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Isaiah's Historically Transcendent End-time Burden

(the 7th Vial, the 2nd Advent WAR, the Regathering & Restoration, & the Millennial Reign)

Introduction

In retrospect (upon discovering the shortcomings of the [1st Restoration Generation](#) & [2nd Restoration Generation](#)), it is apparent that a far greater percentage of Isaiah is exclusively end-time in comparison to all other prophets. Meaning, Isaiah's prophecies are strikingly illustrative of otherwise un conveyed details that will be *ultimately* and *exclusively* fulfilled in and around [the 7th Vial, the 2nd Advent War that follows, the Regathering & Restoration of the Jews to Jerusalem, and the Millennial Reign thereafter](#). That's not to say that there are no prophecies concerning [the Day of the LORD through Spiritual Babylon](#) and the Great Tribulation brought about by the Antichrist, but Isaiah's address of these subjects is comparatively minimal to his focus on the End of the World from the 7 Vials onward. Furthermore, other Old Testament Prophets do engage the Day of the LORD through Babylon & the Great Tribulation as the primary burden in a single-sensed and or a double-sensed fashion. Thus, Isaiah demonstrably stands alone in the mantle of prophecy given to him in that his eyes were made to look more frequently beyond the foresight of others, and in looking after these things he glanced backwards much less than others, therefore Isaiah's prophecies of the calendared events of the Last Days exhibited greater detail in longer durations of unintermittent renderings of future happenings. Now, this does not mean that there aren't *inferior* and *pastime* fulfillments of many of Isaiah's prophecies, some of which are exclusively *historical*, but it is resoundingly evident that many if not most of these pastime fulfillments (however glorious) were not the literal, physical, and ultimate aim of the word spoken! My reader, please understand: what I am trying to communicate is utterly inconceivable without first understanding the situation in, around, and following [the 7th Vial](#) of Revelation 16:17-21.

I repeat, amidst the ongoing divine utterances of Isaiah a strictly *historical* message was certainly delivered. Pointed prophecies which are exclusively *historical* (or exclusively *futuristic*) were uttered interchangeably throughout prophetic utterances that, for the most part, describe events of *futurity* (or that of *history*). This being the case, let the reader understand that the interchangeableness of prophetic objectives in any single utterance is nothing new. This is a well-established custom of Biblical Prophecy, a means for God to hide the truth only to expound it further at a later time. On our part, as students of Biblical Prophecy, we must discern the content that is prophetically *historical* and thereby be enabled to realize the cohesive message of prophetic *futurity* reaching into and beyond [the 7th Vial](#), as seen by John in Revelation 16-22. My reader, permit me to elaborate further on the actual content of the Book of Isaiah in an introductory fashion.

Isaiah, a prophet of Judah, prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, all of which were Kings of Judah (Isa. 1:1). Of course, it is important to know their lives, what took place during each man's reign, and the status of the Kingdom of Judah in their times, and thereby understand *the historical significance* of the prophecies of Isaiah in due order. However, upon a quick reading of Isaiah it is strikingly apparent that Isaiah's prophecies do foresee things far beyond the short span of *history* from Uzziah to Hezekiah. Indeed, one should studiously discover every *historical application* possible in the progress of Isaiah's prophecies from Chapter to Chapter and from King to King, but (I repeat) it is all too obvious that the scope of prophecy looks into events that are greater and more terrible than what took place in the short lifetimes of these four Kings of Judah. My reader, the all too obvious scope simply cannot be ignored, nor should it be. Isaiah's prophecies, which by and large transcend *history* in the foretelling of things in the *future*, must be viewed as a cohesive revelation of the *future* even though there are sporadic applications made to the *past*.

Of the four Kings during the days of Isaiah's prophesying, Hezekiah is the focal point. Why? He was a righteous man, a reformer, and had not he arisen in righteousness to turn the tide of Jewish wickedness and impending woe it is certain that the Book of Isaiah would have been radically different from what it is now. Indeed, Uzziah and Jotham were righteous men, but they soon rebelled against the God of Israel ("But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." – Ezek. 18:24). Even worse, Ahaz was a follower of the Kings of Israel – all of which were snared in the sins of an arch apostate named Jeroboam the

son of Nebat, an inventor of False Judaism (1 Kings 11-12)! Hezekiah, however, was a righteous man who persevered in reforming the Kingdom instead of making shipwreck of it, as his predecessors. Yet, even for him, it was a race against time in the approaching of divine woe and judgment. Because of the status-quo apostasy and rampant iniquity leading into Hezekiah's reign, the Kingdom of Judah deserved the likes of Assyria to punish them. The prophet Micah saw the soon-to-be future of the Kingdom of Judah during Hezekiah's reign, saying,

“Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” – Micah 3:12

We know for certain that this was directed to the Kingdom of Judah during Hezekiah's time, and that Hezekiah's response is what turned the tide, because this very event was rehearsed in Jeremiah 26:17-19.

“Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.” – Jer. 26:17-19

Evidently, because of Hezekiah's leadership in repentance and the subsequent reformations, the onslaught of Assyria was stayed at the neck of the Kingdom of Judah, the City of Jerusalem, which was the last remaining fortified City of the Land. Indeed, Assyria was stopped. The mighty hand of God intervened and did so gloriously! Notably, and to Hezekiah's honor, this event of divine intervention was recorded three separate times in Inspired Scripture: Isaiah 36-38, 2 Chronicles 32, & 2 Kings 18-20. Nevertheless, let the reader understand that there's no stopping *historical* or *future* Babylon. Assyria was stopped, but Babylon cannot be stopped!

Make no mistake about it, my reader: Isaiah, whose intercessory cry was heard on high at the vital stopping point of Assyria's Army (2 Chron. 32:20-21), did solemnly foresee the unstoppable rise of a greater adversary than the likes of Assyria in Isaiah 13:1-14:27, 21:9, & 39:1-8. Who? BABYLON. Why? Well, even though the Assyrian Captivities of Israel and the near annihilation of Judah is the main *historical application* of the judgments uttered in the Book of Isaiah, the coming of *historical* Babylon is anticipated. Moreover, in retrospect (at the coming and going of *historical* Babylon), we know that God was not merely speaking of *historical* Babylon in these prophecies. In these very same prophecies (double-sensed prophecies) God was simultaneously foretelling the rise of *future* Babylon, or “*Mystery Babylon the Great*” (Rev. 17:5). Hence, no small portion of the Book of Revelation is occupied by the subject (Spiritual Babylon: Rev. 14:8, 16:19, 17:5, 18:2, 10, 21; the Beast: Rev. 9:1-2, 11, 11:7, 13:1-10, 15-18, 14:9, 16:2, 10, 17:3-5, 8; for more information, see [Introducing Babylon](#)).

Furthermore, and of equal importance, the foretold *regathering* and *restoration* that was calendared to take place at the completion of the 70-year Jewish Captivity in *historical* Babylon must also be recasted to the Last Days seeing that this, in like manner, did not amount to what was foretold in prophecy. What was done through *historical* Babylon and the *regathering* and *restoration* thereafter ([the 1st Restoration Generation](#)) did not amount to the fulfillment of the glorious prophecies of Isaiah, thus the eyes of all readers should pan from *history* to *futurity* to discover what is soon-to-be accomplished in the Last Days. One should gaze upon the record of *futurity* and keep looking therein until the sights being seen become clear and in focus (as is divinely intended), knowing that none of Isaiah's words are misplaced, nor are any of the prophetic descriptions the details of exaggerated poetry or unreal imagery.

Isaiah 1:1-31

According to Isaiah 1:1-24, *the Spirit of Prophecy* conveys the backslidden estate of things in Judah and how the LORD will no longer suffer it without a divine intervention of judgment and justice resulting in a near annihilation. This was partly fulfilled by Assyria and *historical* Babylon, but not completely. The incompleteness of all *pastime fulfillments* is observable in the ongoing prophecies because they only *partially* instead of *entirely* fulfilled what was written. Furthermore, let it be

understood by the reader: despite all pastime *inferior fulfillments*, the objectives of these prophecies live on. If God's will isn't accomplished in the [1st Restoration Generation](#) or the [2nd Restoration Generation](#), it will be accomplished in the **3rd Restoration Generation**.

For example, in Isaiah 1:25-29 *the Spirit of prophecy* conveys the no-more-backslidden estate of things in Judah. For, seeing that the Jews are God's People, the Church, the operation of annihilation is a redemptive process that results in a restoration; and, a restoration, in terms of [God's Law](#), means something very specific for the Church (and it is widely unknown by present day Church Members). The future state of Israel & Judah's restoration is prophesied to mean: a fully *purged* Church (Isa. 1:25) that is overseen by righteous judges and counsellors "*as at the beginning*" to wit the City of Jerusalem is called, "*The City of Righteousness, the Faithful City*" (Isa. 1:26), [as it was always meant to be](#).

Seeing that this restored estate was not initially accomplished by man's instrumentality via Church Officers as God intended it to be according to Covenantal Ideals, He would accomplish the same objective in a different way: BABYLON. God had to bring "*judgment*" (Isa. 1:27) - the likes of which Judah had never seen (Assyria & Babylon) and wherein the LORD orchestrated scenarios of destruction upon ALL *transgressors, sinners, and those that forsake the LORD* (Isa. 1:28-31). This is a restoration indeed because Church Purity would on this wise be restored! However, lamentably, no instance of *history* has amounted to this prophecy... thus, the prophet Isaiah is ultimately speaking of what God will do through *future* Babylon [as described in the Book of Revelation](#). Note: see [the Baptism of Fire](#) in Isaiah 1:25-31.

Isaiah 2:1-22

Confirming Isaiah 1:1-31, the prophet Isaiah elaborates. In Isaiah 2:1-5 we see the restored, exalted and unprecedented condition of the Jews in Judah and Jerusalem in that, shockingly, "ALL NATIONS" are *flowing* into Jerusalem to attend the House of God so as to learn the Law (Isa. 2:2-3)! How will such a feat be accomplished, you wonder? Well, *the Spirit of Prophecy* signifies that God will "*judge among the nations*" and "*rebuke many people*" insomuch that WORLD PEACE will be established (Isa. 2:4), and not just peace but all nations will be turned toward the light of God that shines from Jerusalem (Isa. 2:4-5)! Students of prophecy know this feat to be unachievable except by [the 2nd Advent WAR of Christ against Babylon and the Millennial Reign](#) that is to follow.

In accordance with Isaiah 2:6-22, and upon reading that the LORD will "*judge among the nations*" and "*rebuke many people*" insomuch that WORLD PEACE will be established among all nations in that they are subservient seekers after the LORD in Jerusalem (in once sense), one would wonder what these divine *judgments* and *rebukes* are exactly? For, the nations of the earth have almost always been the adversaries of the Jews throughout all ages. Therefore, the foretold experience of divine *judgment* and *rebuke* will be powerful enough in its impact upon the heathen nations that it reverses the undying enmity and physical warfare between the Jews and Gentiles. Ah, what a difference!

This foretold feat is almost unbelievable, were it not that Jesus of Nazareth is going to descend in bodily presence from Heaven to Earth for WAR against the gathered armies of Babylon in such a way that unveils "*the Glory of His Majesty*" (Isa. 2:10), as described in Isaiah 2:10-22. This dreadfully glorious description of *future* events calendars this prophecy long in the *future* and unfulfilled at *present*, and this is but the beginning of the prophecies of Isaiah. This peculiar opening of the Book of Isaiah is indicative of the general scope of Isaiah's prophecies in that they transcend *history* by and large. (Last Days: 2:2; World Peace: 2:4; WAR: 2:4, 10-22; Majesty: 2:10, 19, 21; Shaking: 2:19, 21; Abolition of Idolatry: 2:18, 20, 30:22, 31:6)

Isaiah 3:1-26

Bringing things home to the *historical situation* of Isaiah's time, Isaiah 3:1-26 gives a frightening description of the extent of God's judgment in the desolation of the nation and, likewise, a description of how and in what way the people have

provoked God thereto. In other words, Isaiah is made to confront the rampant sinfulness of the Jews that has become normalized in society. In doing so, divine wrath and impending woe are vindicated. Also, in keeping with justice (as always), the divinely planned operation of annihilation is a safekeeping of the righteous during the annihilation of the wicked (Isa. 3:10-11).

