

**The Day of the Living Dead
The Resurrection of the Old Testament Saints
Isaiah 26:16 – 21**

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The Apocrypha: King James Version. Bellingham, WA: Logos Research Systems, Inc., 1995. (KJV Apoc)

One of the biggest fallacies that we must deal with on an ongoing basis is the lie of the enemy that death is the end. Kaput. There is nothing after death. That is completely wrong.

We will be examining one of the clearest statements in the Old Testament about the resurrection of the dead. It was a topic that Jesus wanted to ensure they was a correct understanding of.

Jesus went out of His way to correct the thinking of a group of those in His day that believed that, the Sadducees. They believed there was no resurrection. Obviously, they had not read Isaiah 26.

Isaiah 26:16–21

“O LORD, they sought You in distress; They could only whisper a prayer, Your chastening was upon them. As the pregnant woman approaches the time to give birth, She writhes and cries out in her labor pains, Thus were we before You, O LORD. We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born. Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain.” (NASB95)

We are going to unpack this, but even on face value, the statement is clear. How could they miss it? How did Jesus deal with this group of religious unbelievers?

Mark 12:18–27

“Then Jesus was approached by some Sadducees—religious leaders who say there is no resurrection from the dead. They posed this question: “Teacher, Moses gave us a law that if a man dies, leaving a wife without children, his brother should marry the widow and have a child who will carry on the brother’s

name. Well, suppose there were seven brothers. The oldest one married and then died without children. So the second brother married the widow, but he also died without children. Then the third brother married her. This continued with all seven of them, and still there were no children. Last of all, the woman also died. So tell us, whose wife will she be in the resurrection? For all seven were married to her.” Jesus replied, “Your mistake is that you don’t know the Scriptures, and you don’t know the power of God. For when the dead rise, they will neither marry nor be given in marriage. In this respect they will be like the angels in heaven. But now, as to whether the dead will be raised—haven’t you ever read about this in the writings of Moses, in the story of the burning bush? Long after Abraham, Isaac, and Jacob had died, God said to Moses, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob.’ So he is the God of the living, not the dead. You have made a serious error.” (NLT)

Jesus did not tell them this was a dumb question. Instead He attacked the source of the problem. Biblical illiteracy based on a complete lack of faith in YAHWEH and the power of YAHWEH. They denied the supernatural and it was showing up in their question.

Did you catch the diagnosis from Jesus of their error?

They did not know their Bible.
As a result, they did not understand the power of God.

They had placed God into a box that they could effectively manage based on their inability to believe anything about the supernatural. They had rejected obvious truth, just like we see happening today.

Acts 23:8

“For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all.” (ESV)

Jesus discussed interactions taking place in Sheol between two people who had known about each other in life.

Luke 16:19–31

“Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.’ And he said, ‘Then I beg you, father, that you send him to my father’s house—for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’ But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’” (NASB95)

Death, for the believer and the unbeliever, is not the end of existence. It is not soul sleep. It is not annihilation. Once we leave this life, there are two destinations and where we go for eternity is determined by a decision we make here on earth in this life. If we confess with our mouth Jesus as Lord and believe in our hearts that Jesus Christ rose from the dead, we will be saved. (Romans 10:9).

Salvation, then, was provided for all, but it is only applied to those who believe. “It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God” (Eph. 2:8). “This righteousness from God comes through faith in Jesus Christ to all who believe” (Rom. 3:22). Again, we “are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood” (Rom. 3:24–25). (Geisler 2004, 187-188)

John 3:14–21

“And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” (ESV)

And for those who do believe, to be absent from the body through death is to be present with the Lord.

2 Corinthians 5:6–9

“So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.” (ESV)

Philippians 1:21–24

“For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account.” (ESV)

Alternatively, for those who die without believing, the preliminary destination is very different, it is a place called Sheol. Think of it as a holding cell for the condemned to be held in until execution of final judgement. The final eternal destination is the lake of fire. No, it is not a place you want to go to. It is also referred to as hell.

Revelation 20:11–15

“Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.” (ESV)

We have just seen a denial of resurrection in verse 14. There is no resurrection to enjoy the things YAHWEH has for His people for those who followed “other masters” or for the spirits of those “other masters.” “Judah essentially says, O LORD our God, masters besides you have “Baal-ed” us.” (Guzik 2000, Is 26:12-18)

There is only one thing left for those who did not believe; for those who were not faithfully loyal to YAHWEH, and it is not resurrection to be with the remnant.

