:16 ; 21:3, 5; 23:4–5; 2 Chr 33:3, 5) that populate the divine/heavenly assembly in mythological and prescientific Israelite thought (see Job 38:7; Isa 14:13). As in 24:21, they are viewed here as opposing God and being defeated in battle.

Isaiah 34:5 For My sword is satiated in heaven, Behold it shall descend for judgment upon Edom And upon the people whom I have devoted to destruction.

KJV Isaiah 34:5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

- **For My sword is satiated in heaven** Deuteronomy 32:14,42; Ps 17:13; Jeremiah 46:10; 47:6; Ezekiel 21:3-5,9-11; Zephaniah 2:12; Revelation 1:16
- **Behold it shall descend for judgment upon Edom** Isaiah 63:1; Ps 137:7; Jeremiah 49:7-22; Ezekiel 25:12-14; Amos 1:11,12; Obadiah 1:1-9; Malachi 1:4
- **And upon the people whom I have devoted to destruction.** Deuteronomy 27:15-26; 29:18-21; Matthew 25:41; 1 Corinthians 16:22; Galatians 3:10; 2 Pe 2:14

Related Passages:

Obadiah 1:1-9+ The vision of Obadiah. Thus says the Lord GOD concerning Edom— We have heard a report from the LORD, And an envoy has been sent among the nations saying, “Arise and let us go against her for battle”— 2“Behold, I will make you small among the nations; You are greatly despised. 3“The arrogance of your heart has deceived you, You who live in the clefts of the rock, In the loftiness of your dwelling place, Who say in your heart, ‘Who will bring me down to earth?’ 4“Though you build high like the eagle, Though you set your nest among the stars, From there I will bring you down,” declares the LORD. 5“If thieves came to you, If robbers by night— O how you will be ruined!— Would they not steal only until they had enough? If grape gatherers came to you, Would they not leave some gleanings? 6“O how Esau will be ransacked, And his hidden treasures searched out! 7“All the men allied with you Will send you forth to the border, And the men at peace with you Will deceive you and overpower you. They who eat your bread Will set an ambush for you. (There is no understanding in him.) 8“Will I not on that day,” declares the LORD, “Destroy wise men from Edom And understanding from the mountain of Esau? 9“Then your mighty men will be dismayed, O Teman, So that everyone may be cut off from the mountain of Esau by slaughter.

EDOM REPRESENTATIVE OF ALL THE NATIONS

For My sword is satiated in heaven - [Satiated](#) means saturated. NLT = when my sword has finished its work in the heavens; CSB = When My sword has drunk its fill in the heavens. Why might it be [satiated](#) (satisfied fully)? While we cannot be dogmatic, recall that at the midpoint of the 7 year Tribulation there is a war in heaven. (Rev 12:7-10+) God wins, Satan loses! Did the angelic war involve swords? The text does not tell us. But could this heavenly battle be when God's sword was satiated.

John describes the **sword** coming from the mouth of Messiah

(Revelation 1:16+) In His right hand He held seven stars, and **out of His mouth came a sharp two-edged sword**; and His face was like the sun shining in its strength.

(Revelation 19:15+) (THE CONTEXT IS HIS SECOND COMING TO BRING JUDGMENT ON HIS ENEMIES) **From His mouth comes a sharp sword**, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the winepress of the fierce wrath of God, the Almighty.

Oswalt on My sword is satiated in heaven - The idea of a **sword** that has “drunk its full” (**Ed**: The Lxx translates satiated with methusko = to cause to become intoxicated) is an image of an instrument of death saturated from killing its victims. After wielding its destructive power in the heavens, this sword will descend to earth on the representative nation of Edom. (See [Isaiah 1-39: An Exegetical and Theological Exposition](#))

McGee comments - God bathes that **sword** in heaven—that is important to see. When you and I take the sword down here, it is for vengeance or some ulterior motive. When God takes the sword, it is for justice and righteousness upon the earth. His **sword** is bathed in heaven, and it is going to fall in (RIGHTEOUS) **judgment**. Idumea (Isa 34:5KJV) is Edom, and Edom is Esau, and Esau represents the flesh. Esau represents all in Adam who are rebellious against God and His people. God said, “...Jacob have I loved, but Esau have I hated” (Ro 9:13). God will judge Edom because they are against God, against His people, against His Word, against everything that is right and good. (ED: THIS JUDGMENT AGAINST EDOM IS FOR THEIR CENTURIES OF ANTI-SEMITISM SO THAT THEY ARE THE "POSTER CHILD" SO TO SPEAK OF ALL PEOPLES AND NATIONS WHO HAVE MANIFESTED A SIMILAR HATRED TOWARD THE JEWS! WOE!)

HERE COMES THE JUDGE!

Bultema - Edom was a sister nation to Israel, but it hated Israel more than any other nation. Throughout all of history we see a burning hatred of Edom against Israel. It is for this reason that Edom is frequently presented as a representative of all the nations that hated the Jews.

Wolf - Edom had derided and attacked Judah for centuries, but now God would avenge this hateful attitude that is so characteristic of the world's ways.

Behold ([hinneh](#)) **it shall descend for judgment upon Edom** - The sword of Yahweh will fall on Edom, who most interpreters feel is singled out as representative of all the nations of the world which were intractable enemies of God's people (e.g., [look at the United Nations condemnation of President Trump's decision to move the U S Embassy from Tel Aviv to Jerusalem!](#)).

Judgment (justice) ([04941](#))([mishpat/mispat](#) from [shaphat](#) = to judge, govern) is a masculine noun used over 400x in the OT and has general meanings including a judgment, a legal decision, a legal case, a claim, proper, rectitude.

MacArthur notes that "The prophet selects **Edom** as a representative of the rest of the nations (cf. Isaiah 63:1; Ge 25:23; Nu 20:14–21; Eze 35:1–15; Ob 1–14; Mal 1:2, 3; cf. Isa 25:10)"

Ryrie helps understand why the judgment on the **Edom** writing that "The Edomites descendants of Esau, Jacob's twin, were in constant conflict with Israel, the descendants of Jacob. They rejected Moses' request to pass through their land (Nu 20:14-20), they opposed King Saul (1 Sa 14:47), they fought against David (1 Ki 11:14-17), opposed Solomon (1 Ki 11:14-25) and Jehoshaphat (2 Chr 20:22), and rebelled against Jehoram (2 Chr 21:8). From the thirteenth to the sixth centuries B.C. they settled in Mount Seir, a mountainous region S of the Dead Sea, of which Sela (Petra) was the capital. So rugged is the terrain that the valley in which Petra is located can be reached only through a narrow canyon guarded by towering mountain walls 200-250 ft (61-76 m) high (see Obad 1:3-4). During the fifth century B.C., the Nabataeans dislodged the Edomites from their territory, causing them to withdraw to Idumea in southern Palestine. Herod the Great was an Edomite. (BORROW [Ryrie Study Bible Expanded Edition](#))

Oswalt: The Sovereign of the universe has commanded this desolation and he will bring it to pass. Just as he sovereignly apportioned Canaan to his people Israel, so he has apportioned the Edoms of this world to the birds of the desert. No nation or people are able to choose their destiny without regard to their own behavior. Rather, by its behavior it earns a destiny in keeping with God's immutable character. So again Isaiah asks, "Why trust the nations? They are not masters of their own destiny. Rather, they belong to God who, like the landowner, can use a string to divide them into plots of his own choosing" (cf. Ps. 16:6; Mic. 2:5). (See [Isaiah 1-39: An Exegetical and Theological Exposition](#))

And upon the people whom I have devoted to destruction- (NET Note = I will annihilate in judgment."; NIV - the people I have totally destroyed; CSB = on the people I have set apart for destruction) So in this passage we see the judgment is on Edom but also upon the people who God has set apart to be totally destroyed. There will "Multitudes, Multitudes in the Valley of Decision," millions and millions of earth dwellers who gather to battle Jehovah. There will be so many bodies, they cannot even be buried and thus the stench from their rotting corpses which Isaiah described earlier (Isaiah 34:3-[note](#)).

QUESTION - [What did it mean to be devoted to destruction?](#)

ANSWER - In Exodus 22:20, God commands, "Whoever sacrifices to any god, other than the Lord alone, shall be devoted to destruction" (ESV).

The Hebrew word used here is *charam*, meaning "to curse, annihilate, or destroy." The literal interpretation is that the Hebrew person who sacrificed to another god was to be put to death. Idolaters received capital punishment.

The use of the phrase "devoted to destruction" elsewhere in the Old Testament confirms this understanding. In Numbers 21:3 we read, "And the Lord heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction" (ESV). The NIV translates it as, "They completely destroyed them and their towns." The idea of being devoted to destruction included destroying these cities.

In Deuteronomy 2:34 we read a review of Israel's time in the wilderness. The narrative includes, "And we captured all his cities at that time and devoted to destruction every city, men, women, and children. We left no survivors" (ESV). In this case, "devoted to destruction" clearly indicates death. Deuteronomy 3:6 offers a similar use of this phrase: "And we devoted them to destruction, as we did to Sihon the king of Heshbon" (ESV); Sihon was a king they had previously put to death.

In Joshua 6:17, Jericho was devoted to destruction. We read, "And the city and all that is within it shall be devoted to the Lord for destruction" (ESV). In Joshua 10:28 the same fate befalls the city of Makkedah.

Exodus 22:20 reveals that the punishment for Jews who sacrificed to any god other than Yahweh was that they be put to death under the Mosaic Law. However, in the time of the judges and the pre-captivity kingdom, idol worship among the Jews was a perennial problem. God had made it clear that idolatry was worthy of death. Yet many wicked people and leaders through Israel's history resorted to open idol worship in ways that brought God's judgment upon them from other nations.

The enforcement of this command can be found in 1 Kings 18. In this account, [Elijah](#) challenged King Ahab's 400 prophets of [Baal](#) to call down fire from heaven. The God who answered would be the true God. When the Lord God answered, Elijah commanded, "'Seize the prophets of Baal. Don't let anyone get away!' They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there" (1 Kings 18:40).

