

# INTRO TO ISAIAH

**AUTHOR:** Isaiah (“Yahweh is salvation”) son of Amoz, a prophet of Judah contemporary with Hosea and Micah

**AUDIENCE:** the people of Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah

**DATE:** ~740-686 BC

## MAJOR THEMES:

- Pride & Humility
- A New Exodus
- The Kingdom of God
- The Glory of God
- The Day of the LORD

**MESSAGE:** Trust in the promises of Yahweh, not the foreign nations.



King of Judah	Reign
Rehoboam	931 – 913
Abijam/Abijah	913 – 11
Asa	911 – 870
Jehoshaphat	873 – 848
Jehoram	853/848 – 841
Ahaziah	841
Athaliah	841 – 835
Joash	835 – 796
Amaziah	796 – 767
Uzziah (Azariah)	792 – 740
Jotham	750 – 732
Ahaz	735 – 715
Hezekiah	715 – 687
Manasseh	696 – 642
Amon	642 – 640
Josiah	640 – 609
Jehoahaz	609
Jehoiakim	608 – 598
Jehoiachin	598 – 597
Mattaniah (Zedekiah)	597 – 586
Fall of Jerusalem	586

# INTRO TO ISAIAH

## OUTLINE:

- I. JUDGMENT: The Preservation of Zion (1-39)
  - I. Introduction: *God's Lawsuit* (1)
  - II. Prophecies Concerning Judah and Jerusalem (2-12)
  - III. Prophecies Concerning the Nations (13-23)
  - IV. Prophecies Concerning the Whole World (24-27)
  - V. Prophecies Concerning the Rise & Fall of Jerusalem (28-39)
    - I. The Book of Woes (28-35)
    - II. Historical Interlude: *Hezekiah's Trust in Yahweh* (36-39)
  
- II. SALVATION: The Restoration of Zion (40-66)
  - I. Redemption: *the Announcement of Hope* (40-48)
  - II. Salvation: *the Mission of the Servant* (49-55)
  - III. Restoration: *the Arrival of the Kingdom* (56-66)

#1

ISAIAH 1:

# GOD'S LAWSUIT



# ISAIAH 1:1-4

**1:1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

**2** Hear, O heavens, and give ear, O earth;  
for the LORD has spoken:

“Children have I reared and brought up,  
but they have rebelled against me.

**3** The ox knows its owner,  
and the donkey its master’s crib,  
but Israel does not know,  
my people do not understand.”

**4** Ah, sinful nation,  
a people laden with iniquity,  
offspring of evildoers,  
children who deal corruptly!  
They have forsaken the LORD,  
they have despised the Holy One of Israel,  
they are utterly estranged.

This is Isaiah’s special title for God, found 25 times throughout the book, but only 6 times in the rest of the. Most often, the term is employed to contrast God’s holiness with the sinfulness of Israel.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

1:1	Introduction
1:2-9	God’s Complaint
1:10-15	Judah’s Sin
1:16-20	God’s Offer
1:21-23	Judah’s Leaders
1:24-31	God’s Redemption

# ISAIAH 1:5-8

5 Why will you still be struck down?  
Why will you continue to rebel?

The whole head is sick,  
and the whole heart faint.

6 From the sole of the foot even to the head,  
there is no soundness in it,  
but bruises and sores  
and raw wounds;  
they are not pressed out or bound up  
or softened with oil.

7 Your country lies desolate;  
your cities are burned with fire;  
in your very presence  
foreigners devour your land;  
it is desolate, as overthrown by foreigners.

8 And the daughter of Zion is left  
like a booth in a vineyard,  
like a lodge in a cucumber field,  
like a besieged city.

A personification of  
Jerusalem (and in this  
instance, all Judah).

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

1:1	Introduction
1:2-9	God's Complaint
1:10-15	Judah's Sin
1:16-20	God's Offer
1:21-23	Judah's Leaders
1:24-31	God's Redemption

# ISAIAH 1:9-13

Quoted in  
Romans 9:29

9 If the LORD of hosts  
had not left us a few survivors,  
we should have been like Sodom,  
and become like Gomorrah.

10 Hear the word of the LORD,  
you rulers of Sodom!  
Give ear to the teaching of our God,  
you people of Gomorrah!

11 “What to me is the multitude of your sacrifices?  
says the LORD;  
I have had enough of burnt offerings of rams  
and the fat of well-fed beasts;  
I do not delight in the blood of bulls,  
or of lambs, or of goats.

12 “When you come to appear before me,  
who has required of you  
this trampling of my courts?

13 Bring no more vain offerings;  
incense is an abomination to me.

New moon and Sabbath and the calling of convocations—  
I cannot endure iniquity and solemn assembly.

Ever since their destruction in  
Genesis 18-19, Sodom &  
Gomorrah have represented  
God’s rightful judgment  
against a perverse and sinful  
people. Had God’s grace not  
intervened, the people of  
Judah would have ended up  
just like them.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

1:1	Introduction
1:2-9	God’s Complaint
1:10-15	Judah’s Sin
1:16-20	God’s Offer
1:21-23	Judah’s Leaders
1:24-31	God’s Redemption

# ISAIAH 1:14-17

14 Your new moons and your appointed feasts  
my soul hates;

they have become a burden to me;  
I am weary of bearing them.

15 When you spread out your hands,

I will hide my eyes from you;  
even though you make many prayers,  
I will not listen;  
your hands are full of blood.

16 Wash yourselves; make yourselves clean;  
remove the evil of your deeds from before my eyes;  
cease to do evil,

17 learn to do good;  
seek justice,  
correct oppression;  
bring justice to the fatherless,  
plead the widow's cause.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

1:1	Introduction
1:2-9	God's Complaint
1:10-15	Judah's Sin
1:16-20	God's Offer
1:21-23	Judah's Leaders
1:24-31	God's Redemption

# ISAIAH 1:18-22

18 “Come now, let us reason together, says the LORD:  
though your sins are like scarlet,  
they shall be as white as snow;  
though they are red like crimson,  
they shall become like wool.  
19 If you are willing and obedient,  
you shall eat the good of the land;  
20 but if you refuse and rebel,  
you shall be eaten by the sword;  
for the mouth of the LORD has spoken.”

21 How the faithful city  
has become a whore,  
she who was full of justice!  
Righteousness lodged in her,  
but now murderers.  
22 Your silver has become dross,  
your best wine mixed with water.

Whoredom is one of the most often utilized metaphors when it comes to God describing the unfaithfulness of His people, especially in the Prophets.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

1:1	Introduction
1:2-9	God's Complaint
1:10-15	Judah's Sin
1:16-20	God's Offer
1:21-23	Judah's Leaders
1:24-31	God's Redemption



# ISAIAH 1:23-26

23 Your princes are rebels  
and companions of thieves.

Everyone loves a bribe  
and runs after gifts.

They do not bring justice to the fatherless,  
and the widow's cause does not come to them.

24 Therefore the Lord declares,  
the LORD of hosts,  
the Mighty One of Israel:

“Ah, I will get relief from my enemies  
and avenge myself on my foes.