Hebrews 10:26–31

“For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” It is a terrifying thing to fall into the hands of the living God.” (NASB95)

Isaiah 26:14

“The dead will not live, the departed spirits will not rise; Therefore You have punished and destroyed them, And You have wiped out all remembrance of them.” (NASB95)

This is Isaiah's summary of Revelation 20:11-15.

This summary is followed by us seeing in Verse 15, how the Lord has answered all the promises that faithful Israel has been looking forward to. His proofs, the nation has increased, YAHWEH is glorified, and they are living fully in all of the promised land. It is presented as a done deal, in the past tense based on what Isaiah is seeing and communicating in this song.

Isaiah 26:16

“O LORD, they sought You in distress; They could only whisper a prayer, Your chastening was upon them.” (NASB95)

The song takes us back to the future, which is the past looking at perspective. The intent is for the people in Isaiah's present to understand a future that waits for them. “The prophet remembers that when they were thus oppressed and carried captive they cried unto God, which was a good evidence that they neither had quite forsaken him nor were quite forsaken of him, and that there were merciful intentions in the judgments they were under.” (Henry 1994, 1125)

The ordeal for the trusting was so heavy at times that they “could only whisper a prayer” (16), and their appeal to God was like that of a woman crying out at birth pangs (17). They themselves could work no deliverance, but God can, the God who answers prayer. (Rosscup 2008, 1102)

The various judgements that have already been poured out on Israel, and that are in the process of being poured out on Judah results in the people twisting and groaning. It is compared to childbirth.

Isaiah 26:17–18

“As the pregnant woman approaches the time to give birth, She writhes and cries out in her labor pains, Thus were we before You, O LORD. We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born.” (NASB95)

This points forward to the unbelief that remains in the future for the nation and their rejection of Messiah.

But the one thing which helps a woman through her labor is the expectation that the pain will end in joy—the birth of the child. Not so in this case, says Isaiah. After all the grief and struggle, what has Israel produced? Nothing. It is as though they had given birth to wind. (Oswalt 1986, 484)

They will return from exile, yes, the idolatry issue will have been solved, but there is still the issue of being faithfully loyal to YAHWEH. Let's start with Hosea.

Hosea 5:15

“I will leave and go back to my place until they admit their offense and seek my face. When affliction comes to them, they will eagerly seek me.” (ISV)

The Glory departed prior to the exile (Ezekiel 10 & 11.) When the people returned from Babylon and rebuild the Temple, there is no ark of the covenant placed into the Holy of Holies. No where do we read of the return of the presence of YAHWEH to the Temple. The glory does not return until we read of Jesus Christ coming from the east to the Temple. This is the direction that Ezekiel saw the glory depart to.

Zechariah tells us of that day the glory returns.

Zechariah 9:9

“Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Look! Your king is coming to you: he is legitimate and victorious, humble and riding on a donkey— on a young donkey, the foal of a female donkey.” (NET)

But the people rejected their King, they rejected Messiah. Isaiah knows that is coming. He dealt with King Ahaz over that issue way back in chapter 7. King Ahaz rejected YAHWEH on behalf of the Davidic line and on behalf of the nation.

Daniel saw this rejection coming as well.

Daniel 9:25–27

“So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. **Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary.** And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (NASB95)

Because of the rejection and continuing unbelief, there is another prophecy that had been made by Moses that would also come into play.

Leviticus 26:14–32

“But if you won’t listen to me and obey all these commands, and if you refuse my statutes, loathe my ordinances, fail to do all my commands, thereby breaching my covenant, then I will certainly do this to you: I’ll appoint sudden terror to infect you like tuberculosis and fever. Your eyes will fail and your life will waste away. You’ll plant in vain, because your enemies will consume what you plant. I’ll set my face against you so that you’ll be defeated before your enemies. Those who hate you will have dominion over you and you’ll keep fleeing even when no one is pursuing you. If despite all of this you still don’t listen to me, then I’ll punish you seven times more on account of your sins. I’ll break your mighty pride. I’ll make the heavens to be like iron and the ground like bronze. Your strength will be spent in vain, because your land won’t yield its produce and the trees of the land won’t yield its fruit. If you live life contrary to me and remain unwilling to listen to me, then I’ll add to your wounds seven times more on account of your sins. I’ll send the wild beasts against you from the open country to deprive you of your children, destroy your cattle, and decrease your number so that your roads become desolate. If despite these things you still won’t return to me, but live life contrary to me, then I’ll certainly oppose you. I’ll take vengeance against you seven fold on account of your sins. I’ll bring the sword against you to execute the vengeance of my covenant. When you gather in your cities, I’ll send a pestilence. As a result, you’ll be delivered into the control of your enemies. When I destroy the source of your bread, ten women will bake bread in one oven. Then they’ll return back your bread by weight. You’ll eat but won’t be satisfied. If after all of this time you don’t listen to me, but instead live life contrary to me, I’ll oppose you with vicious rage. Indeed, I