This command notes God's displeasure with the worship of other gods. He presents Himself as the one God who calls every person to worship Him and to believe in His Son Jesus for eternal life (John 3:16).

Isaiah 34:6 The sword of the LORD is filled with blood, It is sated with fat, with the blood of lambs and goats, With the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah And a great slaughter in the land of Edom.

KJV Isaiah 34:6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

- **The sword of the LORD is filled with blood** Isaiah 63:3; Jeremiah 49:13; Ezekiel 21:4,5,10
- **the LORD has a sacrifice in Bozrah And a great slaughter in the land of Edom** Isaiah 34:5; 63:1; Jeremiah 50:27; 51:40; Ezekiel 39:17-20; Zephaniah 1:7; Revelation 19:17,18

GOD'S JUDGMENT LIKENED TO A SACRIFICE

Wiersbe - In Isaiah 34:5–8, the prophet moves from the battlefield to the temple and sees this worldwide judgment as a great sacrifice that God offers. (See Jer. 46:10; 50:27; Ezek. 39:17–19.) The practice was for the people to kill the sacrifices and offer them to God, but now it is God who offers the wicked as sacrifices (**ED**: COMPARE "WAGES OF SIN IS DEATH" - Ro 6:23+). ([Be Comforted](#))

Constable adds that "Using sacrificial imagery, the Lord in judgment will seek what is peculiarly his. He will take what He alone has a right to take. Sin is a matter of life and death. All sin must be atoned for with sacrificial blood (cf. Lev. 4:1–12; Isa. 53). Those who repudiate the sacrifice of Christ for their sins will forfeit their own lives as sacrifices to God. A sacrifice is necessary, therefore, third, if the demands of divine holiness are to be met. No rebel would be spared."

Motyer on fat...blood - (These) were the parts of the slaughtered beast that belonged only to God (Lev. 3:16–17; 7:23–27). In judgment the Lord seeks what is peculiarly his, that to which he alone has a right.

The sword of the LORD is filled with blood, It is sated with fat, with the blood of lambs and goats, With the fat of the kidneys of rams - Using the language of Israel's sacrificial system, it pictures Jehovah slaughtering the animals (who stand for slaughtering of people beginning in Bozrah and Edom - [see below for proposed sequence of Campaign of Armageddon](#)).

The phrase **the sword of the LORD is filled with blood** will find its fulfillment in the final battle of the Campaign of Armageddon when the blood will come up to the horses' bridles (Rev 14:20).

For the LORD has a sacrifice in Bozrah - Some feel that Bozrah was about 27-35 miles south of the Dead Sea and was the capital of Edom.

Rich Cathers - Bozrah – one of the ancient capitals of Edom. It was a sheep herding center about 25 miles (40 km) SE of the southern end of the Dead Sea. Edom will also be involved as one of the places of action when Jesus returns. Look at the parallels between Revelation 19 (which we just looked at) and Isaiah 63. I think the place Jesus may first arrive at on planet earth is in Edom (modern Jordan), where He will rescue the Jews who have fled there to escape the persecution of the antichrist (Rev. 12).

Moody Bible Commentary on **Bozrah** - The location of **Bozrah**, included here as the place in which the sacrifice will occur, is disputed. Some believe it is modern Buseirah, some 35 miles southeast of the Dead Sea. In support of this view is that Buseirah sounds as if it retains the ancient Hebrew name for the city and that it was the ancient capital of Edom. Others maintain that **Bozrah** should be located in the ancient Nabatean stronghold of Petra. This is an isolated area, accessible via a narrow canyon that opens into a wide space (**ED**: [SEE DISCUSSION & PIX OF PETRA](#)). This seems the more likely location because: (1) The name "**Bozrah**" means "sheepfold" and the city of Petra is located in a basin within Mt. Seir with surrounding mountains and cliffs, creating a natural "sheepfold." (2) Right next to Petra is the Arab site of Butzeira, a name that more accurately retains the Hebrew form of Bozrah. Some have conjectured that Bozrah is the place to which Jewish people in the future tribulation will flee for safety from the pursuit of the Antichrist (see Rev 12:6+). Therefore it would make sense for end-time judgment to begin with the Lord's deliverance of the Jewish people there.

Guzik comments that "In associating this time of judgment with the image of sacrifice, Isaiah tells us that this is payment for the penalty of sin. Even as a sacrificial victim paid for the sin of the one bringing the sacrifice, so the bloody judgment of sin at Armageddon will be a payment for the penalty of sin. It will be an imperfect, incomplete payment, but it will be a payment of some kind."

[Keil and Delitzsch](#) - Just as in Isa 63:1-6 Jehovah (JESUS) is represented as a treader of the wine-press, and the nations as the grapes; so here He is represented as offering sacrifice, and the nations as the animals offered (zebach: cf., Zeph. 1:7; Jer. 46:10); Ezek. 39:17ff.: all three passages founded upon this).

Sacrifice ([02077](#)) ([zebah](#)) from zabah - to slaughter for sacrifice) refers to an offering killed and presented by the worshiper to God as an act of devotion (to fill a special vow - Nu 15:3), thanksgiving (Lev 22:29, Ps 107:22, 116:17) or to meet the need for forgiveness (expiation, propitiation).

[ESV Study Bible](#) on **slaughter** - The world becomes a bloody altar as God requires payment for sin (the only refuge for anyone is the sacrifice of Christ).

And a great slaughter in the land of Edom - Gary Smith writes that "God drops the sword images and focuses on analogies related to the killing of animals prepared for slaughter or sacrifice (cf. 25:6; 30:32; Jer 46:10; Ezek 39:17). Ideas of confession of sin, substitution, atonement, and forgiveness of sin that are associated with sacrifices in Leviticus are missing from this discussion, for the focus draws an analogy with the slaughter of animals, not the atonement of sins. The specification of Edom and Bozrah (the capital of Edom) is not because the Edomites were especially sinful or violent; they merely represent what God will destroy (cf. 63:1-6). Cities like Bozrah, a very secure Edomite fortification, will not stand. People who act like the Edomites will be destined for slaughter."

Ironsides - God declared that He would cut off the people of Edom (Obadiah 18); and in the last days there will be a people in the land of Idumea where once the Dukes of Edom reigned, whose envy of and hatred toward the sons of Jacob will be as great as that of the Edomites of old. Upon these, unsparing judgment will fall. The sword of the Lord will be drawn out from its sheath and will not be returned to the scabbard until all the enemies of Israel will be blotted out. This will be the day of the Lord's recompense for all the sufferings that have fallen upon Zion and the people represented by that city throughout the centuries that have gone since they were scattered among the Gentiles, because they knew not the time of their visitation.

THE SACRIFICE AT BOZRAH AND EDM AND THE CAMPAIGN OF ARMAGEDDON

Arnold Fruchtenbaum offers the following sequence of events in the [Campaign of Armageddon](#) - NOTE - the links labeled "note" are on site in depth commentary on the respective passage.

Proposed Sequence of Events
Campaign of Armageddon
(Click map to enlarge)

1. The Assembling of the Allies of Antichrist - When the sixth bowl is poured out, the Euphrates river is dried up and the kings of the earth are gathered to the valley of Jezreel (Rev. 16:12-16-[note](#); Joel 3:9-11-note).

2 The Destruction of Babylon - Babylon is rebuilt on the banks of the Euphrates to become the world economic capital (Zec. 5:5-11+). While the Antichrist is away at Megiddo, Babylon undergoes catastrophic destruction (Isa. 13-note, Isaiah 14; Jer. 50, 51; Rev. 15:8-[note](#); Rev 17:18-[note](#); Rev 18:1ff-[note](#); Rev 19:2-[note](#)). (**ED COMMENT** - THIS STATEMENT MAKES NO SENSE BECAUSE CLEARLY FROM Rev 17:16-17 ANTICHRIST IS INVOLVED THE BURNING OF BABYLON. MORE LIKELY HE EITHER COMES FROM MEGIDDO OR HE FIRST GOES TO BABYLON AND THEN TO MEGIDDO, BUT THIS DOES NOT FIT WITH THE SEQUENCE OF THE POURING OUT OF THE 7 BOWLS, ASSUMING THAT THEY ARE CHRONOLOGICAL.)

3. The Fall of Jerusalem - The Antichrist receives news that his capital city has been destroyed and moves south against Jerusalem (Zec. 12:1-3-[note](#); Zech 14:1-9-note; Micah 4:11-5:1-note). The Jews will put up a mighty defense, but Jerusalem will eventually fall (Zec. 14:2-note).

4. The Armies of the Antichrist at Bozrah - The Jewish remnant flees to the mountains (Mt 24:15-note) and then to the wilderness in Edom (see Sheep in Bozrah). The armies under Antichrist will move against the Jews in Bozrah (Micah 2:12-note).

5. The National Regeneration of Israel - The Jews confess their national sin, the rejection and crucifixion of Messiah Jesus (Lev. 26:40-42-note; Jer. 3:11-18; Hos. 5:15). They then plead for His return (Ps. 79:1-13; Isa. 64:1-12; Hos. 6:1-3; Zec. 12:10-14-note; Zech 13:1-note; Zech 13:7-9-note; Mt. 23:39).

6. The Second Coming of Messiah - Christ returns to Bozrah, where the remnant have been preserved (Isa. 34:1-7; Isa. 63:1-6-note [See in depth commentary](#); Mic. 2:12-13-note; Hab. 3:1-19-note; Zec. 12:7-note; Rev. 19:11-18-note).

7. The Battle from Bozrah to the Valley of Jehoshaphat - Christ fights the forces of Antichrist from Bozrah continuing all the way back to the eastern walls of Jerusalem, which overlook a section of the Kidron Valley, also known as the Valley of Jehoshaphat. Antichrist is destroyed. (Joel 3:2-note, Joel 3:12-13-note; 2Th. 2:8; Zec. 14:12-15-note; Rev. 14:19-20-note; Rev 19:20-note).