Isaiah 4:1-6

Heretofore, we have observed a **judgment** upon the Church that can only be fulfilled by *future* Babylon (and not any *pastime* scenario), and we have observed a **restoration** of the Church that can only be the aftermath of the 2nd Advent War, which is God's judgment upon Babylon's World, all of which brings about the Millennial Reign of Christ with the regathered, restored, and glorified Jewish People. Thus, and thus, Isaiah describes in Isaiah 4:1-6. Herein, Isaiah provides an illustrious description of the *purity* (Isa. 4:2-3) and *glory* (Isa. 4:4-5) of this time, forcing the interpreter to acknowledge that the prophet speaks of no other time than what we now call, the Millennial Reign of Christ. (The Branch: 4:2-6; Baptism of Fire: 4:4; Preservation of the Righteous: 4:6)

Isaiah 5:1-10:27

Much like Isaiah 3:1-26, Isaiah 5:1-30 directly describes and confronts the rampant sin of the Jewish People while vindicating the impending doom of divine wrath. God would have the people know the just plans of divine anger, here called "*Captivity*" (Isa. 5:13) for the first time in the Book of Isaiah. Thus far in Isaiah these prophetic indictments are descriptive of the Kingdom of Judah during Uzziah's reign *after* his apostasy and *before* his death, as his death is recorded in Isaiah 6:1. Also, understandably so, the foretold "*Captivity*" being spoken of in Isaiah 5:13 speaks primarily of the Assyrian Captivities, as is directly identified by the prophet in Isaiah 6:11-13, 7:17-25, 8:1-8, 10:5-15, & 10:28-34. My reader, this *historical context* pervades the ongoing prophecies in Isaiah 5-10. However, in the latter portion of Isaiah 5, specifically in verses 26-30, the prophecy veers into another dimension to unveil the Celestial Army that is the real power behind the Terrestrial Armies of Assyria. However, this revelation indicates a judgment of God far worse than the likes of *historical* Assyria, as [Trumpet #5](#) & [Trumpet #6](#) do alarmingly declare in Revelation 9:1-19.

In accordance with this greater scope of prophecy, Isaiah hears of God's Glory as it will exist in the Millennial Reign of Christ ("*the whole earth is full of His glory*" - Isa. 6:3), as it will be accomplished by the virgin-birth incarnation of "*Immanuel*" (Isa. 7:14), "*the Branch*" (Isa. 4:2), the same One also called "*the Light*" (Isa. 9:2), whose acts are described in Isaiah 9:6-7 in no uncertain terms. Albeit, to the astonishment of the ancient observers of these prophecies (those who lived through the Assyrian Captivities), it became evident that these prophecies transcended the *historical situation* herein contextualized. Indeed, the first yet-to-be-born child (one of a three-part series of *signs* and *wonders* according to Isaiah 8:18) foretold in this prophecy does marvelously transcend *history* even though God was directly speaking to wicked King Ahaz in reference to the confederacy being made between Syria and Israel (Isa. 7:1-16). Meanwhile, Isaiah's two children are entirely *historical*, their names being Shear-jashub (Isa. 7:3, 10:20-22) and Maher-shalal-hash-baz (Isa. 8:1-4). Note: see [the Baptism of Fire](#) in Isa. 10:16-19.

Isaiah 10:28-12:6

The reading of Isaiah 10:28-34 should be read cohesively with Isaiah 11:1-12:6, seeing that the "*Mighty One*" being spoken about in Isaiah 10:34 is the "*Rod*" and "*Branch*" of Isaiah 11:1. That being said, let us consider the reading as a whole. Let's start with the *history* and then move into *futurity*. For, yet again, we will see another shocking DIVERSION from the historical events! Historically speaking, the Assyrian Army is prophetically described as it will march towards Jerusalem city by city

in Isaiah 10:28-31. In terms of distance from Jerusalem, the Assyrians are seen to be 12 miles away and closing in to 9 miles, to 6 miles, to 4 ½ miles, and at last to 3 miles! And, being thus poised to take Jerusalem, it is foreseen by Isaiah how the Assyrian Army will abide for a time while Rabshakeh hurls threats and blasphemies (“*As yet shall he remain at Nob that day: he shall shake his hand against the Mount of the daughter of Zion, the hill of Jerusalem.*” – Isa. 10:32) at the last remaining stronghold of Judah, the City of Jerusalem (Isa. 36:4-21). Then, to Assyria’s shock and amazement, the Lord will respond by *lopping the bough* and *hewing down the high ones of stature*, by *cutting down the thickets of the forest* and causing **Lebanon** to *fall*, as described in Isa. 10:33-34. Being interpreted in accordance with 2 Chronicles 32:21, this meant that the LORD will send an angel into the host of Assyria to “*cut off ALL the mighty men of valour, and the leaders and captians in the camp of the King of Assyria*”. How will such a feat be accomplished?

Marvelously, “**the LORD of hosts**” (Isaiah 10:33) did this in *history* by sending an **angel** according to 2 Chronicles 32:21. However, according to Isaiah 10:34 the Assyrian Army will “*fall by a Mighty One*” who is in fact a man, a human being, a person who is wholly God and wholly man, the same one called a “**Rod**” and a “**Branch**” in Isa. 11:1. How can it be? Apparently, this is an incohesive continuance of one divine utterance extending from Isaiah 10:28-12:6 that SHARPLY DIVERGES from the *historical* event from Isaiah 11:1 and onward. Why? This, of course, indicates that there will be a greater adversary than Assyria that will require a more glorious defense than what is recorded in Isaiah 36-38, 2 Chronicles 32, & 2 Kings 18-20.

Who, but *future* Babylon, and what, but the 2nd Advent War resulting in the Millennial Reign of Christ, could possibly amount to the divine acts described in Isaiah 11-12? Indicating this, *the Spirit of Prophecy* directs Isaiah to behold the soon-to-be *historical* and ultimately *future* threat of BABYLON in Isaiah 13-14. Why? This is a seamless transition into an overall message of *futurity*. You see, my reader? The transcendent meaning of these historical prophecies cannot be realized unless one undertakes a seamless reading of the Book of Isaiah. The chapters of the Book of Isaiah and the topics being addressed therein are intentionally placed by God to underscore an ultimate fulfillment in the soon-to-be *future*.

In DIVERGING from the defeat of Assyria in Isaiah 10:28-34, and in speaking of “**a Mighty One**” who will make her fall, we are suddenly brought to look upon a “**Rod**” and “**Branch**” that will smite a far greater company than the comparatively small army of Assyria. It is foreseen that this **Man**, “**the Stem of Jesse**” (Isa. 11:1), “*shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked*” (Isa. 11:4)! Furthermore, in the aftermath of this worldwide smiting the maladies of nature have been restored into peace and glory (Isa. 11:6-9)! How? Namely, in the dissolving of violence among creation’s fiercest enemies to wit, the *wolf* and *lamb*, the *leopard* and the *kid*, the *calf* and the *lion*, the *cow* and the *bear*, the *serpent* and *children*, even all of them and more, are brought to peace and, much more, they’re endeared to one another inasmuch that they *dwell together, lie down* with one another, and *eat* beside each other! This marvelous sight, described in Isaiah 11:6-9, demonstrates the peace and prosperity that comes from the Millennial Reign of Christ. This surreal scene is one of the many crowning achievements of the Messiah, who is nature’s true Ruler. Thus, with the Creator enthroned in His rightful place, creation itself flourishes in a period of unimaginable glory!

However, remember, all of this is in the aftermath of [the 2nd Advent War](#) described in Isaiah 11:4. The event which signals all these glorious acts is the arrival of one **Man**, “**a Root of Jesse**”, inasmuch that He “*shall stand for an ensign of the people*” to whom even the Gentiles will seek (Isa. 11:10). Moreover, the display of this “**ensign**” will somehow compel all nations to assemble and gather together all the outcast and dispersed Jews who suffered immensely under the hand of *future* Babylon (Isa. 11:12). We know this regathering and restoration of the Jews will *ultimately* be fulfilled in the aftermath of Babylon’s fall (Isa. 21:9, Jer. 51:8, Rev. 14:8, 18:2), as formerly stated, but Assyria is still the primary type in this segment of prophecy.

Speaking in terms of the *typological* and *historical* instance from which this prophecy originally DIVERGED, according to Isaiah 10:28-34, the Assyrian Captivities resulting in the dispersion of the Jews from the Kingdoms of Israel and Judah were the prophetic undoing of the Jews. Thus, as the prophetic adversary was originally proposed in terms of Assyria (resulting in this dispersion), so also the regathering and restoration is explicitly proposed in the aftermath of the Assyrian Captivity in Isaiah 11:11 and Isaiah 11:14-16. Evidently, the *historical references* are harmonious from beginning to end in Isaiah 10:28-12:6, even though they are interchangeably referenced in a prophecy that is dominated with *futurity* rather than *history*. Further confirming the overall vision of *futurity*, the regathered and restored estate of the united Kingdoms of Israel

and Judah (Isa. 11:12-13) is described in Isaiah 12:1-6 illustrating a status of glory that is comparable to what has already been foretold in Isaiah 2:2-4, 4:1-6, & 9:6-7. No further comment is necessary. This is a glory nothing short of the Millennial Reign of Christ! Note: for further insight into the full meaning of Isaiah 11:15-16 in referencing “the Egyptian Sea”, which speaks of the tongue of the Red Sea, and “the River”, which is likely the Euphrates River, see [the 6th Trumpet](#) & [the 6th Vial](#).

Isaiah 13:1-14:27

Now that the ultimate Victor of the Jews has been more thoroughly introduced in Isaiah 11-12 (elaborating upon Isaiah 4:2) by way prophecy SHIFTING from *history* to *futurity* in the reading of Isaiah 10:34-11:1 (indicating the presence of a greater adversary than historical Assyria), it is only meet that the prophet’s gaze is turned to look upon and name this future adversary over which the Messiah will be victorious: BABYLON.

On this wise, and for the undertaking of declaring “*the burden of Babylon*” (Isa. 13:1), the same pattern is used in that *history* is legitimately declared amidst the undeniable declarations of distant *futurity*. However, keep in mind that *historical* Babylon wasn’t a dominant empire at the time this prophecy was given to Isaiah. In fact, *historical* Babylon was a tributary to Assyria... and, yet, Isaiah was foreseeing the terrific acts of a Babylonian Empire and its eventual downfall, even before it rose to prominence on the world stage. Thus, at the giving of Isaiah 13:1-14:27 (sometime during Ahaz’s reign; Isa. 7:1, 14:28), the contemporaries of Isaiah would be astonished at the reading. Notwithstanding, in retrospect, we observe a greater scope in the reading of Isaiah 13:1-14:27 – namely, the woeful acts of *historical* Babylon being declared alongside like declarations of *future* Babylon, and, we observe the crushing overthrow of *historical* Babylon being declared alongside like declarations of *future* Babylon.

Isaiah 13:1-11 → the Day of the LORD *through* Babylon

With the help of Jeremiah and Ezekiel, both of whom were Tribulation Prophets during the Babylonian Captivities of Judah, we can discern what Isaiah is describing in Isaiah 13:1-11. This can be nothing else but the Day of the LORD *through* Babylon, historically speaking, in that the prophet is describing what God will do through Babylon as a punishment to the Kingdom of Judah. For, the destruction herein foretold is said to “*destroy the whole Land*” (Isa. 13:5), or, “*to lay the Land desolate*” (Isa. 13:9), in the fulfillment of a divine purpose: “*He shall destroy the sinners out of it*” (Isa. 13:9). In fact, this purpose has already been explicitly declared in Isaiah 1:21-33, describing in verse 28, “*the destruction of the transgressors and of the sinners*”, and for well rendered reasons. No other land possessed by any other people or nation on earth would be dealt with thus by God, except the Jews. Why? Well, this is God’s expressed desire for His people because they are the redeemed of the Lord, the Church (“*afterward thou shalt be called, The City of Righteousness, the Faithful City*” – Isa. 1:26). Take, for example, the stated purpose of God in the Babylonian Captivities described in Ezekiel 20:38, as follows,

“And I will purge out from among you **the rebels**, and **them that transgress** against Me: I will bring them forth out of the Country where they sojourn, and they shall not enter into the Land of Israel: and ye shall know that I am the LORD.” – [Ezek. 20:38](#) [For more information, see “[A Near Annihilation & the Purging of all Rebels & Transgressors](#)”.]