myself will punish you seven fold on account of your sins. At that time you'll eat the flesh of your sons and you'll eat the flesh of your daughters. I'll destroy your high places and cut down your sun-pillars. Then I'll cast your dead bodies on top of the bodies of your idols. I'll loathe you. I'll lay your cities to waste and destroy your sanctuaries so I don't have to smell the scent of your soothing odors. I'll make the land so desolate that your enemies who live in it will be astonished." (ISV)

And indeed this did happen only coming to an end on May 14, 1948 and June 7, 1967.

Isaiah 26:18

"We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born." (NASB95)

Isaiah has already said there is still more to come.

It would seem that these remarks go back to the initial apostasy on the part of Ahaz, when he rejected the promises of the Messiah offered by Isaiah and turned instead for help to Tiglath-pileser. This action brought a train of consequences in its wake which continued to harrass and to plague Judah. The reference, however, is not merely to outward suppression and affliction, but also to the spiritual condition of the nation, a condition which soon came to expression in its outward acts. (Young 1969, 225)

Isaiah 26:18b

"...We could not accomplish deliverance for the earth, Nor were inhabitants of the world born." (NASB95)

YAHWEH's original intent for the nation was for them to point the nations to YAHWEH. That original intent shows up in Exodus 19:5 – 6. "And now if you carefully obey me and keep my covenant, you are to be my special possession out of all the peoples. For the whole earth belongs to me, but you are to be a kingdom of priests and a holy nation to me. These are the words you are to declare to the Israelis." (ISV)

They failed. They never kept the law. The nations instead saw Israel in judgement.

Abraham's seed could not bring the nations to YHWH because of:

- their personal, individual fallenness
- the nations' fallenness

but YHWH can! (Uitley 2001, 272)

And HE did in the person of Jesus Christ.

Isaiah 26:12

"LORD, **You** will establish peace for us, Since **You have also performed for us** all our works." (NASB95)

Isaiah 26:19

"Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits." (NASB95)

This is a clear statement of the resurrection of the Old Testament saints. When you add this to Job 19:26, Daniel 12:2 and Hosea 13:14, you wonder what the Sadducees were thinking.

Job 19:26–27

"Even after my skin has been destroyed, clothed in my flesh I will see God, whom I will see for myself. My own eyes will look at him— there won't be any one else for me!— He is the culmination of my innermost desire." (ISV)

Daniel, in looking forward to the end of the Great Tribulation was told by Gabriel that there is a resurrection of the OT saints. There is also a resurrection for those who are not in the category of OT saints. Gabriel tells of two distinct destinations.

Daniel 12:1–2

“At that time Michael, the great prince who watches over your people, will arise. There will be a time of distress unlike any other from the nation’s beginning up to that time. But at that time your own people, all those whose names are found written in the book, will escape. Many of those who sleep in the dusty ground will awake— some to everlasting life, and others to shame and everlasting abhorrence.” (NET)

Hosea also referenced resurrection, but there was to be no resurrection to joy for those who were being punished for unbelief.

Hosea 13:12–14

“The punishment of Ephraim has been decreed; his punishment is being stored up for the future. The labor pains of a woman will overtake him, but the baby will lack wisdom; when the time arrives, he will not come out of the womb! Will I deliver them from the power of Sheol? No, I will not! Will I redeem them from death? No, I will not! O Death, bring on your plagues! O Sheol, bring on your destruction! My eyes will not show any compassion!” (NET)

Just as Daniel discovered from Gabriel, there is a destination for those who have not been faithful. Isaiah has also referenced this. Here though, Isaiah is talking about the resurrection of OT believers.