8. The Victory Ascent Up the Mount of Olives - This is not the initial return of Christ, for He will save the tents of Judah first (Zec. 12:7-note). Nor will his initial return be to the same place He ascended, the Mount of Olives, but merely in the same manner (Acts 1:11 = "will come in just the same way as you have watched Him go into heaven"). His ascent to the Mount is attended by cataclysmic events associated with the seventh bowl judgment (M 24:29-note; Zec 14:4-5-note; Rev. 16:17-21-note).

Dwight Pentecost suggests a less detailed sequence of events as follows focusing more on the prophecies in Daniel:

1. Covenant with Antichrist - Prince of Roman empire [the Antichrist] makes a covenant with Israel for a seven year period (Da 9:26-27-note). (Although this covenant is broken three and one-half years later.) See Events of the 70th Week of Daniel.

2. Invasion of Palestine - The King of the North and the King of the South invade Palestine (Da 11:40-note).

3. Antichrist Responds - Because of his covenant with Israel, the Antichrist will come to Israel's defense (Da 11:40-45-note).

4. News from East and North - News from the east and the north troubles the Antichrist (Da 11:44-note). Perhaps it is the approach of the kings of the east (Rev. 16:12+). (The troubling news may be the destruction of Babylon, although Pentecost does not mention this.)

5. Headquarters in Palestine - The Antichrist moves his headquarters into the land of Palestine and assembles his armies there (Da 11:45-note).

6. Christ Returns - Before he can engage the kings from the east, Christ returns. All the armies combine to fight against God (Rev. 19:19-note).

7. Antichrist and Armies Overthrown - The armies and the Antichrist are destroyed without human means (Da 9:25-note; Da 11:45-note; Rev. 19:20-note).

Below is my proposed sequence of events during the Campaign of Har-Magedon.

While this sequence is substantiated to a reasonable degree by multiple Scriptures, it is merely a proposal and is not meant to be a definitive description of the cataclysmic end times events. After studying this end times scenario for many hours, including reading many of conservative commentaries, it is obvious that while God has given us a clear overall framework indicating that Christ returns (Rev 19:11-16+), defeats all His enemies (Rev 19:17-21+) and delivers the believing remnant of Israel (Ro 11:26+, Zech 12:10+, Zech 13:1+, Zech 13:8-9+, Da 12:1b+, Jer 30:7b+), the specific chronological details are not as clear, so that it is best to avoid being too dogmatic about any proposed sequence.

1). Gathering of the nations (Gentiles) in the valley of Megiddo against Jerusalem (Rev 16:12-16+). This event seems very clear and is a seminal event in what is best called the Campaign of Har-Magedon, which I prefer to call "The War of the Great Day of God, the Almighty." (Rev 16:14+).

2). The literal city of Babylon is destroyed (Rev 16:19+, Rev 17+, Rev 18:1-24+). The timing of Babylon's destruction is not clear. In Revelation 16 it follows the 6th Bowl which describes the gathering of the nations at Har-Magedon. We know the Antichrist and the 10 Kings destroy the city with burning, but exactly how that lines up with the 6th Bowl is not clear from Scripture. It clearly occurs before the Antichrist and his armies are destroyed (Rev 19:19-20+) and so it is presumptively placed as #2 in the sequence of major events at the end of the Great Tribulation. If you find a Scripture that allows a more dogmatic statement, please let me know.

Revelation 16:19+ The great city was split into three parts (PROBABLY JERUSALEM), and the cities of the nations fell. **Babylon the great** was remembered before God, to give her the cup of the wine of His

fierce wrath.

Revelation 17:16-17+ "And the ten horns which you saw, and the beast (ANTICHRIST), these will hate the harlot (BABYLON) and will make her desolate and naked, and will eat her flesh and will burn her up with fire. 17 "For (EXPLAINS WHY THEY HATE THE HARLOT) God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled. 18 "The woman (BABYLON - Rev 17:1 - "great harlot", Rev 17:3, 6 - "woman", Rev 17:5 "mother of harlots") whom you saw is **the great city** (A LITERAL CITY), which reigns over the kings of the earth (A LITERAL CITY WITH GLOBAL INFLUENCE)."

Rev 18:1-24+ describes the final demise of the city of Babylon

Revelation 18:20+ "**Rejoice** over her (CITY OF BABYLON), O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her." 21 Then a strong angel took up a stone like a great millstone and threw it into the sea, saying, "**So will Babylon, the great city, be thrown down with violence, and will not be found any longer.**"

3). The armies in #1 invade and conquer Jerusalem (Zechariah 12:1-3, Zechariah 14:1-2).

4). Antichrist's forces move to the south. After conquering Jerusalem, it is my premise that near the end of the 3.5 years, after the Antichrist burns Babylon (Rev 17:16-17+) and conquers Jerusalem (Zech 14:1-2+), under the "*inspiration*" of the devil (Rev 13:4+), who has great wrath fueling his intense desire to annihilate the Jews (Rev 12:12+), the satanically empowered Antichrist will move his armies southward to the region of **Bozrah** and **Petra** in a futile attempt to erase Israel once and for all.

The following passages help understand why Antichrist's forces would move toward the South as they suggest that this is the direction the Jews had fled when warned by Jesus.

Matthew 24:15-16+ Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand) (cf Da 9:27+), 16 then those (JEWS/ISRAEL) who are in Judea must **flee to the mountains**.

Revelation 12:6+ Then the woman (ISRAEL) fled into the **wilderness** where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.

Revelation 12:13-16+ And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that **she could fly into the wilderness** to her place, where she was nourished for a time and times and half a time, from the presence of the serpent (THIS STRONGLY SUGGESTS ISRAEL IS PROTECTED BY GOD AS SHOWN IN THE FOLLOWING PASSAGES). 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.

Where will Israel flee to the mountains in the **wilderness**? While we cannot be dogmatic, one clue is given in Daniel 11:41+ (see picture on left above) because the modern nation of Jordan encompasses all three of the sites (**Edom, Moab, Ammon**) and according to Daniel are "off limits" the Antichrist. The importance of this fact is that this area of **Edom, Moab and Ammon** is (1) **mountainous** (Mt 24:16+) and (2) is a **wilderness** (Rev 12:6+). But most significant is the fact that this protected geographic area is the site of the ancient cities of **Bozrah** and **Petra** (very near Bozrah or possibly synonymous with Bozrah) Many scholars think that Petra is an excellent "presumptive candidate" for the specific "place prepared by God" (Rev 12:6+) for the Jews who heed Jesus' warning and flee Jerusalem (Mt 24:15-16+). Some writers say that Petra is too small to house a significant population of Jews for 3.5 years but that statement is not correct. The picture on the right side above and the comments explain that Petra could easily house over 5 million Jews. So while we must avoid being dogmatic, Petra is certainly a reasonable consideration for the "place prepared by God" (Rev 12:6+) (See [25 pictures of the multiple structures in Petra](#)) It is interesting to note that Petra is now one of the "Seven New Wonders of the World." You may be thinking,

well if Wikipedia knows where Petra is located, so does the Antichrist. And while that is certainly a reasonable thought, the fact is that God will nourish and protect Israel in her place (wherever that is) for 3.5 years.

5). Jesus' triumphant return is summarized in Rev 19:11-16. But there are some details found in Isaiah (Isaiah 34, Isaiah 63), Habakkuk 3 and Micah 2:12-13 which support the premise that Messiah first returns, not to Jerusalem, but to **Bozrah** in Edom.

Isaiah 63:1-6+ Who is this who comes from Edom, With garments of glowing colors from **Bozrah** (**NOTE: NOT "TO" BOZRAH BUT "FROM BOZRAH" INDICATING THAT CHRIST IS MOST LIKELY HEADING NORTH TO JERUSALEM**), This One who is majestic in His apparel, Marching in the greatness of His strength? (MESSIAH ANSWERS) "It is I who speak in righteousness, mighty to save." 2 (SECOND QUESTION) Why is Your apparel red, And Your garments like the one who treads in the wine press? (WHAT HAPPENS TO GARMENTS OF THOSE WHO TREAD RED GRAPES?) 3 (MESSIAH ANSWERS) "I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment. 4 "For the **day of vengeance** was in My heart, And My **year of redemption** has come. 5 "I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. 6 "I trod down the peoples in My anger And made them drunk in My wrath, And I poured out their lifeblood on the earth."

Isaiah 34:5-8+ For My sword is satiated in heaven, Behold it shall descend for judgment upon Edom And upon the people whom I have devoted to destruction. 6 The sword of the LORD is filled with blood, It is sated with fat, with the blood of lambs and goats, With the fat of the kidneys of rams. For **the LORD has a sacrifice in Bozrah** And a great slaughter in the land of Edom. 7 Wild oxen will also fall with them And young bulls with strong ones; Thus their land will be soaked with blood, And their dust become greasy with fat. 8 For the LORD has a **day of vengeance, A year of recompense** for the cause of Zion.

Habakkuk 3:3+ God comes from **Teman** (LOCATED IN EDOM), And the Holy One from **Mount Paran** (SOUTH). Selah. His splendor covers the heavens, And the earth is full of His praise. 4 His radiance is like the sunlight; He has rays flashing from His hand, And there is the hiding of His power. 5 Before Him goes pestilence, And plague comes after Him.

Micah 2:12-13+ "I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep **in the fold** (botsrah) (I will put them together as the sheep of **Bozrah** - Mic 2:12KJV); Like a flock in the midst of its pasture They will be noisy with men (A LARGE MULTITUDE). 13 **The Breaker** (CHRIST) goes up before them; They break out, pass through the gate and go out by it. So their **King** (CHRIST) goes on before them, And the LORD at their head."