Certainly, God would judge many heathen nations *through* Babylon, and did (Isa. 14:4-6, 12-17), even as Jeremiah and Ezekiel did bear witness (Jer. 46-49, Ezek. 25-32), but the standards of judgment employed on behalf of heathen peoples is *arbitrary* and *irregular*, much to the contrary to how God deals with His people, the Church (for more information, see “[2-Stage, Populous Distinct, Chronology of Judgment](#)”). In fact, most of the time God judges the heathen within time, it is for what they have done to the Church, in how they have evilly affected or dealt injuriously with her, and not for simply being sinners. On the contrary, God will not allow the people of God to be sinners (for more information, see “[The Truly Converted Status of the Israelite People in the Wilderness & the Ideals Theretofore](#)”). If they live contrary to the holy conduct that is required of them, judgment hastens to intercept them and correct them... or else. Thus, every significant

outbreak of divine judgment that befell the Jews throughout the centuries was for the selfsame purpose, namely: “*He shall destroy the sinners out of it*” (Isa. 13:9; for more information, see “[Attempted & Hardly Thwarted Events of Total Annihilation](#)”); and, if nothing else worked then God has a last resort in store: BABYLON.

All the verses of Isaiah 13:1-11 have real and genuine fulfillments in *historical* Babylon, all of which are inferior senses of the full scope of the words as they will be fulfilled in *future* Babylon. The Day of the LORD *through* Babylon is greatly enlarged upon by Jeremiah and Ezekiel, but nowhere close to the scope of vision foreseen in the Book of Revelation. The historically legitimate words are taken to new glories of greatness and terribleness in the *future* scenario, meanwhile the words which transcend *history* (the words which had no *inferior fulfillment* in history) will be manifested in real time in ways unimaginable and indiscernible to the ancient readers. Ah! Without the revelation given to John, how shall such verses like Isaiah 13:3 be interpreted? How hardly could such prophecies be understood, I mean, without understanding who [the Angel of the Bottomless Pit](#) is, or, what [the Bottomless Pit](#) is, and the paramount difference enacted in [the Opening of the Bottomless Pit](#), and, how [Heaven Rules Hell](#) nevertheless. The fullness of the work of God *through* Babylon was yet to be declared until John was taken up into Heaven (Rev. 4:1) to behold the full scope of the matter introduced by the former prophets. Truly! This is a mysterious and [Strange Work which the LORD](#) is foretold to undertake, hence [the Description of the Celestial Army of Babylon](#) brought into full view in Revelation 9:1-19.

Another profound demonstration of how Isaiah 13:1-11 applies exclusively to the future scenario becomes evident in a literal fulfillment of Isaiah 13:11. This is in the turning of God’s countenance upon Babylon to punish her for what she did to the Jews, as described in Isaiah 13:1-10. The LORD said, “*And I will punish the world for their evil, and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible*” (Isa. 13:11). However, the *historical* Empire of Babylon wasn’t even close to encompassing “**the world**” in its dominion, nor did the judgment of God *upon* Babylon *through* the Medes (Isa. 13:17) amount to the foretold humiliation of Babylon. Rather, the promised humiliation of Babylon herein foreseen is reminiscent of that which was spoken in Isaiah 2:10-22 & 11:4 describing nothing short of [the 2nd Advent War](#). Then, in the days of *future* Babylon, the Empire is worldwide and therefore to punish *it* the LORD will effectively “*punish the world for their evil*” (Isa. 13:11).

Isaiah 13:12-22 → the Day of the LORD *upon* Babylon

Apparently, Isaiah 13:11 is an introductory verse to the Day of the LORD *upon* Babylon. Therefore, Isaiah 13:12-22 elaborates upon what has been introduced. Yet, again, the *historical fulfillments* are far inferior to the soon-to-be *future fulfillments*. From a historical perspective, Isaiah 13:12-16 was *partially fulfilled* in God’s judgment *upon* Babylon *through* the Medes, as is stated in Isaiah 13:17 and described thereafter (see also Jeremiah 51:11, 27-28). However, one could hardly say that the Medes were so furiously minded to destroy Babylon that they did not regard silver or gold, as is stated in Isaiah 13:17, seeing that they possessed the riches and glory of Babylon after taking the Kingdom (Daniel 5). In fact, they took the Kingdom suddenly and peacefully in one night, and the Medes mingled with the Chaldeans after the throne was taken from Belshazzar and possessed by Darius the Median (Dan. 5:31). Thus, one is deluded to think that the Medes showed no pity and were unsparing in the slaughter, as is described in Isa. 13:18, or that the overthrow of Babylon was like when God overthrew Sodom and Gomorrah and made it uninhabitable, as described in Isa. 13:19-22. Now, to be clear, there was a slaughtering that took place at a later time (years after the events of Daniel 5) when the Medes put down the rebellion of the Chaldeans within the Kingdom and a significant slaughtering took place, but even this was far short of the prophetic vision. The anticipation of this judgment was only strengthened by what Haggai & Zechariah foresaw in Haggai 2:21-23 & Zechariah 1:9-11, 18-21, 2:6-9, and yet the injuries suffered by the Chaldeans were far short of Haggai’s and Zechariah’s prophetic testimony as well.

Evidently, these prophecies do transcend these historical fulfillments in the foreseeing of events that will be exactly as what was foretold in every detail spoken by God (“*I the LORD speak in righteousness, I declare things that are right.*” – Isa. 45:19). Literally, the God of Israel will “**SHAKE**” THE HEAVENS AND THE EARTH at the outpouring of [the 7th Vial](#) during [the 2nd Advent War](#) just as the prophet Isaiah and Haggai described in Isaiah 13:13 & Haggai 2:6-7, 21-22. My reader, recall to mind the earlier description of Isaiah’s vision when he saw the moment “*when [the God of Israel] ariseth to [SHAKE](#) terribly the earth*” in Isaiah 2:19. The *partially fulfilled* words that powered the manifestation of pastime scenarios must therefore

transcend history for a *complete* and *entire fulfillment* in the future. Accordingly, the prophetic witness of a [WORLDWIDE SHAKING](#) does unceasingly resound throughout the centuries (**the Shaking**: Hag. 2:5-9, 21-23; Ezek. 38:19-23, Isa. 2:10-22, 13:13, 24:18-20, 34:4, 54:10, Jer. 50:46, Joel 3:9-16, Heb. 12:25-29, Mk. 13:24-27, Lk. 21:25-27, Matt. 24:29-31, Rev. 6:12-17, 16:17-21; for more information, see “[the Shaking \(7th Vial\)](#)”).

Even so, amidst **the Shaking** and during **the 2nd Advent War**, everyone *joined* with the Armies of Babylon will be *slain* in fulfillment of Isaiah 13:15. The Empire of Babylon will be vanquished and demolished as described in Isaiah 13:19-22. Yea, the desolations of Babylon from a Celestial and Terrestrial perspective will amount to the fearful words spoken by God! I repeat, God will fulfill His own words in ways unfathomable to men! In doing the unthinkable to future Babylon, lo and behold: the scenarios rehearsed in Isaiah 14:3-27 will have actually taken place! However, before turning our gaze upon these profound descriptions of *future* events pertaining to the Day of the LORD *upon* Babylon, we need to observe the testimony of Isaiah 14:1-3.

Isaiah 14:1-3 → the Regathering & Restoration of the Jews

Of course, **the Regathering & Restoration of the Jews** is no new subject to the Book of Isaiah. We have already observed it in Isaiah 1:25-31, 2:2-4, 4:1-6, 6:13, 10:20-22, 11:6-16, 12:1-6. Though brief, the promised regathering and restoration of Isaiah 14:1-3 indicates a prolonged season of dispersion existing beyond the aftermath of the Assyrian Captivities, seeing that this regathering and restoration is calendared after the Babylonian Captivities. A simple reading of this prophecy would *not* communicate this implication to ancient readers who do not yet know about the [1st Restoration Generation](#) numerically foretold by Jeremiah and later confirmed by Daniel, that a remnant will return in exactly 70 years (Jer. 25:11-12, 29:10-11). Of course, neither do such readers comprehend the existence of the [2nd Restoration Generation](#) of the Jews coming about because of the shortcomings of the 1st Restoration Generation, nor could they possibly realize how so great a host of Gentiles will be *joined* to the Jews in that generation and the age following. Furthermore, how shall they imagine the [3rd Restoration Generation](#) of the Jews as it relates to the closing of [the Gentile Church Age](#)? Believe it or not, the spiritual eyes of Isaiah are made to behold things historically relevant to each of these critical junctures of *history* and *beyond*, while the vast majority thereof is a guided tour of the events of *futurity* in such unparalleled detail, the only comparable revelation is what is given to John in the Book of Revelation.

Isaiah 14:3-27 – the Day of the LORD *upon* Babylon

Certainly, as has been the case heretofore, there are *inferior fulfillments* of this text manifest in *historical* Babylon. However, the vast majority of what is being spoken applies exclusively to the death & destruction of *future* Babylon. Evidencing this, a simple reading of the text provokes various questions that beg for answers. For example, perhaps the most provocative part of the text compels the reader to ask, why is “*the King of Babylon*” (Isa. 14:4) also called “*Lucifer*” (Isa. 14:12)? Moreover, why does the perspective of observation change in beholding the cessation of *the Kingdom of Babylon*? For, we see *the world* rejoicing and being put at rest in Isaiah. 14:4-8, and then we see *the galleries of Hell* marveling at the fall of the King of Babylon in that he, from so great a height, was plunged into the same pit of torments as all other men (Isa. 14:9-11, 18-22). Certainly, the death & destruction of this *Adversary*, the one seated at the helm of the Babylonian Empire, is the focal point of this text, but *whose* pride is being unveiled in Isaiah 14:12-17? Clearly, this is not the proud saying of a mere man that lived in any single generation of the *past* or the *future*. Right? Rather, this scene of observation was outside of time and removed from the world, taking place in the very abode of Heaven itself when *Lucifer* was “*the Anointed Cherub*” in the midst of the Stones of Fire (Ezekiel 28:12-19). The words spoken by *Lucifer* in Isaiah 14:13-14 were uttered while he was in Heaven, and these stout words were the reason for his expulsion from Heaven, an event also known as Lucifer’s fall from heaven (“*How art thou fallen from Heaven*” – Isa. 14:12).

Evidently, Isaiah 13-14 SHIFTS from *historical* Babylon in the places heretofore described, and, consequentially, it is dominated by the foresight of *future* Babylon. Marvelously, in yet another SHIFT the onlooking eyes of readers are made to behold the fall of a human Adversary, here called *the King of Babylon*, and the fall of an angelic Adversary, here called *Lucifer*. No further explanation is provided. The prophecy presents both figures in one seamless utterance and without

apology, and for good reason. For, this same method and pattern of prophesying is undertaken by the prophets from generation to generation. The matter is meant to be searched out and discovered through the combined witness of all the prophets! Thus, I entreat the reader, if such a method of prophecy is confounding to you, as I am sure it was confounding to the ancient readers of this prophecy, for starters I propose the study of [Daniel 2](#), [Daniel 7](#), [Daniel 8](#), [Daniel 9](#), & [Daniel 10-12](#) in hopes to discover how **diverse generational identities bear witness to one intergenerational identity**. All things considered, Isaiah's prophecy could not be more precise and relevant to the overarching goal of Biblical Prophecy. Lofty divine purposes are herein unveiled, my reader, and this is but the tip of the iceberg of so grand a story of *futurity* it is unimaginable and incomprehensible, and by all means indescribable except by typological demonstrations of *pastime events* that stand as inferior examples of *futurity*!