Looking at the Hebrew of this verse, there is something we see that is not reflected well in the English.

Your dead will live – your – (ka) – This is the second person pronoun – your

Their corpses will rise – “Their” should be translated as My, the word is (I) and it is the first person singular pronoun. ““Your dead will live! My corpses will rise!” He reasserts the announcement made at the banquet on his mountain (25:7–8). It is significant that the dead are recognized as belonging to Israel and to YHWH.” (Watts 2005, 401)

Back in verse 14, it was those who were following or had followed “other masters” who were not being resurrected. Here we see why, there are those who belong to YAHWEH, they are His. These are those who have remained faithful to Him. In fact, the first sheave has already been collected and waived before YAHWEH.

Matthew 27:52–53

“The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.” (NASB95)

The Passover took place on the 14th day of the month, the Feast of Unleavened Bread on the next day, which was the Sabbath, and the following day, which was the “morrow after the Sabbath,” the Feast of First Fruits was to be celebrated...The Offering was a sheaf reaped from the waving fields of the ripened harvest, and carried to the priest to be waved before the Lord for acceptance, and was to be followed by a Burnt, Meat and Drink-Offering, but no Sin-Offering. The Burnt-Offering was to be a male lamb without blemish of the first year. The Feast of First-Fruits was a type and foreshadowing of the Resurrection of Christ. He arose on the “morning after the Sabbath,” and His resurrection is spoken of by Paul, as the “First-Fruits” of the resurrection of the dead. (Larkin 1918, 170)

John 5:25–29

“Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and

come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” (ESV)

The gracious promises to Israel shall have a quickening power, like natural dew on parched fields, Hos. 14:5; Deut. 32:2. The earth will let go her dead, like a prey that can be detained no longer, when they are reclaimed by a mightier power. The words, in themselves and their context, answer very closely to Rev. 20:1–6, the vision of the first resurrection. (Birks 1878, 134)

Those who are resurrected will join the remnant and will shout for joy.

Remember, we have been talking about a song being sung after the end of the Great Tribulation. A song being sung by the remnant upon entering the Millennium under the rule and reign of Messiah.

As we look at the text, it appears that with verse 20, the song is ended and the runup to chapter 27 has begun.

The last two verses of the chapter need not be considered as part of the song. Rather we have here a special prophetic message, telling of the provision that Jehovah will make to preserve the remnant who are to be saved out of the time of trouble and who will thus be able to sing the song we have just been considering. (Ironsides 1952, 159)

Isaiah 26:20–21

“Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain.” (NASB95)

We started off chapter 26 with “open the gates.” Now the call is to “shut the doors.”

Who is this to? Remember our context, this is for the remnant. There was no knowledge of the future church for Isaiah or his readers, this is in reference to Jewish believers of the last days, the remnant. It ties in with some of the comments of Jesus.

Matthew 24:15–21

“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.” (ESV)

Jesus says to the Jews of the last days – run and hide

This section of Isaiah 26 also talks to another group who is being secured away from the indignation. The book of Revelation provides a lot of detail about the Tribulation, the indignation of God against the earth dwellers, but there is a group that is not referenced as being involved in the Tribulation. “After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.”” (Revelation 4:1, NASB95)

The church is no longer referenced. Why?

Isaiah 26:20

“Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course.” (NASB95)

YAHWEH invited Noah and his family into the ark and then carried them through the flood just as He will the remnant.

But He took Enoch. He also took Lot as well.

This invitation to hide is also applicable to the church. But we will follow the example of Enoch and Lot.

This invitation is for those of us alive in this last generation who will hear the words John heard, “come up here.”

הָלַךְ – (lek) translated in the NASB as come. It is here in the imperative, it is a command. The word can mean “to go, walk...to walk, behave...to pass away, die...to accompany...go with someone (bringing him along)...to vanish...” (Koehler, et al. 1994-2000, 246-247)

בָּא – (bo) - translated as enter, also an imperative. Means “come in, come, go in, go.” (Brown, Driver and Briggs 1977, 97)

When you examine verse 20, the following are commands from the Lord.