6) . **As Christ returns to Edom, the Antichrist's armies approach from Jerusalem.** The Messiah victoriously treads down His foes and marches straight through them northward, His garments becoming soaked with their blood that rises as high as the bridle on the horses for 200 miles (Rev 14:20).

Note that several passages support the premise that when Christ returns, He first comes to the region of Edom.

(a) Isaiah 34:1-7

(b) Isaiah 63:1-6 ([See in depth commentary](#))

(c) Habakkuk 3:3-[note](#) - God comes from **Teman** (Edom), and the Holy One from Mount Paran. Selah. His splendor covers the heavens, and the earth is full of His praise.

In addition Messiah makes a Highway of holiness (Isaiah 35:8) on which the redeemed follow Him in His triumph.

7). Christ comes up to the Valley of Jehoshaphat, the Valley of Decision, where the nations have been gathered (Joel 3:2, 12-14) and He walks up to the Mount of Olives and stands on the Mount (Zechariah 14:1-4) as KING OF KINGS AND LORD OF LORDS AND VERY GOD OF VERY GOD. And when He does all the nations that are in the Valley of Jehoshaphat are judged by Christ, Who separates the sheep from the goats. All of those who have not received the MARK OF THE BEAST and have taken care of His brethren, the Jews, will enter into His kingdom, but the goats who have not will be cast directly, immediately into the Lake of Fire.

Isaiah 34:7 Wild oxen will also fall with them And young bulls with strong ones; Thus their land will be soaked with blood, And their dust become greasy with fat.

KJV Isaiah 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

- **Wild oxen will also fall with them** Numbers 23:22; 24:8; Deuteronomy 33:17; Job 39:9,10; Ps 92:10
- **And young bulls with strong ones** Ps 68:30; Jeremiah 46:21; 50:11,27

MacArthur has an interesting interpretation - Since the nations had not repented and obeyed God's way of sacrifice for sins, they became the sacrificial penalty for their own sins.

Guzik on **wild oxen** ([unicorns](#) in KJV) - The King James Version translates wild oxen as unicorns. Bultema writes, "There used to be quite a difference of opinion regarding the word unicorns, but today the general opinion is that it does not mean rhinoceros but [aurochs](#), or wild bison. According to Deuteronomy 33:17, this animal did not have one but two horns."

Gotquestions on wild oxen translated in KJV as Unicorns - Hebrew word re'em, signifies a horned animal similar to the [aurochs](#), a now-extinct ancestor of today's domestic cattle. For some unknown reason, the translators of the KJV chose to substitute "[unicorn](#)" for the name of this horned animal each time it occurred: e.g., Deuteronomy 33:17; Psalm 22:21; and Isaiah 34:7. The Bible, in its original languages, never actually mentions [unicorns](#).

Wild oxen will also fall with them And young bulls with strong ones - The meaning of this is not absolutely clear. Motyer observes that "Wild oxen were not used in the sacrifices. Possibly therefore Isaiah is using animal metaphors for the important people and leaders of Edom."

Thus their land will be soaked with blood, And their dust become greasy with fat.

Isaiah 34:8 For the LORD has a day of vengeance, A year of recompense for the cause of Zion.

KJV Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

BGT Isaiah 34:8 μ ρα γ ρ κρ σεωζ κυρ ου κα νιαυτ ς νταπποδ σεωζ κρ σεωζ Σιων

LXE Isaiah 34:8 For it is the day of judgement of the Lord, and the year of the recompense of Sion in judgement.

NET Isaiah 34:8 For the LORD has planned a day of revenge, a time when he will repay Edom for her hostility toward Zion.

CSB Isaiah 34:8 For the LORD has a day of vengeance, a time of paying back Edom for its hostility against Zion.

ESV Isaiah 34:8 For the LORD has a day of vengeance, a year of recompense for the cause of Zion.

NIV Isaiah 34:8 For the LORD has a day of vengeance, a year of retribution, to uphold Zion's cause.

NLT Isaiah 34:8 For it is the day of the LORD's revenge, the year when Edom will be paid back for all it did to Israel.

NRS Isaiah 34:8 For the LORD has a day of vengeance, a year of vindication by Zion's cause.

NJB Isaiah 34:8 For this will be Yahweh's day of vengeance, the year of retribution in Zion's lawsuit.

NAB Isaiah 34:8 For the LORD has a day of vengeance, a year of requital by Zion's defender.

YLT Isaiah 34:8 (For a day of vengeance is to Jehovah, A year of recompences for Zion's strife,)

- Isaiah 26:21; 35:4; 49:26; 59:17,18; Isaiah 61:1-2; 63:4; Deuteronomy 32:35,41-43; Ps 94:1; Jeremiah 46:10; Micah 6:1; Luke 18:7; Romans 2:5,8,9; 2 Thessalonians 1:6-10; Revelation 6:10,11; Revelation 18:20; 19:2

Related Passages:

Isaiah 61:1-2+ The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of the LORD **And the day of vengeance of our God;** To comfort all who mourn,

JEHOVAH'S DAY OF JUDGMENT AND RECOMPENSE

For - [term of explanation](#). What is Isaiah explaining?

The LORD has a day of vengeance ([naqam](#); Lxx = [krisis](#) = judgment, justice, sentence) - Jehovah has a day on His calendar and it is the day of Jehovah's revenge. **Vengeance** means the act of taking revenge or inflicting harm on someone in retaliation for something harmful that they have done.

In a parallel passage Jehovah says

"For the day of **vengeance** ([naqam](#)) was in My heart (THIS IS THE MESSIAH SPEAKING), and My year of redemption has come. (Isaiah 63:4+)

Comment - The first clause (**day of vengeance**) parallels Isaiah 34, while the second clause (**year of redemption**) parallels the truths in Isaiah 35.

Vengeance ([05359](#))([naqam](#) from the verb form **naqam** = to avenge or take vengeance) is the act of taking revenge (harming someone in retaliation for something harmful that they have done). It refers to punishment inflicted or retribution exacted for an injury or wrong and can refer to punishment beyond what is physical.

God says "**Vengeance** is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.'(Deut. 32:35+)

MacArthur - God's **day of vengeance** on Edom (Isa 63:4+) will be the same as on the rest of the nations (Isa 59:17, 18; 61:2).

Wiersbe - God sees His enemies as animals: Rams, goats, lambs, oxen, and bulls are all sacrificed, along with the fat (Lev. 3:9–11). These nations **sacrificed** the Jews, so God used them for **sacrifices**. (Bolding added)

A year of recompense (requittal, retribution) **for the cause of Zion** - NLT = "the year when Edom will be paid back for all it did to Israel" CSB = "a time of paying back Edom for its hostility against Zion." As the NLT paraphrases it Zion is taken as representative of the entire nation of Israel. [Recompense](#) means the act of compensating for service, loss, or injury.

*Unless one experiences a day of repentance,
they are doomed to experience the day of recompense.*

We are reminded of God's promise in Genesis 12:3+ "And I will bless those who bless you, **And the one who curses you I will curse**. And in you all the families of the earth will be blessed."

Zechariah writes "For thus says the LORD of hosts, "After glory He has sent Me (MESSIAH) against the nations which plunder you (ISRAEL), for **he who touches you, touches the apple of His eye**"

The reason for God's payback is clearly given. It is specifically for all who have opposed **the cause of Zion**. In other words, those people who have mistreated the nation of Israel, the apple of God's eye, will have their evil come back on their own head. The Anti-Semitic Gentile powers are going to be repaid for what they have done against Israel!

THOUGHT - Beloved, let me ask you -- Do you harbor any germ of Anti-Semitism in your heart? If you do, you need to confess it and repent and bring forth fruit in keeping with repentance such as praying for the peace of Jerusalem (Ps 122:6).

McGee - This is the **day of the Lord's vengeance**. We will see this again in Isaiah 63:1–6. You can't do anything to stop it, just like there is nothing you can do to stop Niagara Falls from flowing. God says that things have to be made right upon this earth. To make them right He has to put down the evil and rebellious man upon this earth. Many people will not bow to God; but, since this is God's universe, where will they go? He has only one place for them, which is called hell. You may have your own concept of it, but it undoubtedly is lots worse than a place of literal fire. God's Word is inviolable and the Lord Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). My friend, it is wise to read the weather report and when a storm is forecast to make arrangements to escape it.

Guzik - In this **day of the Lord's vengeance** known as the great tribulation, there will be unparalleled ecological disaster. Before Jesus Christ returns at the end of the great tribulation, one-third of the earth's vegetation, one-third of the oceans, and one-third of fresh waters will be destroyed and unusable (Revelation 8 and 16).

David Thompson - All these nations will pay a price for what they have done to Israel. The nations have persecuted the Jews and sacrificed them so God will destroy them all. This is the point that all controversy that God has had with Israel ends. From this point on, He is on the side of Israel and against all nations of the world who were against her.

For it is the day of the Lord's vengeance, the year of recompense in the controversy of Zion.—Isa. 34:8

In these last two chapters of the first part of this book of Isaiah, the prophet again takes the widest outlook. As, at the close of the section containing the Burdens of the nations, he uttered prophecies concerning the whole world (see Isaiah 24-27), so does he here. Here again his outlook is first upon desolation, and then upon restoration. The indignation of Jehovah is seen proceeding against all nations because of their iniquities. Edom is made the centre and symbol of the antagonism to Zion. Edom is of Esau, as Zion is of Israel. All that the ideal nation stood for, had been opposed persistently by Edom. Now, upon that whole attitude the vengeance of God is seen to fall. In connection with this, let the prophecy of Obadiah be read. There, the antagonism is very clearly brought out. The issue of that spirit of animalism is that of complete annihilation. The vengeance of Jehovah is irrevocable and irresistible. It is at least a most suggestive fact that when our Lord, the one perfect flower and fruit of Israel's race, was here exercising His earthly ministry, an Idumean, that is an Edomite, in the person of Herod, was reigning over the people; and it is more than suggestive in that relation, that he is the one human being to whom Christ had nothing to say. Once He sent him a message full of contempt. When at last He was in his presence, He spoke no word to him. God makes no terms with that for which Edom stood. Its portion is destruction. - G Campbell Morgan

F B Meyer - Isaiah 34:8 The day of the Lord's vengeance, the year of recompense. (R.V.).