“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: *That I will break the Assyrian in My Land, and upon My Mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.* This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” – Isa. 14:24-27

Fittingly, and as a close to this masterful prophecy (Isa. 14:24-27), I am compelled to direct the reader to behold one final SHIFT back to *historical* Assyria amidst this prophecy of *historical* and *future* Babylon. Ah, the exactness! The divine perfection of Biblical Prophecy from beginning to end is absolutely marvelous! For, Assyria was the object of prophecy in the *opening* (Isa. 10:28-34) and *closing* (Isa. 14:25) of this divine utterance. This shocking revelation of *historical* and *future* Babylon began as a SHIFT from Isaiah's prophesying of historical Assyria (as was formerly addressed at length in this commentary), and in one final act of marvelous interchangeableness, lo, the fate of *historical* Assyria is foretold in Isaiah 14:25 indicating the soon-to-be victory recorded in Isaiah 36-38, 2 Chronicles 32, & 2 Kings 18-20; namely, that God would break Assyria in the Land of Judah and remove his yoke from off their shoulders, though their inglorious invasion is unstoppable in its approach to Jerusalem as described in Isaiah 10:28-34.

Isaiah 14:28-23:18

As observed in [Isaiah 10:28-12:6](#) & [Isaiah 13:1-14:27](#), only now with many more **nations** and **peoples** brought into view, the method of prophecy continues in declaring interchangeable objectives by SHIFTING between different fulfillments of *history* and *futurity*. In Isaiah 14:28-23:18, the prophet Isaiah prophesies to **Palestina** (Isa. 14:28-32), **Moab** (Isa. 15:1-16:14), **Damascus** (Isa. 17:1-14), **the Land** beyond the rivers of Ethiopia (Isa. 18:1-7), **Egypt** (Isa. 19:1-25), **Egypt & Assyria** (Isa. 20:1-6), concerning **Babylon's fall** (Isa. 21:1-10), **Dumah** (Isa. 21:11-12), **Arabia** (Isa. 21:13-17), **Judah** (Isa. 22:1-25), and **Tyre** (Isa. 23:1-18). Nevertheless, suddenly, and without warning, amidst the declaration of purely *historical* events concerning God's judgment of these nations and peoples, lo, the eyes of prophecy SHIFT to look into the distant horizon of *futurity* in beholding the scenery of things as it shall be in the End of the World, during and after the Great Tribulation under Spiritual Babylon, during and after the 2nd Advent War of Christ, and during or after the 3rd Restoration Generation of the Jews in the Millennial Reign of Christ! Once again, we know these things in retrospect, and it is unrealistic to expect the ancient readers of these prophecies to interpret them on this wise. Consequentially, this makes for a complicated segment of prophecy.

It will take a good amount of studious labor until the complicated reading is simple and fluid to the mind of capable interpreters. However, let the reader be on the lookout for Isaiah's historically transcendent end-time burden amidst the reading of ancient & multi-sensed prophecies. In summation, I entreat the reader to make the astounding discovery divinely intended in the giving of these prophecies: the final estate of **the Jews** (Isa. 14:30, 32) in prophesying to **Palestina** (Isa. 14:28-32); the final estate of **the Jews** (Isa. 16:5) in prophesying to **Moab** (Isa. 15:1-16:14), and, the final estate of **Moab** and the remnant thereof (Isa. 15:9, 16:14, Jer. 48:42-47); the final estate **the Jews** (Isa. 17:4, 6-8) and,2 moreover, the foresight of a divine intervention of miraculous defense on behalf of **the Jews** against adversarial “*nations*” (Isa. 17:12-14), all while prophesying to **Damascus / Syria** (Isa. 17:1-14); the final estate of **the Jews** (Isa. 18:2, 7) in prophesying to **the**

Land beyond the rivers of Ethiopia (Isa. 18:1-7); the final estate of **the Jews, the Egyptians, and the Assyrians** (Isa. 19:16-25) in prophesying to **Egypt** (Isa. 19:1-25); the final estate of **Babylon** and her **idolatry** according to Isaiah 21:9; the final estate of **the Messiah's Government** typologically displayed in Eliakim the son of Hilkiyah (Isa. 22:20-25); the final estate of **Tyre** (Isa. 23:17-18) in prophesying to **Tyre** (Isa. 23:1-18); and, the final estate of **the whole earth & the Jews** in accordance with Isaiah 24:1-26:6 in the foreseeing of **the End of the World, the Great Tribulation** under **Spiritual Babylon, the 2nd Advent War of Christ, and or the 3rd Regathering & Restoration of the Jews in the Millennial Reign of Christ!** In other words, these prophecies transcend *history* in describing things exclusive to *futurity* in the Last Days, despite the fact that these prophecies are embedded in prophetic utterances that are diversely *historical*.

Isaiah 14:28-32 (Palestina)

In other words, while Isaiah may indeed be prophesying of Uzziah and Hezekiah (Isa. 14:29) in speaking to Palestina, the most pronounced subject of prophecy pertains to the near annihilation of the Jews and the total annihilation of the Philistines, as described in Isaiah 14:30 (2 Chron. 26:6, 28:18, 2 Kings 18:8), and by whom else but Babylon, as described in Isaiah 14:31 (Jer. 47:1-7; Jer. 1:14, 6:1, 10:22, 46:20), therefore when the dust settles and the smoke clears all we observe is the establishment of Zion (Isa. 14:32, Zeph. 3:12, Matt. 5:3).

Isaiah 15:1-16:14 (Moab)

Likewise, while Isaiah may indeed be foretelling God's judgment of Moab *through* Assyria, seeing that this prophecy was to be fulfilled in *3 years* (Isa. 16:13-14), and therein Isaiah is also speaking of Moab's need to treat the Jews favorably during the Assyrian Captivities in anticipation of their eventual rise to complete dominance, as described in Isaiah 16:1-5, the full scope of the prophecies were not fulfilled in Assyria's destructive rampage of Moab. This is apparent in that the substance of these prophecies was still *unfulfilled* in Jeremiah's prophetic perception (Jer. 48:1-47) of what remains to be accomplished in the soon-to-be arrival of *historical* Babylon, hence the parallels: Isa. 15:2 & Jer. 48:37; Isa. 15:3 & Jer. 48:38; Isa. 15:4 & Jer. 48:34; Isa. 15:5 & Jer. 48:34, 3, 5; Isa. 15:6 & Jer. 48:34; Isa. 15:7 & Jer. 48:36; Isa. 16:6 & Jer. 48:29-30; Isa. 16:7 & Jer. 48:31; Isa. 16:8-9 & Jer. 48:32; Isa. 16:10 & Jer. 48:33; and Isa. 16:11 & Jer. 48:36. However, not even *historical* Babylon will fulfill the whole record of the aforementioned prophecies. The exacting of all that is written concerning Moab will require the coming of *future* Babylon, even as Isaiah is made to observe in Isaiah 25:10 (Num. 24:17, Zeph. 2:9; for more information, see "[Introducing Babylon](#)").

Harmoniously, another clear indication of an *overarching* prophetic burden that transcends history (God's judgment through Assyria or *historical* Babylon) can be observed in the introduction of the foretold burden of *divine judgment* in the terms, "**Because in the night...**", and, "**because in the night...**", being repeated twice in Isaiah 15:1. Fittingly, this is the introduction of "*the burden of Moab*" (Isa. 15:1); and, seeing that *the burden* is not fully accomplished by Assyria or *historical* Babylon, we will see these terms in reference again in depiction of another **nightfall** taking place beyond the fall of *historical* Babylon in Isaiah 21:1-12. In other words, after **the night** there's *another night*. According to Isaiah 21:1-12, the prophetic *watchman* in station is looking into **the night** - which he does *continually* - thus being made to see the end of the matter, which in prophetic terms means the expiring of **nighttime** in the *awaking* of the **dawn**. Being interpreted, the announcement is made: "**Babylon is fallen**" (Isa. 21:9, Jer. 51:8, Rev. 14:8, 18:2). The question, "*Watchman, what of the night?*" (Isa. 21:11), means, "*What of Babylon?*", and thus after the watchman looked into the night to see what it would bring he makes the announcement that "**Babylon is fallen**" (Isa. 21:9).

"...Watchman, what of **the night**? Watchman, what of **the night**? The watchman said, **The morning cometh, and also the night**: if ye will enquire, enquire ye: return, come." - Isa. 21:11-12

Harmoniously, the announcing of the **fall** of *historical* Babylon (Isa. 21:1-10) in these terms means the end of **the night** in that "**morning cometh**" (Isa. 21:12), however if **morning** is coming "**and also the night**" thereafter (Isa. 21:12), as the prophet goes on to say, this indicates the coming of *future* Babylon for the making of another **midnight hour** of destruction and madness (Isa. 13:1-14:27). The *revival* of **night** is, in other words, the *revival* of the *fallen* **Empire of Babylon** (Rev. 17:4-5), thus indicating the coming of *future* Babylon. In summary, this prophetic metaphor can be understood in the

totality of its use indicating **the night** beginning with *Assyria*, which is only the beginning of *divine judgment* upon Moab (not excluding other nations) as described in Isa. 15:1-16:14, thus with the divine overthrow of *Assyria* at Jerusalem the nations of the world experience a brief reprieve from **the night**, as described in Isa. 17:14, but with the coming of *historical* Babylon shortly thereafter (Isa. 39:1-8) another **night** descends upon the nations (Isa. 13:1-14:27), and with the coming of a subsequent **morning** and then another **night** after historical Babylon's fall, as described in Isaiah 21:11-12, it is certain that these prophecies will consummate in *future* Babylon.

Furthermore, in yet another clear indication of an overarching burden (*history* as a divine prop to declare *futurity*), let's turn our eyes upon the gracious instruction given by God to Moab concerning the welcoming of **Jewish Outcasts** during the Assyrian & Babylonian Captivities (Isa. 16:3-4). Moab is divinely counseled to live in anticipation of an inevitable exaltation of the Jews through the revival of the Davidic Throne, according to Isaiah 16:5, and in being thus minded they should help the **fleeing** Jews of Israel or Judah by providing them *covert sanctuary* from the face of their *spoilers*, the Assyrians and the Babylonians (Isa. 16:3-4). Right? In other words, Isaiah 16:3-4 speaks of the Jews who are effectively **escaping** the grasp of Assyria and historical Babylon, presumably only with the aid of Moabites. My reader, the divine counsel given to Moab isn't necessarily profound at first glance, but the word-usage of the counsel is profoundly significant in terms of other prophecies in the Book of Isaiah pertaining to the **Jewish Escapees**. Let me explain.