25 I will turn my hand against you  
and will smelt away your dross as with lye  
and remove all your alloy.

26 And I will restore your judges as at the first,  
and your counselors as at the beginning.

Afterward you shall be called the city of righteousness,  
the faithful city.”

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

1:1	Introduction
1:2-9	God's Complaint
1:10-15	Judah's Sin
1:16-20	God's Offer
1:21-23	Judah's Leaders
1:24-31	God's Redemption

# ISAIAH 1:27-31

- 27 Zion shall be redeemed by justice,  
and those in her who repent, by righteousness.
- 28 But rebels and sinners shall be broken together,  
and those who forsake the LORD shall be consumed.
- 29 For they shall be ashamed of the oaks  
that you desired;  
and you shall blush for the gardens  
that you have chosen.
- 30 For you shall be like an oak  
whose leaf withers,  
and like a garden without water.
- 31 And the strong shall become tinder,  
and his work a spark,  
and both of them shall burn together,  
with none to quench them.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

1:1	Introduction
1:2-9	God's Complaint
1:10-15	Judah's Sin
1:16-20	God's Offer
1:21-23	Judah's Leaders
1:24-31	God's Redemption

#2

ISAIAH 2-4:

THE BRANCH  
OF THE LORD



# ISAIAH 2:1-4

2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills;

That is, when God's promises are fulfilled (cf. Ezek 38:16; Hos 3:5)

That is, Mount Zion, the location of the temple.

and all the nations shall flow to it,  
3 and many peoples shall come, and say:  
"Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths."  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.

4 He shall judge between the nations,  
and shall decide disputes for many peoples;  
and they shall beat their swords into plowshares,  
and their spears into pruning hooks;  
nation shall not lift up sword against nation,  
neither shall they learn war anymore.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	Introduction
2:2-4	Future Redemption
2:5-4:1	Present Judgment
2:5-22	Against the People
3:1-15	Against the Leaders
3:16-4:1	Against the Women
4:2-6	Future Redemption

Isaiah's contemporary, Micah, quotes vv.2-4 almost word-for-word in Micah 4:1-3. These verses describe what life will be like in the Messianic kingdom, when Jerusalem is recognized as the capital of the world (vv.2-3) and there will be uninterrupted peace (v.4).

# ISAIAH 2:5-9

5 O house of Jacob,  
come, let us walk  
in the light of the LORD.

6 For you have rejected your people,  
the house of Jacob,  
because they are full of things from the east  
and of fortune-tellers like the Philistines,  
and they strike hands with the children of foreigners.

7 Their land is filled with silver and gold,  
and there is no end to their treasures;  
their land is filled with horses,  
and there is no end to their chariots.

8 Their land is filled with idols;  
they bow down to the work of their hands,  
to what their own fingers have made.

9 So man is humbled,  
and each one is brought low—  
do not forgive them!

The people had  
comes to trust in  
foreign wisdom (v.6),  
foreign power (v.7),  
& foreign gods (v.8).

The manner by which people  
at that time period formed  
alliances.

“[The king] must not acquire many *horses* for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, ‘You shall never return that way again.’ And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive *silver* and *gold*.” (Deut 17:16-17)

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	Introduction
2:2-4	Future Redemption
2:5-4:1	Present Judgment
2:5-22	Against the People
3:1-15	Against the Leaders
3:16-4:1	Against the Women
4:2-6	Future Redemption

# ISAIAH 2:10-15

Alluded to in  
2 Thess 1:9

10 Enter into the rock  
and hide in the dust  
from before the terror of the LORD,  
and from the splendor of his majesty.

Because of their sin, God  
promises to come in judgment.  
They have done whatever it takes  
to exalt themselves; now God  
will do the same.

11 The haughty looks of man shall be brought low,  
and the lofty pride of men shall be humbled,  
and the LORD alone will be exalted in that day.

12 For the LORD of hosts has a day  
against all that is proud and lofty,  
against all that is lifted up—and it shall be brought low;

13 against all the cedars of Lebanon,  
lofty and lifted up;  
and against all the oaks of Bashan;

These were famous for their  
splendor; often used symbolically  
to speak of human pride.

14 against all the lofty mountains,  
and against all the uplifted hills;

15 against every high tower,  
and against every fortified wall;

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>

# ISAIAH 2:16-21

- 16 against all the ships of Tarshish,  
and against all the beautiful craft.
- 17 And the haughtiness of man shall be humbled,  
and the lofty pride of men shall be brought low,  
and the LORD alone will be exalted in that day.
- 18 And the idols shall utterly pass away.
- 19 And people shall enter the caves of the rocks  
and the holes of the ground,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.
- 20 In that day mankind will cast away  
their idols of silver and their idols of gold,  
which they made for themselves to worship,  
to the moles and to the bats,
- 21 to enter the caverns of the rocks  
and the clefts of the cliffs,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.

This “day” being spoken of is the **day of the LORD**, a term which refers to “some allotted time period (or multiple time periods) wherein God would take measured actions set on judging sin, yet delivering those whose hearts were set on Him” (personal definition). Prophetically speaking, it seems that there are oftentimes multiple fulfillments of the day of the LORD—a **short-term** fulfillment and a **long-term** fulfillment.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>

# ISAIAH 2:22-3:4

2:2 Stop regarding man  
in whose nostrils is breath,  
for of what account is he?

At this point, God turns his attention to Judah's leadership and government.

3:1 For behold, **the Lord God of hosts** is taking away from Jerusalem and from Judah support and supply,  
**all support** of bread,  
and **all support** of water;  
2 the mighty man and the soldier,  
the judge and the prophet,  
the diviner and the elder,  
3 the captain of fifty  
and the man of rank,  
the counselor and the skillful magician  
and the expert in charms.  
4 And **I will make boys their princes**,  
and infants shall rule over them.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>



# ISAIAH 3:5-8

5 And the people will oppress one another,  
every one his fellow  
and every one his neighbor;  
the youth will be insolent to the elder,  
and the despised to the honorable.

6 For a man will take hold of his brother  
in the house of his father, saying:  
“You have a cloak;  
you shall be our leader,  
and this heap of ruins  
shall be under your rule”;

7 **in that day** he will speak out, saying:  
“I will not be a healer;  
in my house there is neither bread nor cloak;  
you shall not make me  
leader of the people.”

8 For **Jerusalem has stumbled,**  
**and Judah has fallen,**  
because their speech and their deeds are against **the LORD,**  
defying his glorious presence.

Conditions in Judah would become  
so bad that nobody would be  
willing to take up the mantle of  
leadership.

Isaiah prophesies this destruction ahead  
of time so that when Judah falls, they will  
know it is not because God was incapable  
of saving them, but because God was  
directly judging them for their sin. It is  
also an opportunity for repentance, out  
of hope that God would withhold His  
judgment.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>

# ISAIAH 3:9-14

9 For the look on their faces bears witness against them;  
they proclaim their sin like Sodom;  
they do not hide it.

Woe to them!