These chapters remind us that there is a God that judgeth in the earth. The tendency of the present day is to reduce all things to the operation of natural law, and to crowd God out of his own world; as though He had no longer as much power as a judge or magistrate to inflict punishment! Here He comes out of the silence of eternity to avenge the wrongs of his people perpetrated upon them by Edom. The Jews could never forget that when they were in the extremity of their conflict with Babylon, Edom rejoiced and said, "Rase it, rase it to the foundation thereof." Now, at length, God would vindicate his people, and punish the proud land whose sins cried to Heaven.

Let us remember that God works not only through natural law, but by sudden manifest interpositions of his providence; and when He arises on behalf of the meek, the result is not only terrible but lasting. It seems as though God's judgment on Edom and other peoples, which has left their lands as desolate scars on the face of the earth, are instances of the permanence of God's decrees, and of their irreversibility: "The smoke thereof shall go up for ever; from generation to generation it shall be waste; none shall pass through it for ever and ever." It was often told by the Waldenses, how the prince that broke the covenant with them and drove them across the Swiss mountains, died of a broken heart at the death of his first-born.

God does not appear always to avenge the wrongs of his people in the present life. The wicked pass away amid their ill-gotten prosperity, but in the next world their evil deeds come back to roost in their own hearts. - F B Meyer - Our Daily Homily

Isaiah 34:9 Its streams will be turned into pitch, And its loose earth into brimstone, And its land will become burning pitch.

KJV Isaiah 34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

- Genesis 19:28; Deuteronomy 29:23; Job 18:15; Ps 11:6; Luke 17:29; Jude 1:7; Revelation 19:20; Revelation 21:8

GOD'S JUDGMENT REDUCES NATIONS TO PITCH AND BRIMSTONE

Its streams will be turned into pitch - Turning running water to sticky tar-like material is the result of divine judgment.

Matthew Henry - The streams thereof, that both watered the land and pleased and refreshed the inhabitants, shall now be turned into pitch, shall be congealed, shall look black, and shall move slowly, or not at all. Their floods to lazy streams of pitch shall turn; so

Sir R. Blackmore. The dust thereof shall be turned into brimstone; so combustible has sin made their land that it shall take fire at the first spark of God's wrath struck upon it; and, when it has taken fire, it shall become burning pitch; the fire shall be universal, not a house, or town, on fire, but a whole country; and it shall not be in the power of any to suppress or extinguish it. It shall burn continually, burn perpetually, and shall not be quenched night nor day (Isa 34:10).

And its loose earth into brimstone - The former could be cultivated but not the latter. The language compares with that used to describe God's judgment and destruction of Sodom and Gomorrah (cf. Ge 19:24; Jer 49:17–18).

David Thompson - Just like when God destroyed Sodom and Gomorrah, so also He will destroy the land here. Tar will run like streams through the land and the dust will even smolder and burn. This whole area will become an unquenchable burning place of judgment.

And its land will become burning pitch - The picture here is a land like a smoldering [volcanic wasteland](#).

Pitch (02203) is **zepheth** means tar or pitch, a viscid substance used twice in this verse and elsewhere only in Exodus 2:3 "But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile."

Baker on zepheth - A feminine noun referring to tar, pitch. A bitumen, black, sticky substance used for waterproofing. The basket in which Moses was placed was waterproofed using this substance (Ex. 2:3). In figurative language, streams of Edom will be turned into pitch in a day of judgment (Isa. 34:9), indicating a hot flowing tar or pitch.

Wikipedia - Pitch is a name for any of a number of viscoelastic polymers. Pitch can be natural or manufactured, derived from petroleum, coal tar[1] or plants. Various forms of pitch may also be called tar, bitumen or asphalt. Pitch produced from plants is also known as resin. Some products made from plant resin are also known as rosin. Pitch was traditionally used to help caulk the seams of wooden sailing vessels (see shipbuilding). Pitch may also be used to waterproof wooden containers and in the making of torches. Petroleum-derived pitch is black in colour, hence the adjectival phrase, "pitch-black"

Constable - The prophet described Edom's overthrow in terms reminiscent of the destruction of Sodom and Gomorrah (cf. Gen. 19:24–28; Deut. 29:23; Ps. 11:6; Jer. 49:18; Rev. 14:10–11), which lay in the same general direction as Edom from Jerusalem. Edom's actions brought on this destruction. The world's end will be total, and its territory will be uninhabitable from then on (cf. Lev. 6:13). Human sin affects humanity's environment.

Brimstone is the Hebrew word *gophrith* which is used on 7 times in the OT, but the first use is significant because it is in the context of the judgment of Sodom and Gomorrah...

Then the LORD rained on Sodom and Gomorrah **brimstone** and fire from the LORD out of heaven, (Ge 19:24)

ESV Study Bible feels that "Isaiah portrays hell (cf. Rev. 14:9–11) by means of expanding on the vision of the destruction of Jerusalem."

Ironsides has an interesting comment on Isaiah 34:9-15 - Next are described the desolations of the land of Edom, which apparently will continue throughout the entire millennial age as a reminder of the judgment of God meted out to a rebellious people, and thus as a warning to any who, even in the day of Jehovah's power, might contemplate turning away in rebellion against the King reigning in Zion.

Isaiah 34:10 It will not be quenched night or day; Its smoke will go up forever. From generation to generation it will be desolate; None will pass through it forever and ever.

KJV Isaiah 34:10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

- **It will not be quenched night or day** Isaiah 1:31; 66:24; Jeremiah 7:20; Ezekiel 20:47,48; Mark 9:43-48
- **Its smoke will go up forever.** Revelation 14:10,11; 18:18; 19:3
- **From generation to generation it will be desolate; None will pass through it forever and ever.** Isaiah 13:20; Ezekiel 29:11; Malachi 1:3,4

**EDOM RUINED
FOREVER AND EVER**

Keil and Delitzsch - The one expression, "to contend for Zion," is like a flash of lightning, throwing light upon the obscurity of prophecy, both backwards and forwards. A day and a year of judgment upon Edom (compare Isa. 61:2; 63:4) would do justice to Zion against its accusers and persecutors (ribh, vindicare, as in Isa. 51:22). The everlasting punishment which would fall upon it is depicted in figures and colours, suggested by the proximity of Edom to the Dead Sea, and the volcanic character of this mountainous country. The unquenchable fire (for which compare Isa. 66:24), and the eternally ascending smoke (cf., Rev. 19:3), prove that the end of all things is referred to. The prophet meant primarily, no doubt, that the punishment announced would fall upon the land of Edom, and within its geographical boundaries; but this particular punishment represented the punishment of all nations, and all men who were Edomitish in their feelings and conduct towards the congregation of Jehovah.

It will not be quenched night or day; its smoke will go up forever. From generation to generation it will be desolate- Why such a seemingly harsh judgment on Edom? Edom was Esau and was Jacob's twin brother yet hated him and persecuted him for centuries. The result is this just recompense would fall on this nation for her persistent persecution of Israel. Edom was one of the nations that was never going to be restored, so heinous was their sin against their brother!

Matthew Henry comments "so combustible has sin made their land that it shall take fire at the first spark of God's wrath struck upon it; and, when it has taken fire, it shall become burning pitch; the fire shall be universal, not a house, or town, on fire, but a whole country; and it shall not be in the power of any to suppress or extinguish it. It shall burn continually, burn perpetually, and shall not be quenched night nor day. The torment of those in hell, or that have a hell within them in their own consciences, is without interruption; the smoke of this fire goes up for ever. As long as there are provoking sinners on earth, from one generation to another, an increase of sinful men, to augment the fierce anger of the Lord (Nu 32:14), there will be a righteous God in heaven to punish them for it. And as long as a people keep up a succession of sinners God will have a succession of plagues for them; nor will any that fall under the wrath of God be ever able to recover themselves. It will be found, how light soever men make of it, that it is a fearful thing to fall into the hands of the living God (Hebrews 10:31-[note](#)).

None will pass through it forever and ever - This apparently will be the condition of the land of Edom even in the Millennial reign. It will be a good reminder to the inhabitants of the high cost of sin!

Henry "If the land be doomed to destruction, none shall pass through it, but travelers will choose rather to go a great way about than come within the smell of it."

Jeremiah writes that

Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. 18 "Like the overthrow of Sodom and Gomorrah with its neighbors," says the LORD, "no one will live there, nor will a son of man reside in it.(Jer 49:17-18)

A similar description is given of the **fall of Babylon** in the end time

Revelation 14:10⁺ he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."

Rev 18:18⁺ and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?'

Rev 19:3⁺ And a second time they said, "Hallelujah! HER (BABYLON) SMOKE RISES UP FOREVER AND EVER."

Isaiah 34:11 But pelican and hedgehog will possess it, And owl and raven will dwell in it; And He will stretch over it the line of desolation And the plumb line of emptiness.

KJV Isaiah 34:11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

ESV Isaiah 34:11 But the hawk and the porcupine shall possess it, the owl and the raven shall dwell in it. He shall stretch the line of confusion over it, and the plumb line of emptiness.

- **But pelican and hedgehog will possess it.** Isaiah 13:20-22; 14:23; Zephaniah 2:14; Revelation 18:2,21-23
- **And He will stretch over it the line of desolation And the plumb line of emptiness.** 2 Samuel 8:2; 2 Kings 21:13;

EDOM WILL BECOME A WILDERNESS FOREVER

Keil and Delitzsch - The description of the ruin, which commences in verse 11a with a list of animals that frequent marshy and solitary regions, is similar to the one in Isa. 13:20–22; 14:23 (compare Zeph. 2:14, which is founded upon this). Isaiah's was the original of all such pictures of ruin which we meet with in the later prophets.

