

# The Book of Isaiah

## Chapters 28-33

### The 6 Woes Concerning Ephraim, Judah, and Jerusalem

#### Chapter 30-31

#### WOE #4 & 5 Trusting in the Foreign Powers of Egypt

Woe #4 is concerning Judah's sin of trusting in foreign powers rather in trusting and seeking council from God. The foreign power that Judah continually leaned on was Egypt:

**"Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him." (Isa 36:6)**

When God brought Israel out of Egypt, he continually warned His people to not go back to Egypt, "that way":

**And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: (Ex 13:17)**

**But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. (De 17:16)**

This therefore is the rebuke of Judah, not trusting God, turning to Egypt.

**Wrong Council (1-7):** Judah added sin to sin. Such is the case of sin. David committed a sin, but added to the sin of adultery, murder. Usually, the first sin is hard to commit, it only gets easier once you start down the path of sin.

**(vs. 2)** Judah went to Egypt to strength themselves of Pharaoh, to trust in the shadow of Egypt.

**(vs. 3)** But this trust shall be their shame, for they shall be embarrassed and confused when they look for deliverance and it does not come.

(vs. 4-6) Judah will send “princes” or ambassadors to places of Egypt, “Zoan” and “Hanes” with tribute money for their sought alliance with Egypt. But it will be in vain, to no profit!!

(vs. 7) Judah’s strength was to trust in the Lord “sit still”. They should have “sit still” and seen the salvation of the Lord (Ex. 14:13).

**Rebellious Children (8-11):** Judah had become rebellious children, that have turned from following the Lord.

(vs. 8-10) Judah had turned from listening to the Law of the Lord. And once you turn from truth of God you will believe anything, even lies and fables (2 Tim. 4:4). Judah wanted to be lied to. They wanted to know everything is ok even they were not “ok”. They wanted prophets that prophecy “deceits” i.e., deception, fraud and lies.

(vs. 11) Judah no longer wanted the right path and the narrow path, they wanted the path of self, of self-indulgence, the path of the ungodly:

Consider Jeremiah 6:14-16 - **They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. (cf. Vs. 15)**

Psalms 1:6 is also applicable: **“For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.”**

**Judgement Upon the Rebellious Children (12-17):** Rebellion has consequences.

(vs. 12) Because Judah “stayed” in their rebellion of despising God’s word and trusting in oppression and perverseness, judgments would come.

(vs. 13) Judah’s sin was like a great dam that is ready to break. Once it does a great flood of judgment would come upon them. God’s restraint is about to reach a boiling point, His cup of wrath is about to spill over (Rev. 14:10, 16:19).

(vs. 14) The illustration of the dam is continued here. God will break the dam into pieces too small to be used for anything; “fire” pieces too small to take coals from the hearth, nor large enough to take “water from the pit”.

(vs. 15) The answer to their deliverance from the judgments of God is to put their confidence in God and quietly wait for direction from Him. BUT THEY WOULD NOT!

(vs. 16) Judah being set in their ways will become a weakened nation that will lose in battle and flee when none pursue: **And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursue you. (Le 26:17)** – consider the context of this!

**Deliverance from the Lord (18-26):** Once Judah is judged for their sins, they will return to the Lord, and the Lord will deliver them.

**Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Heb 12:11)**

**Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (Pr 22:15)**

(vss. 18-19) The cries and tears of Judah will enter into the ears of the Lord, and He will hear them, and He will answer them!

(vss. 20-21) Following their affliction the Lord will restore right teachers over the nation: **And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. (Isa 1:26)**

(vss. 22-26) Upon the deliverance and establishment of God’s people the curse of their disobedience will be removed, and they will be blessed in their deeds (see Deut. 28:1-14 READ THIS).

**Destruction of the Assyrian (27-33):** The Lord will deal with the future “Assyrian” as he has dealt with Sennacherib in the past (II Kings 19:32-37). Both historical and prophetic are dealt with.

(vss. 27-28) God will deal with all the nations of the earth that come against His people.

(vs. 29) Then all the outcast of Israel will come to the mountain of the Lord in Zion with singing and song.

(vss. 30-32) The Lord will use miraculous means to deliver His people and defeat the armies of the Assyrian. This will be as He did in the days of old both when He dealt with Pharaoh and when He fought against the Midianites (see notes on hailstones in chapter 32 vs. 19).

(vs. 33) Tophet - The same idea is conveyed in this verse as in the preceding, but under another form, and with a new illustration. The sense is that the army of the Assyrians would be completely destroyed, as if it were a large pile of wood in the valley of Hinnom that should be fired by the breath of God. The word occurs only in [2Ki 23:10](#); [Jer. 7:31-32](#); [19:6](#), [Jer. 19:11](#), [Jer. 19:13-14](#), and in this place. It is applied to a deep valley on the southeast of Jerusalem, celebrated as the seat of idolatry, particularly of the worship of Moloch. The name also of 'the valley of Hinnom' was given to it; and hence, the name "Hell" [Mt 5:22](#), [Mt 5:29-30](#); [10:28](#); [18:9](#); [23:15](#), [Mt 23:33](#); [Mr. 9:43](#), [Mr. 9:45](#), [Mr. 9:47](#); [Lu 12:5](#); [Jas 3:6](#)), as denoting the place of future torments, of which the valley of Hinnom, or Tophet, was a striking emblem.