For they have brought evil on themselves.

10 Tell the righteous that it shall be well with them,  
for they shall eat the fruit of their deeds.

11 Woe to the wicked! It shall be ill with him,  
for what his hands have dealt out shall be done to him.

12 My people—infants are their oppressors,  
and women rule over them.

O my people, your guides mislead you  
and they have swallowed up the course of your paths.

13 the LORD has taken his place to contend;  
he stands to judge peoples.

14 the LORD will enter into judgment  
with the elders and princes of his people:  
“It is you who have devoured the vineyard,  
the spoil of the poor is in your houses.

God promises to preserve those who are faithful to Him.

Women and children were considered ill-equipped for governmental leadership, so this figuratively speaks of the people of Judah being ruled by incompetent leaders.

The greedy, self-focused leaders (1) bear responsibility for present judgment and (2) are guilty of all that befalls the people.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>

# ISAIAH 3:15-23

15 What do you mean by crushing my people,  
by grinding the face of the poor?”  
declares the Lord God of hosts.

At this point, God turns his attention to the women of Judah.

16 the LORD said:

Because the daughters of Zion are haughty  
and walk with outstretched necks,  
glancing wantonly with their eyes,  
mincing along as they go,  
tinkling with their feet,

17 therefore the Lord will strike with a scab  
the heads of the daughters of Zion,  
and the LORD will lay bare their secret parts.

18 In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; 19 the pendants, the bracelets, and the scarves; 20 the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; 21 the signet rings and nose rings; 22 the festal robes, the mantles, the cloaks, and the handbags; 23 the mirrors, the linen garments, the turbans, and the veils.

The women were self-focused, attention-seeking, hedonistic, and materialistic, obsessing over their external beauty rather than internal character. They were seductive and promiscuous and devoted most of their attention to their own self-image. As a result, God vowed to expose them for who they really were. He will leave them with no luxury or accessory to hide behind, exposing them to themselves and to everyone around them.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	<b>Introduction</b>
2:2-4	<b>Future Redemption</b>
2:5-4:1	<b>Present Judgment</b>
2:5-22	<i>Against the People</i>
3:1-15	<i>Against the Leaders</i>
3:16-4:1	<i>Against the Women</i>
4:2-6	<b>Future Redemption</b>

# ISAIAH 3:24-4:1

*Judaea Capta coin.* A series of coins from the 1<sup>st</sup> cent. AD depicting a desolate woman under a palm tree next to a Roman soldier shortly after the fall of Jerusalem.



## COLOR KEY

God's name            Commands  
God's actions        Messianic  
Judah's actions     Repetition

- 24 **Instead of** perfume there will be rottenness;  
and **instead of** a belt, a rope;  
and **instead of** well-set hair, baldness;  
and **instead of** a rich robe, a skirt of sackcloth;  
and branding **instead of** beauty.
- 25 Your men shall fall by the sword  
and your mighty men in battle.
- 26 And her gates shall lament and mourn;  
empty, she shall sit on the ground.

Because of their pride, the women will be deprived of even those men they sought to impress in the first place. The men will die in battle as a result of the judgment coming their way, and the women will be left with nothing.

4:1 And seven women shall take hold of one man **in that day**, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

The impact on the male population will leave women so desperate that they will offer to provide for themselves, if only to be brought in by a man.

- 2:1            **Introduction**  
2:2-4        **Future Redemption**  
2:5-4:1     **Present Judgment**  
          2:5-22     *Against the People*  
          3:1-15     *Against the Leaders*  
          3:16-4:1   *Against the Women*  
4:2-6        **Future Redemption**

# ISAIAH 4:2-6

The image of a **branch** growing from a stump is sometimes used by the Prophets to represent God's restoration of Israel following His judgment. God has cut down Israel, but the tree is not dead. In Isaiah, **the Branch of the LORD** is a reference to the future leader (the Messiah) who will see to Israel's restoration.

2 In that day **the branch** of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. 3 And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, 4 when **the Lord shall have washed away the filth** of the daughters of Zion **and cleansed the bloodstains** of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. 5 Then **the LORD will create** over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. 6 There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.

And the Lord went before them *by day in a pillar of cloud* to lead them along the way, and *by night in a pillar of fire* to give them light, that they might travel by day and by night. *The pillar of cloud by day and the pillar of fire by night* did not depart from before the people. (Ex 13:21-22)

**STOP**

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

2:1	Introduction
2:2-4	Future Redemption
2:5-4:1	Present Judgment
2:5-22	Against the People
3:1-15	Against the Leaders
3:16-4:1	Against the Women
4:2-6	Future Redemption

#3

**ISAIAH 5:  
THE SONG OF THE  
VINEYARD**



# ISAIAH 5:1-4

That is, God.

5:1 Let me sing for my beloved  
my love song concerning his vineyard:

My beloved had a vineyard  
on a very fertile hill.

2 He dug it and cleared it of stones,  
and planted it with choice vines;  
he built a watchtower in the midst of it,  
and hewed out a wine vat in it;  
and he looked for it to yield grapes,  
but it yielded wild grapes.

3 And now, O inhabitants of Jerusalem  
and men of Judah,  
judge between me and my vineyard.

4 What more was there to do for  
my vineyard,  
that I have not done in it?  
When I looked for it to yield grapes,  
why did it yield wild grapes?

That is, Judah.

The owner **formed** (“dug”),  
**prepared** (“cleaned”), **tended**  
 (“planted”), **protected** (“built a  
watchtower”), and **equipped**  
 (“hewed”) the vineyard, yet  
despite his effort, it produced  
only bad, inedible fruit.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

5:1-7	<b>Song of the Vineyard</b>
5:8-23	<b>Six Woes Against Judah</b>
5:8-10	<b>#1: The Materialists</b>
5:11-17	<b>#2: The Partiers</b>
5:18-19	<b>#3: The Rebellious</b>
5:20	<b>#4: The Subjectivists</b>
5:21	<b>#5: The Arrogant</b>
5:22-23	<b>#6: The Unjust</b>
5:24-30	<b>Yahweh's Vengeance</b>

# ISAIAH 5:5-7

5 And now I will tell you  
what I will do to my vineyard.

I will remove its hedge,  
and it shall be devoured;  
I will break down its wall,  
and it shall be trampled down.

6 I will make it a waste;  
it shall not be pruned or hoed,  
and briars and thorns shall grow up;  
I will also command the clouds  
that they rain no rain upon it.

7 For the vineyard of the LORD of hosts  
is the house of Israel,  
and the men of Judah  
are his pleasant planting;

and he looked for justice,  
but behold, bloodshed;  
for righteousness,  
but behold, an outcry!

As Judah's punishment for failing to respond properly to God, He will remove His sovereign hand of protection over them—making them vulnerable to foreign invasion—and will allow the land to lie desolate.