But pelican and hedgehog will possess it, And owl and raven will dwell in it - These were ceremonially unclean birds (cf. Dt 14:14–17), also associated with the ruins of Babylon (Isa 13:2) and Nineveh (Zeph 2:14).

MacArthur adds that "The presence of unclean birds was a sign of desolation and wilderness. Similar symbolism portrays the final state of Babylon in the future (Rev 18:2; cf. 13:21; Jer 50:39; Zep 2:13, 14)."

Matthew Henry - The cities shall become like old decayed houses, which, being deserted by the owners, look very frightful, being commonly possessed by beasts of prey or birds of ill omen. See how dismally the palaces of the enemy look; the description is peculiarly elegant and fine....They shall become the residence and rendezvous of fearful frightful beasts and birds, which usually frequent such melancholy places, because there they may be undisturbed, and, when they are frightened thither, they help to frighten men thence (from that place). This circumstance of the desolation, being apt to strike a horror upon the mind, is much enlarged upon here

Matthew Henry on stretch over it the line of destruction - God shall mark them for ruin and destruction. He shall stretch out upon Bozrah the **line of confusion** with the stones or **plummets of emptiness**, v. 11. **This intimates the equity of the sentence passed upon it; it is given according to the rules of justice and the exact agreeableness of the execution with the sentence; the destruction is not wrought at random, but by line and level.** The **confusion** and **emptiness** that shall overspread the face of the whole country shall be like that of the whole earth when it was Tohu and Bohu (the very words here used)-**without form and void**. Gen. 1:2. Sin will soon turn a paradise into a chaos, and sully the beauty of the whole creation. When there is **confusion** there will soon be **emptiness**; but both are appointed by the Governor of the world, and in exact proportions.

And He will stretch over it the line of desolation (formlessness) - ESV =. He shall stretch the line of confusion over it. This speaks of a desolate, empty waste and in a sense is a reversal of God's bringing order out of chaos, for the same two words **desolation** (**tohu**) and **emptiness** (**bohu**) are used in the creation account in Genesis 1:2.

Line (06957)(**qav**) is a masculine noun which refers to a line for measuring and was literally a cord used in construction work (1 Ki 7:23). In the figurative sense qav refers to a measuring "line" or standard of justice (as applied to Jerusalem in 2 Ki 21:13). In David's psalm 19, qav refers to the "architectural plan" or line of the heavens reflecting the Master Craftman's handiwork (Ps 19:4). Qav can also refer to a word of instruction in prophetic or legal settings (Isa 28:10, 13). Finally, as in the present context qav can refer to God's judgments (Isa 34:11) and His sovereign distribution of power (Isa 34:17).

Qav - 20x in 14v - circumference*(1), line(16), measuring line(3).

2 Ki. 21:13; 2 Chr. 4:2; Job 38:5; Ps. 19:4; Isa. 28:10,13,17; 34:11,17; 44:13; Jer. 31:39; Lam. 2:8; Ezek. 47:3;
Zech. 1:16

NIDOTT says "Stretching a measuring line over the land means that as an ownerless plot of ground, the land is to be resurveyed and reassigned, the threat of judgment against Jerusalem is that the measuring line of Samaria will be cast over it (2 Kgs 21:13), meaning that it will be taken over by foreigners. The same sense in variant wording is found in Mic 2:4; the inheritance of the people will be surveyed with a measuring line. However, in the case of Edom the force of the picture has been escalated. The land can no longer be redivided because of the total destruction. The measuring line is one of הַיָּרֵךְ, i.e., one useful only for absolute wasteland."

And the plumb line of emptiness - God's measure of justice is meted out with absolute precision and perfection.

A **plumb-line** is a cord from which a metal weight is suspended pointing directly to the earth's center of gravity; used to determine the vertical from a given point

These words **tohu** (formless) and **bohu** (void) first appear in Gen. 1:2, describing the world before God ordered it and filled it with life and now they describe the disorder as a result of His judgment!

Gotquestions - A plumb line, also called a plummet, is a cord with a non-magnetic weight attached to one end. When the cord is held in such a way that the weight can dangle freely, an exact vertical can be determined. Painters and carpenters use plumb lines to keep their work straight. It is difficult, while in the middle of a project, to determine a true horizontal or vertical line without an

objective measuring tool, so a plumb line is employed. A plumb line applies the law of gravity to find right angles, to indicate the most direct route from top to bottom, and to keep things plumb. A plumb line doesn't change or move with the whims of the carpenter. It remains true, and all work must line up with it or risk being crooked. ([What is a plumb line in the Bible?](#))

Desolation (08414)(**tohu**) means empty, formless, futile, waste, meaningless. Isaiah juxtaposes tohu and bohu (below) in the judgment against Edom to describe the total depopulation and destruction of the land so it is a waste fit only for desert animals.

A H Konkell - Jeremiah 4:23 depicts an universal and cosmic catastrophe. Jeremiah uses creation language to describe the judgment on the fruitful garden of creation as a reversal to precreation chaos. The term תהו may simply indicate a waterless impassable or pathless desert (Ps 107:40; Job 12:24). However, it often signifies nothingness, void, or emptiness. Job testifies that God hangs the north (the traditional home of the gods and dangerous beings) upon תהו and hangs the earth without anything (Job 26:7). He says that his friends are like the desert streams that evaporate, they vanish into nothing (Job 6:18; this v. does not speak of caravans, but of the paths of the streams). The latter is one of the four occurrences of תהו with the article, all with the meaning "nothing": Samuel exhorts the people not to turn after the nothings (1 Sa 12:21); the corrupt judges dismiss the case of the righteous for no reason, i.e., baseless counter arguments that free the guilty (Isa 29:21); God sets the rulers of the earth as if they were not (לֹא־יִהְיֶה), the judges of the earth as nothing (Isa 40:23). The last reference is one of several that make תהו parallel with a word meaning "nothing." The deeds of the gods are nothing (אֵין־עֲשָׂה), their libations a wind and tohu (Isa41:29); all the idols are tohu, they have no profit (Isa 44:9); in 59:4 those going to court trust in תהו, their words are empty (אֵין־דָּבָר); the servant in 49:4 fears that he has spent his strength for nothing (תהו) and in vain (בְּהִבָּל). The term תהו is common in the vocabulary of creation. Its function is to indicate chaos in contrast to the order of creation. So Isaiah says that the world was not made a wasteland, God made it to be inhabited (Isa 45:18). 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). The devastation of the earth is described in terms reminiscent of those of the prophet Hosea over Israel (cf. 24:4; Hos 4:3). 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. This same type of terminology is found in Jer 4:28, in a passage that is a self-conscious reversal of the original description of creation (Jer 4:23–28). Both of these passages state that creation will return to the state of precreation chaos. (**NIDOTT**)

Baker - A masculine noun meaning formlessness, confusion. The exact meaning of this term is difficult at best since its study is limited to its relatively few Old Testament occurrences. It is used to describe primeval earth before the seven creative days (Gen. 1:2); a land reduced to primeval chaos and formlessness (Isa. 34:11; 45:18; Jer. 4:23); a destroyed city (Isa. 24:10); nothingness or empty space (Job 26:7); a barren wasteland (Deut. 32:10; Job 6:18; 12:24; Ps. 107:40); that which is vain and futile (1 Sam. 12:21; Isa. 45:19; 49:4); like idolatry (Isa. 41:29; 44:9); unfounded allegations (Isa. 29:21; 59:4); the nations compared to God (Isa. 40:17); or human rulers (Isa. 40:23). Although it is impossible to grasp the full import of this word, it is obvious that it has a negative and disparaging tone. It represents chaos, confusion, and disorder, all things that are opposed to the organization, direction, and order that God has demonstrated. Complete Word Study Dictionary – Old Testament.

Tohu - 20x in 19v - chaos(1), confusion(1), desolation(1), emptiness(1), empty space(1), formless(2), futile(2), futile things(1), meaningless(2), meaningless arguments(1), nothing(2), waste(3), waste place(2).

Gen. 1:2; Deut. 32:10; 1 Sam. 12:21; Job 6:18; 12:24; 26:7; Ps. 107:40; Isa. 24:10; 29:21; 34:11; 40:17,23; 41:29; 44:9; 45:18-19; 49:4; 59:4; Jer. 4:23

Emptiness (void)(0922)(**bohu**) means void or waste and depicts the state of matter after God had created it but before He had fashioned it for habitation (Gen. 1:2). It, therefore, describes the state of the land or earth after God judges it (Isa. 34:11; Jer. 4:23). It is used in combination with tōhū, without form, each time.

Bohu - 3x in 3v - emptiness, void, waste

Genesis 1:2 The earth was formless (tohu) and **void** (bohu), and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

Isaiah 34:11 But pelican and hedgehog will possess it, And owl and raven will dwell in it; And He will stretch over it the line of desolation And the plumb line of emptiness.

Jeremiah 4:23 I looked on the earth, and behold, it was formless (tohu) and **void** (bohu); And to the heavens, and they had no light.

Theological Wordbook of the Old Testament. - It is probable that the descriptions in Isaiah of the desolations of Edom and those in Jeremiah of Israel borrow this phrase from the Genesis picture of a primordial chaos.

Isaiah 34:12 Its nobles--there is no one there whom they may proclaim king-- and all its princes will be nothing.

KJV Isaiah 34:12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

- **Its nobles--there is no one there Whom they may proclaim king** Isaiah 3:6-8; Ecclesiastes 10:16,17
- **And all its princes will be nothing.** Isaiah 41:24; 1 Corinthians 8:4; 13:2; 2 Corinthians 12:11

THE LAND OF NOTHING: NOBLES NO MORE

Its nobles--there is no one there whom they may proclaim king-- and all its princes will be nothing. This describes a place barren of human life. **NET** - Her nobles will have nothing left to call a kingdom and all her officials will disappear. **NLT** - It will be called the Land of Nothing, and all its nobles will soon be gone.