- Come, go or vanish
- Go in
- Close
- Hide

Go, my people, enter your rooms is an expression of that compassion of God which has always made possible an escape from his wrath for those who would avail themselves of it. So Noah escaped the flood, Lot escaped Sodom, and the Hebrew people escaped the death of the firstborn. God does not want any to perish (Matt. 18:14; 2 Pet. 3:9), and anyone who will may find the refuge of his grace. (Oswalt 1986, 488)

1 Thessalonians 4:16–18

“With a shout of command, with the archangel’s call, and with the sound of God’s trumpet, the Lord himself will come down from heaven, and the dead who belong to the Messiah will rise first. Then we who are alive and remain will be caught up in the clouds together with them to meet the Lord in the air. And so we will be with the Lord forever. So then, encourage one another with these words.” (ISV)

Those of us who are in Jesus, we are taken.

For those who are the remnant, the ones who are aware of the message from Jesus to head for the hills, they will be looking for an event, a trigger to go and hide.

Daniel talked about someone making a firm covenant, a peace treaty, with Israel for 7 years. This treaty will be broken in a very unusual way after 3 ½ years.

Daniel 9:27

“And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” (ESV)

This event has happened once before in history so we can understand what it is that is being discussed as a trigger point. 1 Maccabees tells us.

1 Maccabees 1:44–61

“For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary and holy

people: Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; And drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; And burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them." (KJV Apoc)

This event will happen again. From Josephus.

And when the king had built an idol altar upon God's Altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars, in every city and village, and offer swine upon them every day. (Josephus 1987, 12.5.253)

Isaiah 26:20 is addressing those who will become part of the remnant. "The term the indignation is one of the many Old Testament names for the Tribulation. The believing Jewish Remnant is told to hide until the indignation is past." (Fruchtenbaum 1983, 15)

Revelation 12:6

"and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days." (ESV)

The text in verse 20 is for those who Jesus talked about living in Jerusalem at the point in time that a future world leader identified as the Beast in Revelation 13 enters the Temple and declares himself to be God.

Daniel 11:36

"And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done." (ESV)

Micah 2:12-13

"Someday, O Israel, I will gather you; I will gather the remnant who are left. I will bring you together again like sheep in a pen, like a flock in its pasture. Yes, your land will again be filled with noisy crowds! Your leader will break out and lead you out of exile, out through the gates of the enemy cities, back to your own land. Your king will lead you; the LORD himself will guide you." (NLT)

There is an event that will take place and at that point the Lord will come out of His place and complete the indignation.

Zechariah 13:8–9

“It will come about in all of the land,” declares the LORD, “that two thirds of the people living there will die, but a third will survive who live there. And I will bring that surviving third through, testing them as if through fire, purifying them like silver, assaying them like gold. They will call on my name, and I will answer them. I will say, ‘This is my people,’ and they will say, ‘The LORD is my God.’” (ISV)

The Lord begins to move mightily at this point. The heavens open and Messiah Jesus begins to come from His place.

Isaiah 26:21

“For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain.” (NASB95)

Notice, “the Lord is about to come out.” His coming out “is expressed by a particle of imminence, “he is just about to.” This posture of anticipation is typical of the faith of Israel and the Church and is necessary for a correct perception of existence.” (Oswalt 1986, 489)

We have lived with the Doctrine of Imminence as it pertains to the soon return of Jesus Christ for His church. There is nothing that has to happen prophetically for Him to take His church home. He stands at the door and knocks, He will be like a thief in the night. We see that same concept here. Once the Tribulation begins, the Second Coming of Christ, the return of Messiah for His people, is an event that can be anticipated in 7, 360-day years. His people are to anticipate this and have God’s perspective, it is imminent.

We are familiar with John’s description of this event from Revelation 19. Isaiah has also recorded this event for us.

Isaiah 63:1–6

“Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I who speak in righteousness, mighty to save.” Why is Your apparel red, And Your garments like the one who treads in the wine press? “I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment. For the day of vengeance was in My heart, And My year of redemption has come. I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. I trod down the peoples in My anger And made them drunk in My wrath, And I poured out their lifeblood on the earth.”” (NASB95)

Isaiah makes the point again in verse 21 that those who are being judged are “the inhabitants of the earth,” the earth dwellers of Revelation.

Micah 1:3

“For behold, the LORD is coming forth from His place. He will come down and tread on the high places of the earth.” (NASB95)

Praise the Lord, as the church we have this promise.

1 Thessalonians 5:9–10

“For God has not destined us to receive wrath but to obtain salvation through our Lord Jesus, the Messiah, who died for us in order that, whether we are awake or asleep, we may live together with him.” (ISV)

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