“And He looked for equity,  
But behold, *iniquity*;  
For right,  
But behold, a *riot!*”

Heb. מִשְׁפָּט, *mishpat*

Heb. מִשְׁפָּח, *mispach*

Heb. צְדָקָה, *tsedaqah*

Heb. צַעֲקָה, *tseaqah*

33 “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. 34 When the season for fruit drew near, he sent his servants to the tenants to get his fruit. 35 And the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first. And they did the same to them. 37 Finally he sent his son to them, saying, ‘They will respect my son.’ 38 But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ 39 And they took him and threw him out of the vineyard and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?” 41 They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

42 Jesus said to them, “Have you never read in the Scriptures: “The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. 44 And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”

45 When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. 46 And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

Matthew 21:33-46  
(cf. Mk 12:1-12; Lk 20:9-18)

## COLOR KEY

God's name            Commands  
God's actions        Messianic  
Judah's actions      Repetition

- 5:1-7      **Song of the Vineyard**
- 5:8-23    **Six Woes Against Judah**
- 5:8-10    **#1: The Materialists**
- 5:11-17   **#2: The Partiers**
- 5:18-19   **#3: The Rebellious**
- 5:20      **#4: The Subjectivists**
- 5:21      **#5: The Arrogant**
- 5:22-23   **#6: The Unjust**
- 5:24-30   **Yahweh's Vengeance**



# ISAIAH 5:8-12

The 1<sup>st</sup> woe (8-10) is against greedy materialists.

**8** Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.

**9** The LORD of hosts has sworn in my hearing: “Surely many houses shall be desolate, large and beautiful houses, without inhabitant.

**10** For ten acres of vineyard shall yield but one bath, and a homer of seed shall yield but an ephah.”

There is nothing inherently wrong with acquiring possessions, but doing so in order to flaunt one’s wealth or achieve satisfaction is greedy and sinful, distracting one’s heart from God and often coming at the expense of another who is less wealthy.

**Ten acres** (lit. “ten-yoke”). A *yoke* is the amount of land a pair of oxen can plow in a day. **Bath**. A liquid measure, of approx. 6 gallons/22 liters. **Homer** (lit. “donkey load”). The amount a donkey can carry, approx. ten ephahs. **Ephah**. A dry measure of grain equal to a *bath* (22 liters).

Because of their sin, God is vowing to flip the ratios of their productivity, reducing their land to famine-like conditions.

The 2<sup>nd</sup> woe (11-17) is against drunkards & hedonists.

**11** Woe to those who rise early in the morning, that they may run after strong drink, who tarry late into the evening as wine inflames them!

**12** They have lyre and harp, tambourine and flute and wine at their feasts, but they do not regard the deeds of the LORD, or see the work of his hands.

These people know how to have a good time and enjoy life in the moment, but they are avoiding the things that really matter.

## COLOR KEY

God’s name  
God’s actions  
Judah’s actions

Commands  
Messianic  
Repetition

5:1-7 **Song of the Vineyard**  
5:8-23 **Six Woes Against Judah**  
5:8-10 **#1: The Materialists**  
5:11-17 **#2: The Partiers**  
5:18-19 **#3: The Rebellious**  
5:20 **#4: The Subjectivists**  
5:21 **#5: The Arrogant**  
5:22-23 **#6: The Unjust**  
5:24-30 **Yahweh’s Vengeance**

# ISAIAH 5:13-19

13 Therefore my people go into exile  
for lack of knowledge;  
their honored men go hungry,  
and their multitude is parched with thirst.

Sheol is Hebrew concept of the place of the dead (the underworld). In this instance, it is personified as a ravenous monster ready to receive its victims.

14 Therefore Sheol has enlarged its appetite  
and opened its mouth beyond measure,  
and the nobility of Jerusalem and her multitude will go down,  
her revelers and he who exults in her.

15 Man is humbled, and each one is brought low,  
and the eyes of the haughty are brought low.

Man is **humbled** for his *injustice* and *wickedness*, while God is **exalted** for His *justice* and *righteousness*.

16 But the LORD of hosts is exalted in justice,  
and the Holy God shows himself holy in righteousness.

17 Then shall the lambs graze as in their pasture,  
and nomads shall eat among the ruins of the rich.

The 3<sup>rd</sup> woe (18-19)  
is against those who  
actively defy God.

18 Woe to those who draw iniquity with cords of falsehood,  
who draw sin as with cart ropes,

One draws after them that which they possess; the only thing Isaiah's audience could claim possession of was sin.

19 who say: "Let him be quick,  
let him speed his work  
that we may see it;  
let the counsel of the Holy One of Israel draw near,  
and let it come, that we may know it!"

Because God was slow to bring His judgment, the people taunted Isaiah...  
"We'll believe it when we see it."

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

5:1-7 **Song of the Vineyard**

5:8-23 **Six Woes Against Judah**

5:8-10 **#1: The Materialists**

5:11-17 **#2: The Partiers**

5:18-19 **#3: The Rebellious**

5:20 **#4: The Subjectivists**

5:21 **#5: The Arrogant**

5:22-23 **#6: The Unjust**

5:24-30 **Yahweh's Vengeance**

# ISAIAH 5:20-24

## COLOR KEY

God's name      Commands  
God's actions      Messianic  
Judah's actions      Repetition

5:1-7      **Song of the Vineyard**  
5:8-23      **Six Woes Against Judah**  
5:8-10      **#1: The Materialists**  
5:11-17      **#2: The Partiers**  
5:18-19      **#3: The Rebellious**  
5:20      **#4: The Subjectivists**  
5:21      **#5: The Arrogant**  
5:22-23      **#6: The Unjust**  
5:24-30      **Yahweh's Vengeance**

These people blur moral issues, justify sin, and make it look more desirable than doing what is right.

These people presume that they know better than everybody else, including God. They only listen to their own judgment.

**Heroes...valiant men.** These are titles of military achievement; such people are accomplished *in sinfulness*. They experts at indulging themselves, even at the expense of others and the perversion of justice.

The 4<sup>th</sup> woe (20) is against those who think they define what is good or evil.

20 **Woe to those who** call evil good and good evil, **who** put darkness for light and light for darkness, **who** put bitter for sweet and sweet for bitter!

The 5<sup>th</sup> woe (21) is against the proud.

21 **Woe to those who** are wise in their own eyes, and shrewd in their own sight!

The 6<sup>th</sup> woe (22-23) is against those who deal in injustice.

22 **Woe to those who** are heroes at drinking wine, and valiant men in mixing strong drink,  
23 **who** acquit the guilty for a bribe, and deprive the innocent of his right!

24 Therefore, as the tongue of fire devours the stubble, and as dry grass sinks down in the flame, so their root will be as rottenness, and their blossom go up like dust; for they have rejected the law of the LORD of hosts, and have despised the word of the Holy One of Israel.

# ISAIAH 5:25-28

25 Therefore the anger of the LORD was kindled against his people,  
and he stretched out his hand against them and struck them,  
and the mountains quaked;  
and their corpses were as refuse  
in the midst of the streets.  
For all this his anger has not turned away,  
and his hand is stretched out still.

The people will not  
even be afforded  
proper burials.

26 He will raise a signal for nations far away,  
and whistle for them from the ends of the earth;  
and behold, quickly, speedily they come!