Certainly, the status of the **escaping Jews** is a prominent subject of the Book of Isaiah; for, how else shall redemption continue without a remnant? Even so, the subject was addressed by Isaiah long before Isaiah 16:1-5 (an unusual circumstance of *history* wherein God is calling for the helping hand of an intolerably wicked people, the Moabites). Thus, let the reader understand that **Jewish Escapees** are those who **escape** *during* or *after* the *warfare* and or *dispersions* that God ordained through Assyria and *historical* Babylon, but more importantly they are those who will one day be called the **3rd Restoration Generation** of the Jews who survive the likes of *future* Babylon! In a clear shift from *history* to *futurity*, and as a striking first-mention of the topic in the Book of Isaiah, **Jewish Escapees** ("*them that are escaped of Israel...he that is left in Zion, and he that remaineth in Jerusalem*" – Isa. 4:2-3) are foreseen to be experiencing the unparalleled glory of the Millennial Reign of Christ as described in Isaiah 4:5-6, which states,

“And the LORD will CREATE upon every dwelling place of mount Zion, and upon her assemblies, a CLOUD and smoke by day, and the shining of a FLAMING FIRE by night: for upon all THE GLORY shall be a *defence*. **And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.**” – Isa. 4:5-6

Oh, how marvelous! How wonderful! ...I pity the poor soul who isn't made to marvel at such a prophecy! For, these are acts of redemption and glory that are simply unachievable without the Messiah, *the Branch*, as is plainly stated in Isaiah 4:2. Isaiah is made to elaborate further on the acts of the Messiah, *the Branch*, beginning in Isaiah 11:1 (if you can recall), but before elaborating upon the events of *futurity* the prophetic gaze turns to *history* to look upon the remnant of the Jews who will **escape / return** from *the Assyrian Captivities* according to Isaiah 10:20-22. Remember? Then, in a SHIFT back to *futurity*, Isaiah foresaw the Messiah “*stand for an ensign of the people*”, and in so doing, the 3rd Regathering & Restoration of the Jews begins (Isa. 11:10-11). Again, Isaiah says, “*And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth*” (Isa. 11:12). These events will transpire in distant *futurity*, indisputably so, but what we read in the following passage of Isaiah on the subject does strike the same chords of harmony observed in the doctrines of Isaiah's prophecies heretofore. In speaking to Moab during a purely *historical* scenario, the word of counsel is given,

“Take counsel, execute judgment; **make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler:** for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the Throne be established: and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness.” – Isa. 16:3-5

In looking at yet another purely *historical* event seemingly insignificant in the greater scheme of Restoration Prophecy, observe the striking harmony of terms used to illustrate the desired objective. To say the least, the preservation of **Jewish Escapees** by the hand of Moab is comparatively dismal to the greater scope of Isaiah's prophecies. Duly consider it, my reader: our first observation of **Jewish Escapees** in the Book of Isaiah began with a snapshot of *futurity* (Isa. 4:1-6), and then one of *history* (Isa. 10:20-22), only then to elaborate further on the instance of *futurity* (Isa. 11:10-12), but then later SHIFT back from *futurity* to *history* in the case of God's counsel to Moab (Isa. 16:3-5; in this instance, using the same terms used to describe the Messiah's unparalleled acts of redemption in Isa. 4:6). So, what's next? In Isaiah 25:4-5 we observe yet another SHIFT to *futurity* to the glory of the Messiah, this time in the exuberant praises of the 3rd Restoration Generation of the Jews declaring it in their own words, saying,

“For thou hast been a **strength** to the **poor**, a **strength** to the **needy** in his distress, a **refuge** from the **storm**, a **shadow** from the **heat**, when the blast of the terrible ones is as a **storm** against the wall. Thou shalt bring down the noise of strangers, as the **heat** in a **dry place**; even the **heat** with the **shadow** of a **cloud**: the branch of the terrible ones shall be brought low.” – Isa. 25:4-5

Truly, how inglorious are the efforts of Moab (Isa. 16:3-4) in comparison to the Messiah's mighty acts of redemption and glory (Isa. 4:6, 24:4-5)! However, these ancient props are necessary for us to comprehend the work of God in the Last Days. Graciously, and condescendingly, God uses the typology of history in prophecy to declare futurity! God knows we wouldn't understand it any other way (Matt. 13:10-17, Prov. 1:5-7, Rev. 1:3). Mysteriously, the interchangeable directives continue from fulfilled *history* to unfulfilled *futurity*, all to the praise of God's wisdom and glory to hide the truth of prophecy in plain sight only to reveal it to the elect (Dan. 11:32-35, 12:3, 10). At last, in perfect harmony, and adding to the complexity, yet another foresight of *futurity* is brought into view in the same terms, that prophecy being that “*a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land*” (Isa. 32:2). For an explanation of these prophetic descriptions as they will take place in futurity, see Isaiah 25 & Isaiah 32 and the associated hyperlinks.

Isaiah 17:1-14 (Syria & Ephraim)

Seeing that Syria (Damascus) and Ephraim (Israel) were confederate against Judah, as depicted in Isaiah 7, they are assigned the same punishment that will be fulfilled by the Assyrian Army (Isa. 17:1-4). In the process of this judgment, it was written of Ephraim, “*And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean*” (Isa. 17:4). This is not the first time this illustration is used, nor will it be the last. In a former instance, recorded in Isaiah 10:12, 16-19, the LORD is speaking of the eventual demise of Assyria in a turn-around judgment of divine wrath for what they will do to the Jews. To describe this judgment, the LORD says, “*Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness...*” (Isa. 10:16). In terms of a complimentary metaphor, this means that the mighty *forest* of Assyria shall be reduced down into just a “*few*” *trees* (Isa. 10:18-19). Despite having used this description to illustrate the eventual reduction of Assyria by Babylon to wit only a *remnant* of Assyria will remain alive, as observed in Isaiah 10:16-19, the tribulation and woe brought upon Ephraim will be for a *redemptive purpose*, as described in Isaiah 17:6-8. Thus, the *few* that will remain alive in this circumstance will be a *select company* that God describes as **the gleaning of grapes after the vintage**, or, the very small in number **berries as the shaking of an Olive Tree** (Isa. 17:6). In both circumstances, that of Assyria and Israel, we observe that only a *few* will remain alive in the aftermath of divine judgment, and yet let us keep in memory that survival in each case has contrasting implications.

Then, as is the pattern of God's ingenious method of prophesying, the prophetic gaze looks into the distance in a glorified reapplication of these illustrations as they will exist in *futurity*. The Last Days remnant will be made to confess, “*My leanness, my leanness, woe unto me!*” (Isa. 24:16), after suffering a reduction of the people that is “*as the shaking of an olive tree, and as the gleaning grapes when the vintage is done*” (Isa. 24:13). According to Biblical Prophecy (Micah 7:1, Amos 8:1-3), this speaks to the small and few in number survivors or **escapees** of the deadly blows of God's judgment during this time. What makes these unfulfilled prophecies of futurity definitively superior to former counterparts of fulfilled history is the unimaginable scenery and situation described in Isaiah 24:1-23. READ IT. A prayerful and meditative reading of this text would convey this much to any sincere reader who desires to look into these things.

As is often the case, before the close of Isaiah 17 some conclusive remarks are made. As for the historical scenario wherein Assyria is the method of divine judgment at hand, the LORD is intentional in communicating the conclusion of the matter not unlike Isaiah 13:25. Explicitly, it is stated, “GOD SHALL REBUKE THEM” (Isa. 17:12-14), which is profoundly illustrative of what takes place in the near future (Isaiah 36-38, 2 Chronicles 32, & 2 Kings 18-20). The prophetic allusion being made is reminiscent to what was foreseen in Isaiah 10:28-34, namely when Assyria is seen marching toward Jerusalem in an attempt to fully conquer Judah like Ephraim was wiped out and yet, behold, THE LORD REBUKES THEM. These are only two prophecies in the progressive and unfolding narrative of the soon-to-be future in the ancient time, all of which describe the same matchless event of *history* (Isa. 30:30-33, 31:8-9, 33:1-3, 9-12).

Isaiah 18 (the Land beyond the Rivers of Ethiopia)

The exact people to whom the prophet speaks is not identified, except that their location is described to be “*the Land...which is beyond the rivers of Ethiopia*” (Isa. 18:1). Perhaps it is a land of many Nations, or Cities, whose names are irrelevant except that they have pursued personal gain at Israel’s expense. In doing so, from a historical perspective, they have sent ambassadors by the sea in the aftermath of the Assyrian Captivities, saying, “*Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!*” (Isa. 18:2). Various conjectures have been raised as to whom the Lord is talking about in the above description, some believing that the description is fitting for Egypt, but the whole tenor of Biblical Prophecy would suggest otherwise. For example, when Isaiah, Jeremiah, and Ezekiel were compelled by the Spirit to prophesy to heathen nations, the offences that warranted the wrath of the God of Israel on this wise were, of course, the sins of the heathen nations against the Israelites. Usually, this is the most prominent subject matter of such prophecies – namely, their relationship with God’s people, the Jews, and how they have evilly affected or dealt injuriously with them.

This follows the tenor of Isaiah’s prophecies heretofore, like for example in Isaiah 10:5-19, where it is explicitly stated that God will punish Assyria for the harm that they have done to the Jews in Isaiah 10:12, which means that the two will exchange places in the latter end (Isa. 10:16-22). In the latter end, Assyria will be spoiled and wasted even as they wasted the Jews, only worse, and the Israelites will be restored and mightily established (Isa. 10:20-22). Now, only with respect to “*the Land...which is beyond the rivers of Ethiopia*” (Isa. 18:1), the prophetic narrative continues as was demonstrated in Isaiah 10 with Assyria and the Jews. The peoples of the identified region (Isa. 18:1), thinking to spoil the Jews in their **weakened**, **wasted**, and **scattered** estate in the aftermath of Assyria, hastened to steal, kill, and destroy for unjust gain (Jn. 10:10).

However, the short-lived spoiling of the Jews in this brief moment of *history* following the Assyrian Captivities is then dwarfed by a broader vision of *futurity* being described in Isaiah 18:3-7. Behold, the SHIFT from *history* to *futurity* in one seamless prophetic utterance! The LORD, the God of Israel, beckons the attention of “*all*” the “*inhabitants of the world*” by way of **ensigns** and **trumpets** (Isa. 18:3). Why? Because in the latter end the spoilers of the Jews, whom we know to be Babylon’s World in the Last Days (Rev. 17:12-18), will be spoiled by God in the 2nd Advent War of Christ which precedes the Millennial Reign (Rev. 19:11-21), and in that time the positions of the two will be effectively reversed (Rev. 18:1-24). All nations that have thought or done evil to the Jews will become like unto them, which means that they will become “*a people scattered and peeled*”, “*a nation meted out and trodden under foot, whose land the rivers have spoiled*” (Isa. 18:7). Specifically speaking, this **weakened**, **wasted**, and **scattered** residue of Babylon’s World will be forced to bring **presents** to the LORD in Zion (“*in that time shall the present be brought unto the LORD of hosts...to the place of the Name of the LORD of hosts, the Mount Zion*” – Isa. 18:7), just as has been prophesied at length by the prophets (Zech. 14:9-21, Hag. 2:6-8, Isa. 60:1-22).

Isaiah 19 (Egypt)

Gloriously, *the Spirit of Prophecy* moves Isaiah to prophesy to Egypt in the same ongoing fashion. However, the opening scene of prophetic foresight could hardly be more dramatic than what is beheld in Isaiah 19:1, here called: “*The burden of Egypt*”.

“...Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.” – Isa. 19:1

Such a sight seems misplaced and hard to grasp if the reader considers it in retrospect. For, *literally speaking*, the Messiah will on this wise fly to make war in the 2nd Advent War as described in Revelation 19:11-16 & 2 Thess. 1:7-9. However, this event was no less *literal* even though it was manifested **invisibly** and with different implications in various historical scenarios of the past. For example, when the LORD did on this wise descend upon Mount Sinai, it was to meet with and speak to *the Church of the Wilderness* (Ex. 19:20-24, Ps. 68:17-18, Acts 7:38). Or, when the LORD moved to deliver His people from imminent threats of calamity, it was seen and described in like manner according to the invisible reality: “*the earth shook and trembled*” and “*the hills moved and were shaken*” amidst a terrible display of “*smoke*”, “*fire*”, and “*coals*”, for, “*the LORD also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire*” (Ps. 18:7-15; Judges 5:4-5, 20). Or, when the LORD moved to punish the backslidden Church in the Old Testament (God’s Judgment upon Israel via Assyria), the same shocking descriptions widened the eyeballs of these prophets, in that,

“...behold, the LORD *cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.*” – [Micah 1:2-5](#)

“...*the Lord GOD of hosts is He that toucheth the land, and it shall melt, and all that dwell therein shall mourn...*” – [Amos 9:5](#)

Moreover, in description of what God did to Assyria through Babylon, or, what Isaiah pleads for as a reciprocal judgment upon Babylon for what she did to the Church, the prophets were moved to speak on this wise, saying,

“God is *jealous*, and the LORD *revenge*th; the LORD *revenge*th, and is *furious*; the LORD will take *vengeance* on his **adversaries**, and he reserveth *wrath* for his **enemies**. The LORD is slow to anger, and great in power, and will not at all acquit **the wicked**: the LORD hath his way **in the whirlwind and in the storm, and the clouds are the dust of his feet**. He **rebuketh the sea, and maketh it dry, and drieth up all the rivers**: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. **The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein**. Who can stand before his *indignation*? and who can abide in *the fierceness of his anger*? his *fury is poured out like fire*, and **the rocks are thrown down by him.**” – [Nah. 1:2-6](#)

“Oh that Thou wouldest **rend the heavens, that Thou wouldest come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil**, to make Thy Name known to thine **adversaries**, that the nations may *tremble at thy presence*! When Thou didst **terrible things** which we looked not for, Thou **camest down, the mountains flowed down at Thy presence.**” – [Isa. 64:1-3](#)

All things considered, what Isaiah was seeing in Isaiah 19:1 can have various implications depending on if the LORD will move on this wise **invisibly** or **visibly**. Both cases are a testament of God’s glory, *the former* showcasing the LORD’s power over terrestrial armies and *the latter* being the highest expression of divine glory in that the LORD visibly appears in bodily presence - THE EXPRESS IMAGE OF HIS GLORY (Heb. 1:3, Rev. 1:7)! Unsurprisingly, the meaning intended in the revelatory sight given to Isaiah in Isaiah 19:1 is both *the former* and *the latter*.

