

# Isaiah 29:20

Authorized King James Version (KJV)

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

## Analysis

**For the terrible one is brought to nought** (כִּי־אַפֶּס עָרִיץ, ki-afes arits)—the עָרִיץ (arits, ruthless one, tyrant) is אַפֶּס (afes, brought to nought, ceases, ends). **And the scorner is consumed** (וְנִכְלָה לֵץ, vekhalah lets)—the לֵץ (lets, scoffer, mocker) is נִכְלָה (kalah, finished, consumed). **And all that watch for iniquity are cut off** (וְנִכְרְתוּ אֲנִי וְכָל־שֹׁקֵדֵי אָוֶן, venikhrethu khol-shoqdey aven)—all who שֹׁקֵד (shaqad, watch eagerly, are alert) for אָוֶן (aven, iniquity, wickedness) are כָּרַת (karat, cut off, destroyed).

The Messianic age brings not only blessing for the humble (v. 19) but judgment on oppressors. The 'terrible one' who terrorized God's people—whether Assyrian invaders, corrupt leaders, or Satan himself—will be finished. Mockers who ridiculed faith will be silenced. Those watching for opportunities to commit evil, alert for advantageous wickedness, will be cut off. This is comprehensive justice, vindicating the oppressed and punishing oppressors. Revelation 20-21 depicts this final division: new heavens and earth for the redeemed, lake of fire for the wicked.

## Historical Context

Throughout redemptive history, tyrants arose: Pharaoh, Sennacherib, Nebuchadnezzar, Antiochus Epiphanes, Herod, Nero—each 'terrible one' ultimately brought to nought. Scorners mocked prophets, apostles, martyrs—yet all such mockers now face judgment. The pattern anticipates final judgment when all evil is consumed (2 Thessalonians 1:6-10, Revelation 20:11-15).

## Related Passages

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does the certainty of coming judgment provide comfort to those currently suffering oppression?
2. Why is the destruction of evil necessary for the full establishment of God's Kingdom?
3. What current 'terrible ones' and 'scorners' need to be entrusted to God's justice rather than our vengeance?

## Interlinear Text

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כִּי	אָפֹס	עַר יוֹץ	וְכָל־זֶה	לִי יוֹץ
H3588	is brought to nought	For the terrible one	is consumed	and the scorner
	H656	H6184	H3615	H3887
וְנִכְרְתָּ וְכָל־	שֶׁקִּידִי	אֵלֶּיךָ:		
are cut off	and all that watch	for iniquity		
H3772	H3605	H8245	H205	

## Additional Cross-References

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**Micah 2:1** (Sin): Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

**Isaiah 13:3** (Parallel theme): I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

**Isaiah 59:4** (Sin): None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

**Isaiah 29:5** (Parallel theme): Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

**Luke 16:14** (Parallel theme): And the Pharisees also, who were covetous, heard all these things: and they derided him.

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