Specifically, Assyria and Babylon. As a  
result of their continued rejection of Him,  
God will send pagan, foreign nations to  
carry His people into exile.

27 None is weary, none stumbles,  
none slumbers or sleeps,  
not a waistband is loose,  
not a sandal strap broken;  
28 their arrows are sharp,  
all their bows bent,  
their horses' hoofs seem like flint,  
and their wheels like the whirlwind.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

5:1-7	<b>Song of the Vineyard</b>
5:8-23	<b>Six Woes Against Judah</b>
5:8-10	<b>#1: The Materialists</b>
5:11-17	<b>#2: The Partiers</b>
5:18-19	<b>#3: The Rebellious</b>
5:20	<b>#4: The Subjectivists</b>
5:21	<b>#5: The Arrogant</b>
5:22-23	<b>#6: The Unjust</b>
5:24-30	<b>Yahweh's Vengeance</b>

# ISAIAH 5:29-30

29 Their roaring is like a lion,  
like young lions they roar;  
they growl and seize their prey;  
they carry it off, and none can rescue.  
30 They will growl over it **on that day**,  
like the growling of the sea.  
And if one looks to the land,  
behold, darkness and distress;  
and the light is darkened by its clouds.

15 “But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you... 36 The Lord will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. 37 And you shall become a horror, a proverb, and a byword among all the peoples where the Lord will lead you away. 38 You shall carry much seed into the field and shall gather in little, for the locust shall consume it. 39 You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. 40 You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. 41 You shall father sons and daughters, but they shall not be yours, for they shall go into captivity.

Deuteronomy 28:15,36-41

This marks the end of “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem” (2:1). He foresaw a future day wherein God’s King would reign over His people (2:2-4; 4:2-6), but because of Judah’s continuous rebellion against God (2:5-4:1; 5:1-23), that future kingdom would be delayed by a coming exile (5:24-30).

**STOP**

## COLOR KEY

God’s name      Commands  
God’s actions      Messianic  
Judah’s actions      Repetition

5:1-7      **Song of the Vineyard**  
5:8-23      **Six Woes Against Judah**  
5:8-10      **#1: The Materialists**  
5:11-17      **#2: The Partiers**  
5:18-19      **#3: The Rebellious**  
5:20      **#4: The Subjectivists**  
5:21      **#5: The Arrogant**  
5:22-23      **#6: The Unjust**  
5:24-30      **Yahweh’s Vengeance**

#4

ISAIAH 6:  
THE CALL OF  
ISAIAH



# ISAIAH 6:1-5

c. 740 BC

This marked the end of Israel's last period of notable prosperity & power, as well as the rise of Assyria. Uzziah was a good king who came to a tragic end (2 Kgs 15; 2 Ch 26), providing great reason for both discouragement and disillusionment.

**6:1** In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.

**2** Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. **3** And one called to another and said:

“Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!”

**4** And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. **5** And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”

All God's perfections are summed in one: *holiness*. He is set apart in every way. The earth testifies to His glory, perfections, and attributes.

Though the earthly king was dead, God still reigned on high from the heavens. This God is so great and so powerful that even the train/hem of His robe is enough to fill the entire temple, the greatest architectural production to ever come from Israel.

Lit. “burning ones.” Many gods of the ANE were depicted with winged creatures serving as guardians. Seraphim are often associated with serpents (Heb. *seraph*), as in 14:29 or 30:6, likely due to the burn of their venom.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

6:1-7	<b>Isaiah's Vision</b>
6:1-4	<i>What He Saw</i>
6:5	<i>What He Felt</i>
6:6-7	<i>What He Experienced</i>
6:8-13	<b>Isaiah's Calling</b>
6:8	<i>Calling</i>
6:9-10	<i>Commission</i>
6:11-13	<i>Clarification</i>

# ISAIAH 6:6-12

6 Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. 7 And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

8 And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.” 9 And he said, “Go, and say to this people:

“Keep on hearing, but do not understand;  
keep on seeing, but do not perceive.’

10 Make the heart of this people dull,  
and their ears heavy,  
and blind their eyes;  
lest they see with their eyes,  
and hear with their ears,  
and understand with their hearts,  
and turn and be healed.”

Isaiah’s ministry would be characterized by mockery, rejection, disrespect, and disobedience, being sent to preach repentance to a people who would refuse to listen.

Isaiah finds it more worthwhile to detail the turmoil he felt in standing before the presence of God (v.5) than in having the blazing coal touched to his tongue. *It’s as if the joy of being cleansed surpassed the pain of the process.* It isn’t difficult to see how this might serve as an example to the people of Judah in light of God’s promised judgment.

Despite needing no one to help accomplish His will, God graciously invites man to participate with Him in accomplishing His purposes.

Heb. הִנְנִי שְׁלַחְנִי (*hinni shelacheni*). Even before knowing what the task was, Isaiah offered himself in service to God. What he was doing didn’t matter, so long as he was doing it for God.

10 Then the disciples came and said to him, “Why do you speak to them in parables?” ... 13 “This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 Indeed, in their case the prophecy of Isaiah is fulfilled that says:

““You will indeed hear but never understand,  
and you will indeed see but never perceive.”  
15 For this people’s heart has grown dull,  
and with their ears they can barely hear,  
and their eyes they have closed,  
lest they should see with their eyes  
and hear with their ears  
and understand with their heart  
and turn, and I would heal them.’

Matthew 10:10,13-15  
(cf. Mk 4:10-12; Lk 8:9-10; Ac 28:25-28)

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

### 6:1-7 Isaiah’s Vision

6:1-4 What He Saw

6:5 What He Felt

6:6-7 What He Experienced

### 6:8-13 Isaiah’s Calling

6:8 Calling

6:9-10 Commission

6:11-13 Clarification



# ISAIAH 6:11-13

11 Then I said, “How long, O Lord?”

And he said:

“Until cities lie waste  
without inhabitant,  
and houses without people,  
and the land is a desolate waste,

12 and the LORD removes people far away,  
and the forsaken places are many in the  
midst of the land.

13 And though a tenth remain in it,  
it will be burned again,  
like a terebinth or an oak,  
whose stump remains  
when it is felled.”

The holy seed is its stump.

That is, “How long must I preach such doom and gloom to the people? How long must I preach judgment? How long shall I be rejected?” Isaiah accepts his difficult ministry and does not question the rejection itself or the hardship he will face; he is simply curious as to how long it must last (and probably hopeful that it won’t last too long).

Yahweh charges Isaiah to continue preaching judgment and to continue being rejected until the cities lie desolate (v.11), the people have gone into exile (v.12), and only a remnant remains (v.13a)...yet even this remnant would be judged (v.13b). Since Isaiah’s ministry ended (~686 BC) long before the people went into exile (586 BC), he was being called to a lifetime of rejection.