This valley was early selected as the seat of the worship of Moloch, where his rites were celebrated by erecting a huge brass image with a hollow trunk and arms, which was heated, and within which, or on the arms of which, children were placed as a sacrifice to the horrid idol. To drown their cries, drums were beaten, which were called תוף *toph*, or תפיים *tophiym*, and many suppose the name Tophet was given to the place on this account (see [2Ki 16:3](#); [21:6](#); [23:10](#)). The name 'valley of Hinnom, was probably from the former possessor or occupier of that name. In subsequent times, however, this place was regarded with deep abhorrence. It became the receptacle of all the filth of the city; and hence, in order to purify the atmosphere, and prevent infection, it was needful to keep fires there continually burning. It was thus a most striking emblem of hell-fire, and as such is used in the New Testament.

## Chapter 31

Chapter 31 is a continuation of the thought from chapter 30 and that of warning and judgments for Judah's trusting alliances with Egypt.

**Trusting in the Physical during times of Trouble (1-5):**

(vs. 1) As in the previous chapter Judah is warned about “going down to Egypt” and “stay on horses and trust in chariots”. Judah is trusting in the physical rather than having eyes of faith. Note: “because they are **MANY**; and in horsemen because they are **STRONG**”. **BUT** they **LOOK NOT** unto the Holy One of Israel, yet neither seek the **LORD!**”

(vs. 2) Both Judah and Egypt will be judged by the LORD.

(vs. 3) This is harkening back to verse 1; Judah is trusting in the arm of flesh, that which they can see rather than the Spirit of the living God. (See **Zech. 4:6**; **2 Chron. 32:7-8**; **2 Kings 6:16**). Walking by sight and not by faith.

(vss. 4-5) The LORD will deliver Jerusalem, defending “He will deliver it; and passing over he will preserve it.” – This took place historically as is recorded in 2 Kings 19:32-37 cf. Isaiah 37:35-38.

The LORD will also deliver Jerusalem against a future Assyrian, the antichrist (see verses 8-9).

(vss. 6-7) The plea is “**turn ye unto Him (God) from whom the children of Israel have deeply revolted.**” The answer is that “in that day” every man shall cast away his idols. This is looking to the time of refreshing and the establishment of the kingdom.

(vss. 8-9) Isaiah is telling Jerusalem that it will not be a sword wielded by some man that will kill Sennacherib. No human sword will defeat him. His army will be destroyed by the sword of God’s angel (2 Kings 19:34-37).

The prophetic fulfillment will be the ultimate defeat of the antichrist (“the Assyrian”) at Christ’s second coming (30:30; Rev. 19:15; 2 Thess. 2:8).

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#### Chapter 32

#### Interlude Concerning the Coming

##### **Right Rule, Right King, Right People (1-8):**

(vs. 1) The world today is as it was during the time of Isaiah: **“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.”** (Isa 59:14) However in the coming Kingdom this will not be so. The King shall “reign in righteousness” and princes shall “rule in judgment”.

(vs. 2) Christ is likened to four things: “... as an **(1)** hiding place from the wind, and a **(2)** covert from the tempest; **(3)** as rivers of water in a dry place, **(4)** as the shadow of a great rock in a weary land.”

(vss. 3-4) The people shall be healed and converted. The people shall see things as they truly are; they will no longer be blinded by the god of this world. They will also hear with a heart to obey. They will speak clearly not stammering with “rash” decisions.

(vss. 5-8) The vile person claiming they are liberal will be no more. Nor the “churl” (rude) person be called bountiful. For in that day the vile person (liberal) and the churl person (rude) will be known for who they really are” “iniquity”, “practice hypocrisy”, “utter error” against the LORD, making “empty the soul of the hungry”.

##### **The Judgment of Vile Women (9-14):**

(vs. 9) The women of Israel are singled out here for their ease and careless attitude concerning the words of the LORD.

(vs. 10) Judgment will come from the LORD for “many days, and years” – possible tribulation passage.

(vs. 11) The call of repentance is given by the LORD: “Tremble, ye women that are at ease; be troubled ye careless ones”. They need to repent in sackcloth!

**(vs. 12)** This will happen when they shall “lament for the teats (the breast that shall not give milk) for the pleasant fields, for the unfaithful vine” i.e., the time of plenty.

**(vss. 13-14)** The repercussion for a vile people is the fruit of the land no longer producing; but rather “thorns and briers” are produced. And in the house that used to be joyful, becomes the palace that are forsaken, a city left empty.

If one does not serve the LORD and honor the LORD in good times, during the times of blessings, surly adversity will come. It is a biblical principle.

**The Mercy and Faithfulness of the LORD (15-20):** Where would we all be without the Mercy and Faithfulness of the LORD? Where would Israel be? The Mercy and Faithfulness of God is in every passage, on every page, but most frequently following the judgments of the LORD.

**(vs. 15)** The spirit of the LORD will be poured out upon His people. The prelude to this was the day of Pentecost in which the Spirit was manifestly poured out on the disciples. In the end times the Spirit of the LORD will be poured out upon Israel, and they shall be born in a day (Isa. 66:6-7; Joel 2:28-32 cf. Acts 2:17-18; Ezek. 37:5-14).

**(vs. 16-18)** It will be when the LORD comes and establishes His kingdom that the following take place:

**(vs. 16)** Judgment dwelling in the wilderness and righteousness remain in the field.

**(vs. 17)** The work of righteousness shall produce peace, quietness, and assurance. These can happen when right judgments are given.

**(vs. 18)** God’s people shall dwell in peaceable habitation in sure dwellings, in quiet resting places.

**(vs. 19)** This will happen after the judgment of “hail” a reference to the Second Advent (see Zech. 14:3 cf. Josh. 10:11; Isaiah 30:30; Job 38:22-23; Rev. 8:7; 16:21)

**(vs. 20)** This is an emphasis of the fertility of the land in the coming kingdom.