Isaiah 19:1-15 was fulfilled in *history* while Isaiah 19:16-25 will be fulfilled in *futurity*. Historically speaking, Egypt underwent the inner turmoil of factional war (Isa. 19:2) as a forerunning divine judgment to a worse punishment. Namely, being subjected to “*a cruel lord*” and “*a fierce king*”, according to Isaiah 19:4, both of which were fulfilled in Nebuchadnezzar of Babylon and the Persian Kings thereafter. All of this, and more (Isa. 19:5-15), was the expressed appointment of “*the LORD of hosts*” intervening as only He can (“...*Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.*” – Isa. 19:1). Demonstrably, the *historical*

fulfillments of Isaiah's prophecies in Isaiah 19:1-15 were fulfilled as a result of the Lord's swift and majestic intervention from above.

Then, the utterance of these divine acts of *history* suddenly SHIFTS to unfulfilled *futurity* in that Egypt will be reduced to a state of *fear* and *terror* before "*the Land of Judah*" (Isa. 19:16-17). Why? Namely, because the Lord will visibly fulfill the dreadful scene beheld by Isaiah described in Isaiah 19:1 during the 2nd Advent War that will [turn worldwide](#) after [beginning in Jerusalem](#) (Isa. 11:15, Zech. 2:9, Isa. 59:19, Ps. 102:15-16)! Thereby, the astounding record of *futurity* in Isaiah 19:16-25 will be realized in full! After the [total subduction](#) of Babylon's World, Egypt & Assyria included, the Jews will be regathered and restored to their land for the commencement of the Millennial Reign of Christ! Therein, the Egyptians will know the *terror* (Isa. 19:17), the Cities thereof will utter the foretold *oaths* (Isa. 19:18; Isa. 44:5), for herein "*the LORD shall be known to Egypt, and the Egyptians shall know the LORD*" (Isa. 19:21; Mal. 1:11, Isa. 60:6, 66:19-20). The foretold network of highways (Isa. 19:23; Isa. 11:16, 19:23, 35:8, 40:3, 62:10) is a small glimpse of what blessings belong to the happy inheritors of this 1,000-year period of inexpressible glory (Isa. 19:21-25). With such a lengthy illustration of Egypt in her future estate of glory during the Millennial Reign, it is no wonder that she is explicitly spoken about in Zechariah's vision of the same time period of *futurity* in Zechariah 14:17-19.

Many conjectures have been made on why Egypt is foreseen to be offering **sacrifices** and **oblations** during the Millennial Reign of Christ (Isa. 19:19, 21). This important aspect of the text deserves an answer and simply cannot be overlooked. Notably, the same problematic details exist in the vision of *futurity* granted to Ezekiel in Ezekiel 40-48. Such matters are resolved once the reader understands the *progressive alterations* made to the record of prophecy from generation to generation. The ancient prophecies reveal God's intention for the [1st Restoration Generation](#), and in like manner the [2nd Restoration Generation](#), but because both generations fell short of the promises delivered to them by way of prophecy, the vision was breached, recalibrated, and recasted to the Last Days for one climactic fulfillment in the End of the World. A lengthy answer that will sufficiently explain this happening can be observed in [the explanation](#) provided for Ezekiel 38-39. This matter, like all others, is justified on the same grounds as all *unfulfilled* prophecies and covenants leading up to and warranting the incarnation of Jesus Christ, the Lion of the Tribe of Judah (for more information, see "[The Lion of the Tribe of Judah \(the Only One Worthy to Fulfill Divine Foretelling\)](#)").

Isaiah 20 (Egypt & Ethiopia)

Given the content of Isaiah 19 (it being a comprehensive prophecy concerning Egypt with fulfillments in *history* and *futurity*), one might think the burden of prophecy to Egypt is relieved. Yet, speaking to Egypt, we behold another thread of prophecy woven into the tapestry of divine foretelling. On this occasion, however, the timing is precisely identified and the fulfillment is verbalized with numerical exactness. Of course, the LORD doesn't want the readers to be confused on the timeliness of the prophecies heretofore given, thus He directs the eyes of the interpreters with some exact coordinates on this occasion. This prophecy was revealed on time, according to Isaiah 20:1, and demonstrated throughout time, according to Isaiah 20:2, and at last it was fulfilled in time, according to Isaiah 20:3-6.

Observably, the plot of Egypt's future thickens. However, on this occasion the LORD includes Egypt and Ethiopia together as shared recipients of the same *historically fulfilled* divine judgment. Effectively, this is God's judgment of Egypt and Ethiopia through Assyria ("*So shall the King of Assyria...*" – Isa. 20:4). Oversimplicity proves calamitous while ascending the lofty slopes of Biblical Prophecy, here observable in the placement of this text. For, even though this prophecy follows after Isaiah 19, it is fulfilled at an earlier date in *history* and it is only *single-sensed* and *historical*. Marvelously, this is the most complicated way to communicate the simplest prophecy of Egypt's future. My reader, "*Doth this offend you?*" It shouldn't. God is pleased to have it so for good reason (Matt. 11:25). Overall, the LORD means to direct the eyes of all readers to Isaiah's historically transcendent end-time burden fulfilled in the [7th Vial](#), [the 2nd Advent War](#), & [the Millennial Reign of Christ](#).

Isaiah 21:1-12 (Babylon is Fallen)

Heretofore, with such frequent SHIFTS amidst prophetic utterances, with the eyes of watchmen beholding diverse forms of divine judgment approaching in the **night**, one might be tempted to wonder how long the hour of **darkness** will last and how many adversaries spawn? Like a womb of evil beasts, the **darkness** brings forth adversary after adversary! Beginning in Isaiah 15:1 and following the most comprehensive revelation of Babylon to date in Isaiah 13-14, the plight of **nighttime** is the prophetic theme of Isaiah's prophecies chapter by chapter hereunto. Culminating here, in Isaiah 21, we read the words: "Go, set a **watchman**, let him declare what he seeth" (Isa. 21:6), and, "**Watchman, what of the night? Watchman, what of the night?**" (Isa. 21:11).

The LORD points toward the hope of **dawn**! The Lord directs all eyes to the **sunrise** on the horizon! Indeed, in that the LORD beckons the attention of hurting readers to a hopeful announcement, "*The **morning** cometh...*" (Isa. 21:12), but also a woeful one, "*and also the **night***" (Isa. 21:12). Why? Without direct inferences being provided in the text like those in Isaiah 21:2 & Isaiah 21:9, unlearned readers would feel this to be meaningless repetitions. In speaking of Elam and Media, in Isaiah 21:2, and in speaking of Babylon's fallen estate, in Isaiah 21:9, the message is decipherable. Hereby, we can discern the sequence of prophecies pertaining to the **night** and the **morning**.

In Isaiah 21:1-10, the demise of *historical* Babylon is being foretold by the same means already foretold in Isaiah 13:17, all of which is the same message echoed in later prophecies by the prophet Jeremiah (Jer. 51:11, 27-28). The prophets are beholding God's judgment of Babylon *through* the Medes. The voice of divine omnipotence beckons the Medes into action in Isaiah 21:2, saying, "GO UP", and, "BESIEGE", and seeing that the Lord of hosts does hereby commission them to battle they will be invincible in the war. As always, the terrestrial armies under divine command will not turn aside for anyone - even as a "LION" (Isa. 21:8) - until the task is done. The message delivered, and dramatically announced, is that "BABYLON IS FALLEN, IS FALLEN", and that "*all the graven images of her gods*" are broken upon the ground (Isa. 21:9)! At the fall of *historical* Babylon, the torturous **night** of cruelty is illuminated by the **dawning** of a new era of hope and happiness. Ah, but any historian will dogmatically affirm how idolatry did indeed survive *historical* Babylon's fall at the invasion of the Medes! So, what meaneth the text?

My reader, "*The **morning** cometh, and also the **night**: if ye will enquire, enquire ye: return, come*" (Isa. 21:12). In other words, the fall of *historical* Babylon did effectively end the pastime **nighttime** of divine judgment upon the backslidden Church and the associated heathen nations (Isaiah 13-21; Ezek. 25-32, 35, 38-39; Jer. 25, 27, 46-51), and the interim period will effectively be a new day, but at the coming of *future* Babylon another **night** will be ushered in upon the world. Thus, at the coming of *historical* Babylon it was **nightfall**, and at the fall of *historical* Babylon it was **morning** time, but at the coming of *future* Babylon it will be **nightfall** once again! Right? Evidently, amidst the purely *historical* details of one prophetic utterance (Isa. 21:1-12), a sudden SHIFT to *futurity* takes place in Isaiah 21:9, and thus the unfulfilled details of the prophecy shall be fulfilled at the fall of *future* Babylon ("*and all the graven images of her gods be hath broken unto the ground*" - Isa. 21:9). Isaiah foresaw this shocking moment in the aftermath of the 2nd Advent War in Isaiah 2:18-20 & Isaiah 31:7. Remember? Likewise, Jeremiah heralded the same pronouncement as Isaiah 21:9, saying, "BABYLON *is suddenly* FALLEN *and destroyed*" (Jer. 51:8).

The fruition of these words requires a second **nightfall** that will expire in the invasion of a far greater army than what could be mustered by the Medes in the ancient time. In other words, a far more dreadful LION will arise (comparatively to the feeble armies of the Medes) and it will advance upon *future* Babylon with unstoppable force! In summation of this climactic moment, observe the following:

"The Lion hath **roared**, who will not fear?" - [Amos 3:8](#)

"He shall **roar** like a Lion: when He shall **roar**, then the children shall tremble..." - [Hos. 11:10](#)

In this future scenario, lo and behold: the unruly inhabitants of the earth will at last be humbled and give up their anarchy against the Kingdom of Heaven when, in one moment, in a single demonstration, the signs of divine might and kingly power are multiplied beyond imagination! I mean, a sudden demonstration of *unbridled* divine power so

shockingly explosive that all the jaw-dropping splendor displayed in the first 6 Vials is comparable to a *Lion hiding in the covert*. Yes, my reader! The unprecedented revelation of kingly majesty on Earth's Skyline that left Babylon unafraid and undaunted is, in actuality, a display so modest and bridled that it can be rightly called *the hiding of God's power*. Little does Babylon know that there's a Lionlike power poised to break-forth into action, crouching in hiding! In other words, the enthroned King of Heaven – seated amidst the assembly of immortals on Earth's Skyline – is poised to suddenly break-forth *as a Lion forsaking his covert* ([Jer. 25:38](#))! Then, upon beholding it, the lions of the earth will forsake their territorial dominance and flee away from the Lion of Heaven as He **roars** upon them from on high ([Jer. 49:19](#), [50:44](#); [Isa. 21:8-9](#), [31:4-5](#))! In other words, the amassed armies of Babylon that terrorized the earth unto total domination will flee away from the Lamb of God in a craze of suicidal mania for the fear of the *sight* of their eyes and the *hearing* of their ears! Soberly consider it, my reader! What unearthly *sight* and *sound* could amount to this reaction by Babylon the Great? Plainly spoken, JESUS CHRIST SHALL UTTER HIS VOICE!