**Tenth...stump...holy seed.** The faithful remnant of Judah who would hear and would believe Isaiah’s message.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

### 6:1-7 Isaiah’s Vision

6:1-4 What He Saw

6:5 What He Felt

6:6-7 What He Experienced

### 6:8-13 Isaiah’s Calling

6:8 Calling

6:9-10 Commission

6:11-13 Clarification

**STOP**

#5

ISAIAH 7-8:

THE SIGN OF

IMMANUEL



# ISAIAH 7:1-7

**7:1** In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but could not yet mount an attack against it. **2** When the house of David was told, “Syria is in league with Ephraim,” the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind.

**3** And the LORD said to Isaiah, “Go out to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool on the highway to the Washer's Field. **4** And say to him, ‘Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remaliah. **5** Because Syria, with Ephraim and the son of Remaliah, has devised evil against you, saying, **6** “Let us go up against Judah and terrify it, and let us conquer it for ourselves, and set up the son of Tabeel as king in the midst of it,” **7** thus says the Lord GOD:

“It shall not stand,  
and it shall not come to pass.

## Approx. 735 BC

This takes place about 5 years after the call of Isaiah (740 BC). Ahaz reigned from 735-715 BC. In light of Assyria’s rise to power, Ephraim (Israel) and Syria tried to coerce Judah to join their anti-Assyrian coalition. (See also 2 Kings 15-16; 2 Chronicles 28.)

- Rezin (of Aram/Syria), reigned 754-732 BC
  - Pekah (of Ephraim/Israel), reigned 752-732 BC; he was the penultimate king of Israel, followed by Hoshea (732-722 BC)
- These two kings wanted to force Judah to join their anti-Assyrian coalition (2 Kgs 15; 2 Ch 28).

**Shear-jashub** means “a remnant shall return,” from שָׂרָא (shear, “remnant”) and שׁוּב (shub, “to return, turn back”).

Isaiah reassures Ahaz that Syria and Israel’s conspiracy against Judah is doomed to fail. From God’s perspective, they are “smoldering stumps of firebrands”...all smoke, no fire; all talk, no action. Instead, they will be the ones to fall.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

7:1-17	<b>Immanuel Foretold</b>
7:1-9	<i>A Promise for Ahaz</i>
7:10-17	<i>A Sign for Ahaz</i>
7:18-8:22	<b>Invasion Foretold</b>
7:18-25	<i>Assyria is Coming</i>
8:1-4	<i>Maher-Shalal-Hash-Baz</i>
8:5-22	<i>God Will Be With Judah</i>

# ISAIAH 7:8-17

8 For the head of Syria is Damascus,  
and the head of Damascus is Rezin.

And within sixty-five years

Ephraim will be shattered from being a people.

9 And the head of Ephraim is Samaria,  
and the head of Samaria is the son of Remaliah.

If you are not firm in faith,  
you will not be firm at all.”

10 Again the LORD spoke to Ahaz: 11 “Ask a sign of the LORD your God;  
let it be deep as Sheol or high as heaven.” 12 But Ahaz said, “I will not  
ask, and I will not put the LORD to the test.” 13 And he said, “Hear then,  
O house of David! Is it too little for you to weary men, that you weary  
my God also? 14 Therefore the Lord himself will give you a sign.  
Behold, the virgin shall conceive and bear a son, and shall call his  
name Immanuel. 15 He shall eat curds and honey when he knows how  
to refuse the evil and choose the good. 16 For before the boy knows  
how to refuse the evil and choose the good, the land whose two kings  
you dread will be deserted. 17 The LORD will bring upon you and upon  
your people and upon your father's house such days as have not come  
since the day that Ephraim departed from Judah—the king of Assyria!”

In 13 years (722 BC), Israel would be taken into captivity. In 65 years (670 BC), foreign settlers would be imported into the land. Both of these acts served to “shatter” Ephraim, transforming the entire cultural identity of the region.

In an attempt to strengthen Ahaz’s faith (and to authenticate Isaiah’s message), Yahweh offers to give Ahaz a sign. However, in an attempt to avoid having to trust in God, Ahaz (under the pretense of righteousness) avoids asking for a sign. God will give him a sign anyways.

Heb. הַעַלְמָה (*ha’almah*), “the young woman.” The term does not necessarily refer to a virgin, but to a young woman or marriageable age who is able to conceive (typically a virgin). In Mt 1:23, Matthew will translate this verse with the Gk παρθένος, which literally means “virgin.”

Immanu-El (עִמָּנוּ אֱלֹהִים) means “God with us.”

Yahweh comforts Ahaz through a sign: A child will be born to a young woman, and before this child is old enough to discern between good and evil, Israel and Syria will be destroyed. This would be a sign that, despite their sin, God has not abandoned His people or His promises, but is still *with them*.

Notice, however, that the sign isn’t simply to Ahaz, but to the entire “house of David.” Ahaz will experience a short-term fulfillment of this sign, but the house of David (God’s royal line) will experience a long-term, literal fulfillment of it: A *literal* virgin will give birth to a son who is *literally* God with us, and through His arrival the people will know God has not abandoned His promise to David.

Judah will be delivered from Israel and Syria, but will be invaded by Assyria, in whom Ahaz had placed his trust. Assyria will destroy, not rescue, them.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

7:1-17 **Immanuel Foretold**

7:1-9 *A Promise for Ahaz*

7:10-17 *A Sign for Ahaz*

7:18-8:22 **Invasion Foretold**

7:18-25 *Assyria is Coming*

8:1-4 *Maher-Shalal-Hash-Baz*

8:5-22 *God Will Be With Judah*

# ISAIAH 7:18-25

These prophecies can be interpreted in two ways: (1) As part of the sign given to Ahaz concerning what will befall Israel & Syria, or (2) as a warning given to Ahaz concerning what will befall Judah due to his lack of trust in God. It is likely that both are in mind.

**18** In that day the LORD will whistle for the fly that is at the end of the streams of Egypt, and for the bee that is in the land of Assyria. **19** And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.

**20** In that day the Lord will shave with a razor that is hired beyond the River—with the king of Assyria—the head and the hair of the feet, and it will sweep away the beard also.

**21** In that day a man will keep alive a young cow and two sheep, **22** and because of the abundance of milk that they give, he will eat curds, for everyone who is left in the land will eat curds and honey.

**23** In that day every place where there used to be a thousand vines, worth a thousand shekels of silver, will become briars and thorns. **24** With bow and arrows a man will come there, for all the land will be briars and thorns. **25** And as for all the hills that used to be hoed with a hoe, you will not come there for fear of briars and thorns, but they will become a place where cattle are let loose and where sheep tread.

— Armies from the south (the “flies” of Egypt) and from the north (the “bees” of Assyria”) would be sent *by the LORD* to invade the land, even in the most inaccessible areas.

— These armies would be hired *by the Lord* to bring shame and disgrace upon His people.

— Because there wouldn’t be enough men remaining in the land to farm, the land would see a shift from an agricultural to a pastoral economy.