Matthew Henry - Their great men shall be all cut off, and none of them shall dare to appear: They shall call the nobles of the kingdom to take care of the arduous affairs which lie before them, but none shall be there to take this ruin under their hand, and all her princes, having the sad tidings brought them, shall be nothing, shall be at their wits' end, and not be able to stand them in stead, to shelter them from destruction.

Isaiah 34:13 Thorns will come up in its fortified towers, Nettles and thistles in its fortified cities; It will also be a haunt of jackals And an abode of ostriches.

KJV Isaiah 34:13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

- **Thorns will come up in its fortified towers** Isaiah 32:13,14; Hosea 9:6; Zephaniah 2:9
- **It will also be a haunt of jackals And an abode of ostriches.** Isaiah 13:21,22; 35:7; Jeremiah 9:11; 10:22; 49:33; 50:39,40; 51:37; Malachi 1:3; Revelation 18:2,20-24

THE DESTRUCTION AND DESOLATION OF MAN'S ACHIEVEMENTS

Thorns will come up in its fortified towers, Nettles and thistles in its fortified cities; It will also be a haunt of jackals And an abode of ostriches. The "thorny" fate of Edom's **fortified towers** and **cities** reminds me of the striking contrast in Proverbs 18:10-11

The name of the LORD is a strong tower; The righteous runs into it and is safe. Proverbs 18:10⁺

A rich man's wealth is his strong city, And like a high wall in his own imagination. Proverbs 18:11⁺

THOUGHT - Beloved there is only one **fortified** tower and city which will stand forever. Are you safe in the Strong Tower of Jehovah Jesus by grace through faith (Acts 4:12, Jn 14:6, Eph 2:8-9, Acts 16:31)?

Matthew Henry - Even the houses of state, and those of strength, shall become as wildernesses (v. 13); not only grass shall grow, but thorns shall come up, in her palaces, nettles and brambles in the fortresses thereof, and there shall be none to cut them up or tread them down. We sometimes see ruined buildings thus overgrown with rubbish. It intimates that the place shall not only be uninhabited and unfrequented where a full court used to be kept, but that it shall be under the curse of God; for thorns and thistles were the production of the curse, Gen. 3:18.

Isaiah 34:14 The desert creatures will meet with the wolves, The hairy goat also will cry to its kind; Yes, the night monster will settle there And will find herself a resting place.

KJV Isaiah 34:14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

- **The desert creatures will meet with the wolves** Isaiah 13:21
- **the wolves** Isaiah 13:22

FRIGHTENING FAUNA IN THE FORSAKEN LAND

NET Note - The precise meaning of לַיְלִית (lilit) is unclear, though in this context the word certainly refers to some type of wild animal or bird. The word appears to be related to לַיְלָה (laylah, "night"). Some interpret it as the name of a female night demon, on the basis of an apparent Akkadian cognate used as the name of a demon. Later Jewish legends also identified Lilith as a demon. Cf. NRSV "Lilith."

Leopards, and all the rav'ning brotherhoods
That range the plains, or lurk in woods,
Each other shall invite to come,
And make this wilder place their home.
Fierce beasts of every frightful shape and size
Shall settle here their bloody colonies.
—Sir R. Blackmore

We see a similar fate prophesied in Isaiah 13

But desert creatures will lie down there, And their houses will be full of owls; Ostriches also will live there, and shaggy goats will frolic there. Hyenas will howl in their fortified towers And jackals in their luxurious palaces. Her fateful time also will soon come And her days will not be prolonged. (Isaiah 13:21-22)

Guzik - The Hebrew word for **night creature** is lilit, which is the feminine form of the word "night." Old Jewish superstitions make Lilith a beautiful demon of the night, who seduced men and killed children. It is possible that Isaiah uses the term to describe the demonic habitation of Edom after God's judgment.

Hairy Goat (KJV = satyr) (08163)(**sa'yr**) means shaggy or hairy ("hairy one") and can also refer to a "he goat." Some lexicons also associate it with the "goat-idol." In the present context it clearly is a literal goat, although in Isaiah 34:14 the KJV translates it "satyr", while TEV and CEV; translate it "demon" and the NJPS uses "goat-demons."

Guzik - The King James Version translates wild goat as satyr, which was a mythical demonic creature. The Hebrew word here is sair, which as an adjective means hairy (Genesis 27:11) and as a noun refers to a male goat (Genesis 37:31 and Leviticus 4:23). It is possible that Isaiah means that wild goats will inhabit the desolate regions of Edom, or he may mean that it will be the haunt of demonic spirits. Bultema thinks the best translation "is satyrs, demons, or field devils."

Gotquestions on Satyrs - In Isaiah 13:21 and Isa 34:14, the KJV and RSV translate the Hebrew *sa'yr* as "satyr"...the word was also thought to imply demon-worship associated with goats, and so we find the word translated "devil" twice and "satyr" in the aforementioned verses. However, based on the context of each passage in Isaiah, it is almost certain that wild goats are intended by the Hebrew *sa'yr*, not the goat-man creature of legend, and certainly not the faun of classical myth. ([Gotquestions](#))

NAS uses **sa'yr** in KJV sense of sair only 5x where KJV translates it as satyr - Gen. 27:11,23; Isa. 13:21; 34:14; Dan. 8:21

KJV uses **sa'yr** in 57v and has the following definition - adj 1) hairy n m 2) he-goat, buck 2a) as sacrificial animal 2b) satyr, may refer to a demon possessed goat like the swine of Gadara (Mt. 8:30-32)

Gen. 27:11,23; 37:31; Lev. 4:23-24; 9:3,15; 10:16; 16:5,7-10,15,18,20-22,26-27; 17:7; 23:19; Num. 7:16,22,28,34,40,46,52,58,64,70,76,82,87; 15:24; 28:15,22,30; 29:5,11,16,19,22,25,28,31,34,38; 2 Chr. 11:15; 29:23; Isa. 13:21; 34:14; Ezek. 43:22,25; 45:23; Dan. 8:21

Night monster (03917)(**lilith**) is a feminine noun that describes a creature known for its main activity at night. KJV translates it here as "screech owl." Jamieson adds "in Jewish superstition a female, elegantly dressed, that carried off children by night. The text does not assert the existence of such objects of superstition, but describes the place as one which superstition would people with such beings."

Wikipedia on Lilith - **Lilith** (Hebrew: לַיְלִית *Lilīṯ*) is a figure in Jewish mythology, developed earliest in the Babylonian Talmud (3rd to 5th centuries). Lilith is often envisioned as a dangerous demon of the night, who is sexually wanton, and who steals babies in the darkness The character is generally thought to derive in part from a historically far earlier class of female demons (*lilitu*) in ancient Mesopotamian religion, found in cuneiform texts of Sumer, the Akkadian Empire, Assyria, and Babylonia.

Matthew Henry - There shall the [screech-owl](#) rest, a night-bird and an ominous one.

Isaiah 34:15 The tree snake will make its nest and lay eggs there, And it will hatch and gather them under its protection. Yes, the hawks will be gathered there, Every one with its kind.

KJV Isaiah 34:15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

BGT Isaiah 34:15 κε ν σσευσεν χ νος κα σωσεν γ τ παιδ α α τ ς μετ σφαλε ας κε λαφοι συν ντησων κα ε δον τ πρ σωπα λλ λων

LXE Isaiah 34:15 There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces.

NET Isaiah 34:15 Owls will make nests and lay eggs there; they will hatch them and protect them. Yes, hawks will gather there, each with its mate.

CSB Isaiah 34:15 The sand partridge will make her nest there; she will lay and hatch her eggs and will gather her brood under her shadow. Indeed, the birds of prey will gather there, each with its mate.

ESV Isaiah 34:15 There the owl nests and lays and hatches and gathers her young in her shadow; indeed, there the hawks are gathered, each one with her mate.

NIV Isaiah 34:15 The owl will nest there and lay eggs, she will hatch them, and care for her young under the shadow of her wings; there also the falcons will gather, each with its mate.

NLT Isaiah 34:15 There the owl will make her nest and lay her eggs. She will hatch her young and cover them with her wings. And the buzzards will come, each one with its mate.

The tree snake - This is a somewhat unusual translation and most versions interpret this as a reference to an owl's nest.

David Thompson - It is interesting that there are several predatory wild beasts which are mentioned who will inhabit this part of the world. Dead bodies will draw them there and they will eat their fill and then live there. Jackals, wolves, hawks, viper snakes, all will live in this part of the world.

Matthew Henry - the owl, a melancholy bird, the raven, a bird of prey, invited by the dead carcasses, shall dwell there (with all the ill-boding monsters of the air, Sir R. B.), all the unclean birds, which were not for the service of man, v. 13. It shall be a habitation for dragons, which are poisonous and hurtful. The great owl shall there make her nest (v. 15) and lay and hatch; the breed of them shall be kept up to provide heirs for this desolate place. The vultures which feast on carcasses, shall be gathered there, every one with his mate. Now observe, 1. How the places which men have deserted, and keep at a distance from, are proper receptacles for other animals, which the providence of God takes care of, and will not neglect. 2. Whom those resemble that are morose, unsociable, and unconvertible, and affect a melancholy retirement; they are like these solitary creatures that take delight in desolations. 3. What a dismal change sin makes; it turns a fruitful land into barrenness, a frequented city into a wilderness.

And in their lofty rooms of state,
Where cringing [sycophants](#) did wait,
Dragons shall hiss and hungry wolves shall howl;
In courts before by mighty lords possess'd
The serpent shall erect his speckled crest,
Or fold his circling spires to rest.
—Sir R. Blackmore

Isaiah 34:16 **Seek** from the book of the LORD, and **read**: Not one of these will be missing; None will lack its mate. For His mouth has commanded, And His Spirit has gathered them.