“The heathen raged, the kingdoms were moved: **He UTTERED His VOICE**, *the earth melted*.” – [Psalm 46:6](#) (Fire)

“The LORD shall *go forth* as a Mighty Man, He shall *stir up jealousy* like a Man of War: He shall **CRY**, yea, **ROAR**; He shall *prevail against his enemies*.” – [Isa. 42:13](#)

“The LORD shall **ROAR** *from on high*, and **UTTER His VOICE** from His holy habitation; He shall *mightily ROAR* upon His habitation; He shall give a **SHOUT**, *as they that tread the grapes, against all the inhabitants of the earth*.” – [Jer. 25:30](#)

“The LORD also shall **ROAR** out of Zion, and **UTTER His VOICE** from Jerusalem; and *the heavens and the earth shall SHAKE*...” – [Joel 3:15-16](#) (Gathering for War – 9-14)

“And the LORD shall cause His **GLORIOUS VOICE** to be heard, and shall shew *the lighting down* of His arm, with *the indignation of His anger*, and with *the flame of A DEVOURING FIRE*, with scattering, and tempest, and hailstones.” – [Isa. 30:30](#)

Audibly, at the **roaring** of this Lion – “*Babylon is fallen*” ([Jer. 50:46](#), [Isa. 21:8-9](#), [Jer. 51:8](#), [Rev. 14:8](#), [18:2](#)). Literally, according to what was written in [Hebrews 12:25-29](#), the sound of **THE VOICE OF THE LORD** will **shake** both *heaven and earth* ([Joel 3:15-16](#))! By the sheer volume of the **DIVINE UTTERANCE** the *heavens* will burst into flames and rapidly dissolve ([2 Pet. 3:7-12](#), [Isa. 51:6](#) [[Isa. 50:9](#)]) while the stars of heaven fall to the earth ([Rev. 6:12-14](#), [Isa. 34:4](#), [Joel 3:15](#)) and the sun and the moon are darkened by the fallout ([Rev. 6:12](#), [Isa. 13:10](#), [Joel 3:15](#)) to wit, the saying shall be fulfilled, “**Heaven...shall pass away**” ([Lk. 21:33](#))! By the sheer volume of the **DIVINE UTTERANCE** the *earth* will **shake** exceedingly as by a world-ending earthquake ([Rev. 16:18-19](#), [Ezek. 38:19-20](#)) insomuch that the earth will reel to and fro like a drunkard ([Isa. 24:19-20](#), [Ezek. 38:20](#)) to wit, the sayings shall be fulfilled, “*every island fled away, and the mountains were not found*” ([Rev. 16:20](#), [Isa. 54:10](#), [Rev. 6:14](#)), and, “**earth shall pass away**” ([Lk. 21:33](#); [Isa. 24:1-12](#), [19-20](#), [Jer. 4:23-28](#))! (For more information, see “[The Shaking \(7th Vial\)](#)”)

Hereby, at the **FALL** of the Empire of Babylon in the future, the dawning of a new **morning** will awaken the world into the luster of unforeseen happiness! Yea, even a world without idolatry! At the conclusion of the Worldwide Battle ([Rev. 19:11-16](#)) as of Day 1,290, which marks the **FALL** of Babylon, a new day will dawn. To say the least, and I mean the least, breathless vessels of *idolatry* will be *broken to pieces and ground to dust* for the whole duration of the Millennial Reign of Christ ([Rev. 20](#); [Isa. 2:18-20](#), [21:9](#), [31:7](#)). Indicating the fruition of a burden that transcends history, lo, the ancient announcement recorded in Isaiah 21:9 & Jeremiah 51:8 comes to life in Revelation 14:8 & Revelation 18:2 for the last time! Thus (let the reader understand), what was written of old will be fully performed in the soon-to-be future, to wit, “**BABYLON IS FALLEN, IS FALLEN**” ([Rev. 14:8](#)), and again, “**BABYLON the great is FALLEN, is FALLEN**” ([Rev. 18:2](#)), just as the Book of Revelation bears witness. Thus, and thus, marks the **morning** of a happy **daytime** in the Millennial Reign of Christ to the glory of God the Father.

Isaiah 21:13-17 (Arabia)

Harmoniously, the concluding prophecies of Isaiah 21 strike the same melody as those we have observed heretofore, and most recently in Isaiah 19-20. Isaiah's prophesying in Isaiah 21 began in the declaration of *history* (Isa. 21:1-10) and then suddenly SHIFTED to *futurity* (Isa. 21:9-12), only then to SHIFT back into *history* – *at last*, and as a conclusion to Isaiah 21, *the Spirit of Prophecy* directs Isaiah to declare that which will happen *first* (Isa. 21:13-17)! Giving sufficient clarity amidst the complexity (to prevent any misunderstanding), "*the burden upon Arabia*" is explicitly calendared to come to pass "*within a year*" (Isa. 21:13, 16). Herein, Arabia is foretold to fall a prey to the Assyrians alongside all other contemporaries who were made to know "*the grievousness of war*" (Isa. 21:15). This is God's judgment upon Arabia *through* Assyria.

Isaiah 22:1-25 (the Burden of the Valley Vision | Judah)

Evidently, it pleased God to elaborate upon Isaiah 10:28-34. Can you tell? The two prophecies - taken together - import unprecedented clarity in the envisioning of Assyria's victorious advancement through the Kingdom of Judah unto Jerusalem (Isa. 10:28-34) and the preparatory response of the Jews in beholding the advancing adversary (Isa. 22:1-25). Remember, Judah's victory over Assyria is implied (Isa. 10:28-11:5) and explicitly declared (Isa. 14:25) even before the death of Ahaz and the rise of Hezekiah (Isa. 14:28). Additionally, the same message was declared during the reign of Hezekiah in Isaiah 17:12-14. However, heretofore there's never been a prophecy quite like Isaiah 22:1-25.

The prophetic vision is called "*the burden of the Valley of Vision*" because, God said, "*...it shall come to pass, that thy choicest valleys shall be full of chariots and the horsemen shall set themselves in array at the Gate*" (Isa. 22:1, 7). Thus, the prophet is made to look upon a time in the near future when the vision given in Isaiah 10:28-34 is being accomplished. Therefore, the inhabitants of Jerusalem are *ailed* and *gone up on to their housetops* for a lookout point (Isa. 22:1). Lo and behold, the City that used to be full of *commotion* and *joy* is "*now*" quieted even though all remain alive in the City (Isa. 22:1-2). Why? In description of the event, the prophet asked, "*What aileth thee now...?*" (Isa. 22:1). The rulers of the Kingdom of Judah have fled their Cities to take refuge in Jerusalem – there to be *bound together* with *archers* for safety (Isa. 22:3). Why? The Assyrian Armies have advanced and are advancing unto Jerusalem, and it's only a matter of time until they arrive there for the siege (Isa. 36-37).

The prophet is *weeping* to behold the scene (Isa. 22:4) and is made to entreat the LORD for divine favor and fortification, but the common people are beset by a flurry of rivalling passions: namely, the fleshly instinct of raw HUMAN SURVIVAL. Thus, the inhabitants hasten to fill the *breaches* and fortify *the walls* of Jerusalem (Isa. 22:5, 9-10) so as to withstand the conflict of war. The people reroute the water supply to bring it into the City in the event of a siege (Isa. 22:9, 11). This act is expressly credited to Hezekiah's leadership in 2 Kings 20:20. Yet, in being occupied thus, the voice of the LORD spoke, saying: "*...but ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago*" (Isa. 22:11). The people are made to behave thus because they did not respond to the LORD in the former days when He called them to "*weeping*" and "*mourning*" and to "*baldness*" and the "*girding with sackcloth*" (Isa. 22:12). In other words, God's judgment of Judah *through* Assyria could have been prevented, but when the LORD made the call it went unanswered (Isa. 22:11-14). In the days of carnal *peace*, the people didn't make sufficient *peace* with God (Isa. 22:12-13), thus in the days of carnal *trouble* the people cannot depend upon God (Isa. 22:11, 14). Assyria is their just desert and herein God is gracious to purge from Judah their iniquities. Speaking of this, the prophet affirmed, "*Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts*" (Isa. 22:14).

One source of ill-leadership in the Kingdom of Judah that led to this calamity is the man Shebna, *the Treasurer* (Isa. 22:15). He was taken with covetousness (Isa. 22:16) and in being thus he embodied the inordinate pursuit of prosperity the Lord was rebuking in Isaiah 22:1-14. Thus, Shebna was to be removed from his station (Isa. 22:19) via captivity, only then to suffer an inglorious death in a foreign land (Isa. 22:17-18) as a testament to the vanity of his covetous enterprise. "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal*" (Matt. 6:19). Moreover, the LORD chose a replacement for Shebna, a man named Eliakim (Isa. 22:20), whose exercise of authority far exceeds the realm of prophetic history! Here, in Isaiah 22:21-25, there's an apparent SHIFT from *history* to *futurity*! Can you tell, my reader? The glorious stature of Eliakim is *comparable* to the Messiah.

However, every word of Isaiah 22:21-25 did indeed have a legitimate *historical fulfillment*. For example, observe how the Lord said, “*thy robe*”, “*thy girdle*”, and “*thy government*”, speaking of taking these things from Shebna and giving them to Eliakim in Isaiah 22:21. Remember, the Lord began speaking directly to Sheba in Isaiah 22:15. Yet, it is apparent that Isaiah 22:22 is *double-sensed* – a declaration of *history* that gives typological foresight to the authority wielded by the Messiah in the Kingdom of Heaven during the Gentile Church Age, as observed in Revelation 1:18 & Revelation 3:7-8. Shockingly, the unparalleled use of authority exercised by the Messiah is described in terms credited to Eliakim of old, in the saying, “... *These things saith He that is holy, He that is true, He that hath the Key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it...*” (Rev. 3:7-8).

Isaiah 23 (Tyre)

In turning to Tyre, we observe the final target of God’s eyes in the panning of His gaze to and fro upon diverse nations for 10 Chapters now, not excluding various prophecies directed to Israel and Judah (Isa. 13-23). Predominately, but not exclusively, this is God’s judgment upon Tyre through *historical* Babylon. This being the case, Tyre’s humiliation is a 70-year captivity like that suffered by the Jews at the hand of *historical* Babylon (Isa. 23:15, Jer. 25:11-12, 29:10, Dan. 9:2). Of all places, though, why is Tyre dealt with in this manner? Firstly, let the reader understand that *the burden of the Spirit* was great for this City because of its notoriety among the nations. It was known to be “*the Crowning City*”, the place where the “*merchants are princes*” and the “*traffickers are the honourable of the earth*” (Isa. 23:8). In other words, this is a “*harlot*” City that has captured the lust of many nations; every one of them being taken with longing to visit Tyre for a season of “*fornication*” (Isa. 23:15-17)! Thus, the LORD has purposed to put an end to the madness and folly of all nations with this wretched City (Isa. 23:9, 11)!

“The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.” – Isa. 23:9

“He stretched out His hand over the sea, He shook the Kingdoms: the LORD hath given a commandment against the merchant City, to destroy the strong holds thereof.” – Isa. 23:11

In doing so, the LORD raised up *historical* Babylon for the task. A thorough account of all that God did *historically* say and do in retaliation to Tyre’s insolent wretchedness via Babylon can be observed at length in Ezekiel 26-28. However, Isaiah 23 makes other points of emphasis that would be impactful to the ancient recipients of this prophecy. The LORD speaks of the demise of Tyre as it relates to Zidon (Isa. 23:2, 4, 12) while making comparisons to the desolation of Egypt & ancient Chaldea (Isa. 23:5, 13) in the following manners. Tyre’s desolation will result in Zidon’s lamentation because Zidon is the mother City of Tyre located north on the same coast. Also, in Tyre being brought to desolation, its lifeline to the sea will be severed. One such means for revenue was the River Sihor, which was a river of Egypt by which they traded with Tyre (Isa. 23:3). Like Assyria ruined ancient Chaldea, Chaldea will ruin Tyre (Isa. 23:13); or, like Zidon was pained at the report of Egypt being ruined by *historical* Babylon (Isa. 19, Jer. 46), she will be pained at the report of Tyre’s lowly estate (Isa. 23:5). All of these things are lively illustrations that would have been very impactful to the ancient readers of this prophecy.