— The land would be left absolutely desolate. What used to be cultivated farmland will be reduced to uninhabited wasteland.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

7:1-17 **Immanuel Foretold**

7:1-9 *A Promise for Ahaz*

7:10-17 *A Sign for Ahaz*

7:18-8:22 **Invasion Foretold**

7:18-25 *Assyria is Coming*

8:1-4 *Maher-Shalal-Hash-Baz*

8:5-22 *God Will Be With Judah*

# ISAIAH 8:1-9

Maher-shalal-hash-baz (מֵהָרַר שָׁלַל חָשׁ בַּז) means “quick [to the] plunder, swift [to the] spoil,” from:

- מֵהָרַר (*maher*, “to haste”) + שָׁלַל (*shalal*, “prey, plunder, booty”)
- חָשׁ (*chush*, “hurry, haste”) + בַּז (*baz*, “spoil, robbery”)

8:1 Then the LORD said to me, “Take a large tablet and write on it in common characters, ‘Belonging to Maher-shalal-hash-baz.’” 2 And I will get reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me.”

3 And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, “Call his name Maher-shalal-hash-baz; 4 for before the boy knows how to cry ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.”

5 The LORD spoke to me again: 6 “Because this people has refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah, 7 therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks, 8 and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its outspread wings will fill the breadth of your land, O Immanuel.”

9 Be broken, you peoples, and be shattered; give ear, all you far countries; strap on your armor and be shattered; strap on your armor and be shattered.

Yahweh has Isaiah make a public record of his prophecy so that when these things come to pass, Isaiah will be authenticated in his message.

Isaiah’s son serves as a short-term fulfillment of the Immanuel prophecy given back in 7:10-8:2. Before he matures, both Syria (Damascus) and Israel (Samaria) will be destroyed by Assyria.

Because Israel trusted in Syria, they will be overrun by Assyria. However, Assyria’s affliction of Israel will overflow into Judah as well. Despite this, Judah is called “God with us,” for the birth of Maher-shalal-hash-baz serves as evidence that God has not and will not abandon them.

**You peoples.** Probably in reference to Syria and Israel, who were presently planning an attack on Judah.

**All you far countries.** Probably in reference to all Judah’s enemies.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

7:1-17	<b>Immanuel Foretold</b>
7:1-9	<i>A Promise for Ahaz</i>
7:10-17	<i>A Sign for Ahaz</i>
7:18-8:22	<b>Invasion Foretold</b>
7:18-25	<i>Assyria is Coming</i>
8:1-4	<i>Maher-Shalal-Hash-Baz</i>
8:5-22	<i>God Will Be With Judah</i>

# ISAIAH 8:10-19

10 Take counsel together, but it will come to nothing; speak a word, but it will not stand, for God is with us.

11 For the LORD spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: 12 “Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. 13 But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread. 14 And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. 15 And many shall stumble on it. They shall fall and be broken; they shall be snared and taken.”

16 Bind up the testimony; seal the teaching among my disciples. 17 I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. 18 Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion. 19 And when they say to you, “Inquire of the mediums and the necromancers who chirp and mutter,” should not a people inquire of their God? Should they inquire of the dead on behalf of the living?

Despite their effort, Judah’s enemies will be incapable of destroying them, for “God is with us” (עִמָּנוּ אֵל, *Immanuel*)—that is, Judah—and will be faithful to His promises.

Despite the looming conspiracy and invasion from Israel and Syria, God warns Isaiah (and the people of Judah) to resist the temptation to fear them. He tells them to resist trusting in Assyria for help, but to trust in Him instead. He will be a source of salvation (“sanctuary”) or destruction (“stone of offense”) to both Israel and Judah alike, depending on whether they place their faith in Him.

Verse 24 is quoted in **Romans 9:33** and **1 Peter 2:8**, where Jesus is presented as the “stone of offense” over which rebellious Jews stumble.

Verses 17 and 18 are quoted in **Hebrew 2:13**.

Isaiah vows to trust in God. He trusts that the message God has given through himself and his children is true, far more trustworthy than that which was being offered by mediums and necromancers.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

7:1-17	<b>Immanuel Foretold</b>
7:1-9	<i>A Promise for Ahaz</i>
7:10-17	<i>A Sign for Ahaz</i>
7:18-8:22	<b>Invasion Foretold</b>
7:18-25	<i>Assyria is Coming</i>
8:1-4	<i>Maher-Shalal-Hash-Baz</i>
8:5-22	<i>God Will Be With Judah</i>

# ISAIAH 8:20-22

20 To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn. 21 They will pass through the land, greatly distressed and hungry. And when they are hungry, they will be enraged and will speak contemptuously against their king and their God, and turn their faces upward. 22 And they will look to the earth, but behold, distress and darkness, the gloom of anguish. And they will be thrust into thick darkness.

Rather than trusting in the empty words of mediums and necromancers, Isaiah tells the people to trust in God's Word and submit to His Law. Those who proclaim something other than God's Word are doomed to darkness, and those who trust in such people are doomed to the same...darkness is their only destiny.

But a light is coming...

*"The people who walked in darkness have seen a great light..." (9:2)*

**STOP**

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

7:1-17	<b>Immanuel Foretold</b>
7:1-9	<i>A Promise for Ahaz</i>
7:10-17	<i>A Sign for Ahaz</i>
7:18-8:22	<b>Invasion Foretold</b>
7:18-25	<i>Assyria is Coming</i>
8:1-4	<i>Maher-Shalal-Hash-Baz</i>
8:5-22	<i>God Will Be With Judah</i>



#6

ISAIAH 9-10:  
THE BIRTH OF  
THE KING



# ISAIAH 9:1-4

**CONTEXT:** In ch. 7-8, Isaiah promised King Ahaz and the people of Judah that Syria and Israel would fall to the Assyrians, but that Assyria would come after Judah too. As evidenced through the birth of Isaiah's son, God promised to still be with Judah (**Immanuel**), but nevertheless He vowed that those who rejected His law and Isaiah's message would be cast into the darkness.

9:1 But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

- 2 The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.
- 3 You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil.

Naphtali and Zebulun were the first to suffer invasion from Assyria, marking the beginning of the "dark days" of Israel *in the former time*. However, *in the latter time*, God vows to reverse this, so that these same regions will be the first to witness God's deliverance from foreign oppression, introducing a new age of light. Matt 4:15-16 (cf. Lk 1:79; 2:32) applies this to Jesus, who grew up in Galilee. There is likely still a greater fulfillment in Christ's Second Advent.

Light & dark often represent the presence or absence of God. By this, the people will know Immanuel has come—that is, *God is still with them*. The kingdom of God involves freedom from captivity.

Not only will God deliver them from captivity, but He'll fulfill His covenant to Abraham by blessing His people and seeing to their increase and also by destroying all of their enemies.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

- 9:1-7 **God's Kingdom will come**  
9:1-5 *the Kingdom's Arrival*  
9:6-7 *the King's Arrival*  
9:8-10:34 **God's Judgment will come**  
9:8-10:4 *Upon Israel*  
10:5-34 *Upon Assyria*

# ISAIAH 9:5-7

4 For the yoke of his burden,  
and the staff for his shoulder,  
the rod of his oppressor,  
you have broken as on the day of Midian.