KJV Isaiah 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

BGT Isaiah 34:16 ριθμ παρ λθον κα μ α α τ ν ο κ π λετο τ ρ α τ ν τ ρ αν ο κ ζ τησων τι κ ριος νετε λατο

α τ ο ς κ α τ π ν ε μ α α τ ο σ υ ν γ α γ ε ν α τ ς

LXE Isaiah 34:16 They passed by in full number, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them.

NET Isaiah 34:16 Carefully read the scroll of the LORD! Not one of these creatures will be missing, none will lack a mate. For the LORD has issued the decree, and his own spirit gathers them.

CSB Isaiah 34:16 Search and read the scroll of the LORD: Not one of them will be missing, none will be lacking its mate, because He has ordered it by my mouth, and He will gather them by His Spirit.

ESV Isaiah 34:16 Seek and read from the book of the LORD: Not one of these shall be missing; none shall be without her mate. For the mouth of the LORD has commanded, and his Spirit has gathered them.

NIV Isaiah 34:16 Look in the scroll of the LORD and read: None of these will be missing, not one will lack her mate. For it is his mouth that has given the order, and his Spirit will gather them together.

NLT Isaiah 34:16 Search the book of the LORD, and see what he will do. Not one of these birds and animals will be missing, and none will lack a mate, for the LORD has promised this. His Spirit will make it all come true.

- **Seek from the book of the LORD, and read: Not one of these will be missing** Isaiah 30:8; Deuteronomy 31:21; Joshua 1:8; Proverbs 23:12; Daniel 10:21; Amos 3:7; Malachi 3:16; John 5:39; 10:35; 2 Peter 1:19; Matthew 5:18; Luke 21:33
- **None will lack its mate. For His mouth has commanded, And His Spirit has gathered them.** Genesis 6:17; Ps 33:6,9

Related Passages:

Isaiah 30:8 Now go, write it on a tablet before them And inscribe it on a scroll, That it may serve in the time to come As a witness forever.

Deuteronomy 31:21 "Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for I know their intent which they are developing today, before I have brought them into the land which I swore."

Seek from the book of the LORD, and read: - Two commands call for the people to seek to understand His word.

NET NOTE - It is uncertain what particular scroll is referred to here. Perhaps the phrase simply refers to this prophecy and is an admonition to pay close attention to the details of the message.

Not one of these will be missing These events will certainly come about because the Lord has decreed it. Edom's destruction is coming just as the word of the Lord has declared (vv. 16–17).

NET NOTE - Heb "one from these will not be missing." (hannah, "these") is feminine plural in the Hebrew text. It may refer only to the birds mentioned in v. 15b or may include all of the creatures listed in vv. 14b–15 (all of which are identified with feminine nouns).

Matthew Henry - Here is an assurance given of the full accomplishment of this prediction, even to the most minute circumstance of it. When this destruction comes compare the event with the prediction, and you will find it to answer exactly." Note, The book of the prophets is the book of the Lord, and we ought to consult it and converse with it as of divine origin and authority. We must not only read it, but see out of it, search into it, turn first to one text and then to another and compare them together. Abundance of useful knowledge might thus be extracted, by a diligent search, out of the scriptures, which cannot be got by a superficial reading of them. When you have read the prediction out of the book of the Lord then observe, 1. That according to what you have read so you see; not one of these shall fail (**None will lack its mate For His mouth has commanded**), either beast or fowl: and, it being foretold that they shall possess it from generation to generation, in order to that, that the species may be propagated (**And His Spirit has gathered them**), none shall want her mate; these marks of desolation shall be fruitful, and multiply, and replenish the land. 2. That God's mouth having commanded this direful muster **His Spirit** shall gather them, as the creatures by instinct were gathered to Adam to be named (Ge 2:19-20) and to Noah to be housed (Ge 7:1-3, 8-9). What God's word has appointed **His Spirit** will effect and bring about, for no word of God shall fall to the ground. The word of God's promise shall in like manner be accomplished by the operations of the Spirit. 3. That there is an exact order and proportion observed in the accomplishment of this threatening: He has cast the lot for these birds and beasts, so that each one shall know his place as readily as if it were marked by line. See the like, Joel 2:7, 8-note, They shall not break their ranks, neither shall one thrust another.

For His mouth has commanded - What God commands, God completes (one way or another).

THOUGHT - What God commands of us as His Spirit filled children, God enables by His Spirit! Are you filled with the Spirit today (Eph 5:18+)? One of the best ways is to be filled with His Word (and obey it cf James

1:22+) (See [Filled with His Spirit/Richly Indwelt with His Word](#)). Then you will be empowered to fight the good fight of faith and to keep His command to walk by the Spirit to successfully fight off the desires of the flesh (Gal 5:16-17+).

POSB - The *Lord's day of wrath* is sure to come. It cannot be stopped. The time is set, fixed once and for all by the Lord. The *book of the Lord* declares it (vv.16-17). And every living person is commanded to read the warning of God in the *book of the Lord*. Not a single detail of His warning will be omitted in that day, not even one of the birds or animals mentioned in these verses will be missing or lack a mate in that day. The Lord Himself has spoken the Word concerning the coming day of wrath, and He will execute that day by His Spirit. God's Spirit will carry out the orders, make everything happen just as God has declared (The Preacher's Outline & Sermon Bible – Isaiah I)

Guzik - This remarkable statement tells us that Isaiah understood that his words were the words of the LORD. It also tells us that Isaiah meant that his prophecy should be understood literally—poetically, but literally. It also means that Isaiah clearly challenged doubters to “look it up” once the prophecy was fulfilled.. “After Edom has become a wasteland, men will take out the scroll and verify that Isaiah's predictions came true.” (Wolf) This time of great tribulation is certainly coming upon the earth. This is beyond all doubt; our part isn't to bring it or to prevent it, but simply to be ready, and to pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man (Luke 21:36).

Isaiah 34:17 He has cast the lot for them, And His hand has divided it to them by line. They shall possess it forever; From generation to generation they will dwell in it.

KJV Isaiah 34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

- **He has cast the lot for them** Joshua 18:8; Ps 78:55; Acts 13:19; 17:26
- **They shall possess it forever; From generation to generation they will dwell in it.** Isaiah 34:10; 13:20-22

THE CREATURES MENTIONED WILL INHABIT EDOM FOREVER

They shall possess it - **They** is the fauna and the flora described in the previous verses.

Forever from generation to generation they will dwell in it - The fauna and flora will have a perpetual presence in this desolate land. This would not seem to apply to the New Heavens and New Earth, but only to the 1000 years of the Millennium.

Matthew Henry - The soothsayers among the heathen foretold events by the flight of birds, as if the fate of men depended on them. But here we find that the flight of birds is under the direction of the God of Israel: He has cast the lot for them. That the desolation shall be perpetual: They shall possess it for ever.

Constable - How does this picture of devastation so thorough that no human beings remain alive harmonize with other revelation concerning the Tribulation? According to Revelation 6:8 and 9:18 half of the world's population will have perished by the end of the sixth trumpet judgment. Many more devastating judgments will fall on earth-dwellers after the sixth trumpet judgment, specifically the seven bowl judgments, the worst ones of all in the Tribulation. Therefore what Isaiah pictured may be what the earth will look like at the very end of the Tribulation, just before Jesus Christ returns to the earth. There will be some people left alive on the earth then, but Isaiah's description was perhaps hyperbolic to make the point that God will judge all the earth's inhabitants.

MacArthur - God had partitioned off Edom just as He once did Canaan (Nu 26:55, 56; Jos 18:4–6) and allotted it to the wild animals listed in Isa 34:11–15.

Jamieson - As conquerors apportion lands by lot, so Jehovah has appointed and marked out (“divided”) Edom for the wild beasts (Nu 26:55, 56; Jos 18:4–6).

Rich Cathers - Lesson Read your Bible!

Everything written in it is true. It will all come to pass.

A week ago, in U.S. News and World Report (dated 10-27-99), there was an article called, "Is the Bible True?" Here's Chuck Colson's comments about the article ...

BreakPoint Commentary #91027 - 10/27/1999 Written In Stone: Archeology & The Bible by Charles Colson

"Walking past a newsstand this week, your eye may be caught by a dramatic painting of Adam and Eve on the cover of U.S. News and World Report (10/27/99). Alongside the two figures, the title of the cover story asks, "Is the Bible True?"

Flip open the magazine and you'll find that the answer is a confident "yes!" U.S. News has summarized exciting new archeological evidence that confirms the historicity of the Bible.

For example, a few years ago, a group of archeologists found an Assyrian stone tablet in Northern Israel dating from the ninth century B.C. The Aramaic inscription listed Assyria's foes. Included in the list were the words "king of Israel" and "house of David."

The significance of these findings is that they toppled years of archeological skepticism. Many archeologists have long questioned the historical accuracy of the Bible, maintaining that there was no such person as King David. They pointed to the lack of any reference outside the Bible to David in the archeological remains from Assyria, Egypt, or Babylon. They argued that David's name, a Semitic word meaning "beloved," was evidence that biblical writers created a legendary king to create a glorious past for Israel. But now archeology has given proof that King David was an historical figure after all—exactly as the Bible teaches..."

Mr. Colson then goes on to talk about other archaeological discoveries, then concludes with ...

"...Why are secular scholars constantly being refuted? The answer is that they approach scripture from a naturalistic perspective that discounts any document that speaks of the SUPERNatural. Since the Bible records miracles as though they really happened, the Bible is simply discounted out of hand. Scripture is reduced to stories that merely illustrate theological points, while containing little that is historically accurate.

But, as the U.S. News article illustrates, this distinction is crumbling under the weight of empirical evidence.

The latest archeological news is an exciting reminder that Christians have nothing to fear from scientific inquiry. In fact, we welcome it.

The next time you hear Christianity characterized as an ancient legend, be prepared to describe the exciting evidence unearthed by archaeology. To answer the question on the cover of U.S. News—yes, the Bible is really true.

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If you want to know more about God's purpose for your life, it's a good idea to read the "Owner's Manual", the Bible.