At last, in Isaiah 23:15-18 we observe the happening of a 70-year captivity of sorts. Tyre, “*after the end of seventy years*” (Isa. 23:15), will be replenished and effectively restored to her former inglorious notoriety of wealth and national fornication as a *harlot*. Fearfully, the harlot will *sing* and make *sweet melodies* once again (Isa. 23:16)! Certainly, this restoration has been realized in *history* through the likes of *historical* Babylon, as already stated, but the divine intention communicated in Isaiah 23:17-18 does clearly transcend any *historical fulfillment* of the past. We, in retrospect (having been given the Book of Revelation), are able to identify the clear intention outlined in the exaltation of a *harlot* of this sort (Isa. 23:17), and, the looting of a harlot for the enrichment of Zion (Isa. 23:18). It is no coincidence that the inglorious estate of *future* Babylon is personified as a *harlot* system of worldwide unity and prosperity in Revelation 17:1-18 (Isa. 23:17). Nor should we be surprised that Tyre would be swallowed-up into the greater scheme of things and thus be made to give all her gain unto Christ in the aftermath of the 2nd Advent War and for the glory of the Millennial Reign that heads up in Zion (Isa. 23:18,

60:1-23, 66:1-24, Zech. 14:1-21, Ezek. 36:28-38, 39:21-29, Rev. 20:1-6). Nor can we forget that Christ will literally *shake* all the kingdoms of the world as never before at the commencement of the 2nd Advent War as a greater fulfillment of Isaiah 23:11 (for more information, see “[The Shaking \(7th Vial\)](#)”). Herein, on these two occasions (Isa. 23:11, 17-18), the prophecy of *history* suddenly SHIFTS into *futurity* in the declaration of a greater fulfillment that is unimaginable to the ancient readers!

Isaiah 24:1-26:6

Isaiah 24:1-23

Isaiah 24:1-12 → the Earth in the Aftermath of the 2nd Advent War

Evidently, according to Isaiah 24:1-12, this prophecy is a forewarning of immense catastrophe... the only question is, upon whom? What *nation* or *people*, or *land*, shall suffer the likes of these unthinkable divine woes?

Isaiah 24:1-12 repeatedly pinpoints the region in the crosshairs of divine judgment so that there would be no mistaking those whom the LORD is targeting. Evidently, these waters of judgment overflow all national borders. Evidently, these fires of tribulation engulf the world. Repeatedly, the LORD speaks of “*the earth*” (Isa. 24:1, 5, 6) and “*the world*” (Isa. 24:4), and “*the land*” thereof (Isa. 24:3), because of divine anger against “*the inhabitants of the earth*” (Isa. 24:6). Thus, this prophecy is not against any particular people, but against all peoples; and, when speaking of “*the city*” in Isa. 24:10 & 24:12, the LORD is not speaking against any particular city but against all cities. Moreover, according to Isaiah 24:19-20, this divine judgment far surpasses anything that has ever taken place, in that, “*the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly*”, and, fearfully, “*the earth shall reel to and fro like a drunkard, and shall remove like a cottage...and it shall fall, and not rise again*” (Isa. 24:19-20)! How this affects the inhabitants of the earth is clearly stated in Isaiah 24:6, stating, “*Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and FEW MEN ARE LEFT.*” (Isa. 24:6).

Isaiah 24:13-16 → Christians and Jews during the Great Tribulation

Notably, this prophecy does not reduce all peoples into a wasted estate of utter destruction. Though **lean** (Isa. 24:16), or hardly alive, a remnant will “*glorify*” the LORD “*in the fires*” of these unfathomable and seemingly unsurvivable judgments (Isa. 24:15)! In other words, amidst these engulfing calamities the LORD will accomplish a redemptive purpose. Signifying this, the LORD said, “*When thus it shall be in the midst of the land among the people...*” (Isa. 24:13). What? When utter destruction is unfurled on every side, God says,

“...there shall be as the shaking of an **Olive Tree**, and as the **Gleaning Grapes** when the **Vintage** is done.” – Isa. 24:13

This speaks of an in-gathering of a remnant in terms already set forth in the Book of Isaiah. Just as Assyria’s “**glory**” was reduced to wit God turned his **fatness** into **leanness** (Isa. 10:16) insomuch that only a “**few**” Assyrians remained in the aftermath of God’s judgment *through* Babylon (Isa. 10:19); or, just as Jacob’s “**glory**” was reduced to wit God made his “**fatness**” wax “**thin**” & “**lean**” (Isa. 17:4) insomuch that only a **few** (*a number comparable to “Gleaning Grapes” or “the shaking of an Olive Tree”*) – Isa. 17:6) remained in the aftermath of God’s judgment *through* Assyria; even so, “*the inhabitants of the earth are burned*” insomuch that only “**few**” men are left (Isa. 24:6), and, the **lean-in-body** remnant of God’s people (Isa. 24:16) is comparable to “*the shaking of an Olive Tree, and as the Gleaning Grapes when the Vintage is done*” (Isa. 24:13).

In arriving to Isaiah 24, *the Spirit of Prophecy* directs the reader to behold things of *futurity* that are seemingly wild and uncontrollable. The readers would feel they are looking into a stormy tempest of divine wrath wherein redemption is simply inconceivable or even impossible. However, because God has forged doctrines in history and then applied them to the foretold situation of *futurity*, the interpreter can be sure of God’s mind in the matter. Namely, because the divine punishment of ancient Assyria through historical Babylon in harmonious terms (Isa. 10:16, 19) was for a redemptive purpose that will result in an ingathered remnant (Isa. 19:23-25); and, because the divine punishment of ancient Israel

through historical Assyria in harmonious terms (Isa. 17:4, 6) was for a redemptive purpose that will result in an ingathered remnant (Isa. 10:20-22); even so, behold how lively and worshipful this Last Days remnant shall be, in that,

“They shall *lift up their voice*, they shall *sing* for **the Majesty of the LORD**, they shall *cry aloud* from the sea. Wherefore *glorify ye the LORD in the fires*, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard *songs*, even *glory to the righteous...*” – Isa. 24:14-16

This is truly a staggering testimony! Namely, that “*the LORD God of Israel*” is being glorified “*in the isles of the sea*” and “*from the uttermost part of the earth*” (Isa. 24:14-16)! How?

Isaiah 24:17-18 → Babylon’s Rise to Worldwide Power by War & Conquest + the Great Tribulation

Well, *the Israelites* will be scattered worldwide in the divine judgment of *future* Babylon in accordance with Isaiah 24:16-18. Just as the nightmare of *historical* Babylon was a “*grievous vision*” inasmuch that “**the treacherous dealer dealt treacherously, and the spoiler spoileth**” (Isa. 21:2); even so, the Jews of the Last Days will be made to lament, saying, “*My leanness, my leanness, woe unto me!*”, statedly because, “**the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously**” (Isa. 24:16), all of this being the brutal reality of the most *grievous* nightmare brought about by the diabolical rampage of *future* Babylon (Zech. 13:8-14:7). In other words, the Jews of the Last Days will be **scattered** in the **captivity** of *future* Babylon ([the Day of the LORD through Babylon](#)) and then **regathered** in the aftermath of the 2nd Advent War of Christ & the Armies of Heaven. So, there will be a time of **sorrow** and **leanness** (“*But I said, My leanness, my leanness, woe unto me!*” – Isa. 24:16) and then a time of **rejoicing** and **restoration** (“*they shall sing for the Majesty of the LORD*” – Isa. 24:14).

The Jews will be *punished* before they will *praise* because they need the likes of *future* Babylon to humble them before the LORD. The confession, “**the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously**” (Isa. 24:16), indicates that *future* Babylon will go on a destructive rampage worldwide as a DIVINE INSTRUMENT in the hand of God just like Assyria was wielded as a HEWING AXE and a ROD OF ANGER (Isa. 10:5-7, 15), and of course the Jews will be the foremost target. However, because these events will take place at the consummation of the New Covenant in the End of the World (Dan. 9:27), many Jews will exist within the vast diversity of *the inhabitants of the earth* rather than within the borders of the state of Israel. Why? The most profound answer is in the fact that *Gentiles* worldwide will be saved by Christ and therein will have become spiritual *Jews* in the sight of God; and, furthermore, because of the backslidings of *the Gentile Church Age*, they too will deserve the likes of *future* Babylon as a punishment. So, when *future* Babylon will target *the Jews* it will effectively target both *Christians* and *racial Israelites*. The *Christians* will be purified & perfected *through* and *within* the tribulation brought about by *future* Babylon and then be raptured at the [7th Trumpet](#), which means that they will be praising God amidst the 3 ½ year Great Tribulation in fulfillment of Isaiah 24:14-16, and meanwhile *the Jews* will be uttering the awful lamentation, “*But I said, My leanness, my leanness, woe unto me!*” (Isa. 24:16). My reader, no *Jew* will escape the divine judgment of *future* Babylon.

“Fear, and **the pit**, and **the snare**, are upon thee, *O inhabitant of the earth*. And it shall come to pass, **that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare**: for the windows from on high are open, and the foundations of the earth do shake.” – Isa. 24:17-18

Isaiah 24:17-18 describes the **treacherous dealings** of *future* Babylon in how NONE will escape. In other words, the judgments are inescapable except by divine pardon. The same message is expounded further in Isaiah 30:16-17 and echoed by a contemporary prophet, Amos (5:18-20, 9:1-10), illustrating exactly how these *historical scenarios* serve as typology for *futurity* in Isaiah 24:17-18. Meaning, the LORD foresaw how the Jews would try to flee God’s judgment upon Israel and Judah *through* Assyria, and in the attempt the LORD said he would MIRACULOUSLY EMPOWER the heathen to hunt the Jews down so that escaping was impossible without divine pardon. I repeat, this is communicated in the Book of Isaiah (Isa. 24:17-18, 30:16-17) & the Book of Amos (Amos 5:18-20, 9:1-10), both of whom testified of God’s judgment *through* Assyria, but the doctrine is exceedingly enlarged in the Book of Jeremiah & the Book of Ezekiel describing God’s judgment through *historical* & *future* Babylon. The importance of this doctrine for Tribulation Saints simply cannot be underestimated.

For a thorough study of this doctrine, I urge you to read [The Doctrine of the Majesty of the LORD](#) and [The Gospel Message: the Majesty of the LORD in every detail of the Tribulation](#) to discover what is to [majestic, miraculous, celestial, & meticulous](#) about what God did through *historical* Babylon; and, afterwards, you will be enabled to fully realize how these doctrines will be fulfilled in *future* Babylon as declared by [the 5th Trumpet](#) of Revelation 9. The realization of this doctrine being expounded by the prophets is, simply put, a realization of [The Majesty of the LORD](#); and, of course, this is why the saints are foreseen to be *singing* and *praising* “for the Majesty of the LORD” in Isaiah 24:14!

Isaiah 24:19-23 → Divine retaliation to Babylon via the 2nd Advent War of Christ to wit the Jews are restored to Zion

However, it is important to see the full scope of Isaiah 24. Namely, how the vast majority of the scenery described is in the aftermath of the 2nd Advent War. In other words, this is what the world will look like in the aftermath of God’s victory over *future* Babylon. In the process both *heaven* and *earth* will be destroyed (Lk. 21:33)! Specifically speaking, the destruction of the earth and all nations therein will commence during the outpouring of **the Vials** – a series of events wherein [Heaven besieges Earth](#) resulting in [the Gathering of Babylon’s Armies \(6th Vial\)](#) with the outbreak of war beginning at [the Shaking \(7th Vial\)](#) & [the Winepress](#) and ending in [the Armies of Heaven in Worldwide Battle](#), thus concluding the 2nd Advent War on Day 1,290. Then, in the next 45 days the Jews will be *regathered* and *restored* to Zion in glory, as described in Isaiah 24:23, thus consummating the **3rd Restoration Generation** of the Jews on Day 1,335.