5 For every boot of the tramping warrior in battle  
tumult  
and every garment rolled in blood  
will be burned as fuel for the fire.

6 For to us a child is born,  
to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

7 Of the increase of his government and of peace  
there will be no end,  
on the throne of David and over his kingdom,  
to establish it and to uphold it  
with justice and with righteousness  
from this time forth and forevermore.  
The zeal of the Lord of hosts will do this.

**Verse 4:** In the latter days, God will deliver His people from their bondage as He did *on the day of Midian* (Jdg 6-7), when Gideon was able to defeat the Midianites with only 300 men, none of whom even had to raise a sword. It is God, not man, who will bring about Israel's freedom.

**Verse 5:** In the latter days, the world will experience such universal peace as a result of God's victory that all wartime accessories will be burned as fuel for the fire.

Despite the looming destruction that would soon be coming upon Israel and Judah, an heir to David's throne would be born, given as a gracious gift from God to rule over the people. This child would be **the light** seen by those in Galilee, the ultimate sign that God was still with His people (**Immanuel**); He would bring about the kingdom God has promised.

פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אָבִי-עַד שָׂר-שָׁלוֹם

*Pele-Yoez-El-Gibbor-Abi-Ad-Sar-Shalom*

This coming King is prescribed names which summarize his reign:

- **Wonderful Counselor** (*Pele Yoez*). He will be a wise judge with discerning counsel, a worthy guide to God's people.
- **Mighty God** (*El Gibbor*). He will be a mighty warrior who defeats Israel's enemies, and through his reign, God will reign supreme.
- **Everlasting Father** (*Abi'ad*). He will forever and always, continually, care for and discipline God's people as a father to his children.
- **Prince of Peace** (*Sar Shalom*). His reign will be one characterized by peace (between man & man, and presumably between man & God).

This is not just *a* Davidic king, but *the* Davidic King. He will uphold justice and righteousness and reign forever. God's zeal for His own glory—and His determination to fulfill His promises—will bring it about.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 9:8-12

Before God's kingdom could come, however, God's people would have to answer for their sins.

8 The Lord has sent a word against Jacob,  
and it will fall on Israel;  
9 and all the people will know,  
Ephraim and the inhabitants of Samaria,  
who say in pride and in arrogance of heart:  
10 "The bricks have fallen,  
but we will build with dressed stones;  
the sycamores have been cut down,  
but we will put cedars in their place."  
11 But the Lord raises the adversaries of Rezin against him,  
and stirs up his enemies.  
12 The Syrians on the east and the Philistines on the west  
devour Israel with open mouth.  
For all this his anger has not turned away,  
and his hand is stretched out still.

The northern kingdom of Israel would be destroyed due to their **self-confidence** and their false sense of **self-sufficiency**. They would mistakenly and proudly think they could put themselves back together, but God would send Assyria to destroy them.

Rezin was the king of Syria (754-732 BC). His adversaries were the Assyrians, who God vows to raise against the northern kingdom of Israel.

Because of their present experience, the people will think that God's hand of judgment has fulfilled its task, but He is not done yet. (Again in 9:17, 21; 10:4).

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 9:13-17

13 The people did not turn to him who struck them,  
nor inquire of the Lord of hosts.

14 So the Lord cut off from Israel head and tail,  
palm branch and reed in one day—

15 the elder and honored man is the head,  
and the prophet who teaches lies is the tail;

16 for those who guide this people have been leading them astray,  
and those who are guided by them are swallowed up.

17 Therefore the Lord does not rejoice over their young men,  
and has no compassion on their fatherless and widows;

for everyone is godless and an evildoer,  
and every mouth speaks folly.

For all this his anger has not turned away,  
and his hand is stretched out still.

The northern kingdom of Israel would be destroyed due to their **stubbornness**, as demonstrated through their unwillingness to repent and return to the very God who was afflicting them. Because of this, God would destroy them in totality (*head and tail*), from the greatest to the least (*palm branch and reed*), from the leaders of the nation (*those who guide*) to the general public (*those who are guided*).

Even those who were typically the recipients of God's mercy (*fatherless and widows*) were subject to facing God's judgment; that is how astray Israel had gone.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 9:18-21

The northern kingdom of Israel would be destroyed due to their **self-destructiveness**, as demonstrated through their lack of care for themselves or their fellow man, and their quickness to fall into exploitation and anarchy in light of the coming Assyrian invasion.

18 For wickedness burns like a fire;  
it consumes briars and thorns;  
it kindles the thickets of the forest,  
and they roll upward in a column of smoke.

19 Through the wrath of the Lord of hosts  
the land is scorched,  
and the people are like fuel for the fire;  
no one spares another.

20 They slice meat on the right, but are  
still hungry,  
and they devour on the left, but are  
not satisfied;

each devours the flesh of his own arm,

21 Manasseh devours Ephraim, and Ephraim  
devours Manasseh;  
together they are against Judah.

For all this his anger has not turned away,  
and his hand is stretched out still.

52 “They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, *which the Lord your God has given you*. 53 And you shall eat the fruit of your womb, the flesh of your sons and daughters, *whom the Lord your God has given you, in the siege and in the distress with which your enemies shall distress you*. 54 *The man who is the most tender and refined among you* will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left, 55 so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, *in the siege and in the distress with which your enemy shall distress you* in all your towns. 56 *The most tender and refined woman among you*, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, to her son and to her daughter, 57 her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, *in the siege and in the distress with which your enemy shall distress you* in your towns.

Deuteronomy 28:52-57

Israel has turned against itself. Descendants of Joseph (Ephraim and Manasseh) engage in civil war against one another, and the only thing they can unite in is their shared animosity against God’s royal line (Judah).

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

9:1-7	God’s Kingdom will come
9:1-5	<i>the Kingdom’s Arrival</i>
9:6-7	<i>the King’s Arrival</i>
9:8-10:34	God’s Judgment will come
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 10:1-4

**10:1** Woe to those who decree iniquitous decrees,  
and the writers who keep writing oppression,  
**2** to turn aside the needy from justice  
and to rob the poor of my people of their right,  
that widows may be their spoil,  
and that they may make the fatherless their prey!  
**3** What will you do on the day of punishment,  
in the ruin that will come from afar?  
To whom will you flee for help,  
and where will you leave your wealth?  
**4** Nothing remains but to crouch among the prisoners  
or fall among the slain.  
For all this his anger has not turned away,  
and his hand is stretched out still.

The northern kingdom of Israel would be destroyed due to their **self-serving natures** and their **perversion of justice**.

The northern kingdom of Israel would be destroyed, then, due to their **self-confidence** and **self-sufficiency** (9:8-12), their **stubbornness** (9:13-17), their **self-destructiveness** (9:18-21), and their **self-serving natures** and **perversion of justice** (10:1-4).

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 10:5-11

God's judgment was not merely against His own people, though. He would use the Assyrians to judge Israel and Judah, but He would also judge the Assyrians too.

5 Woe to Assyria, the rod of my anger;  
the staff in their hands is my fury!

Though Assyria was a pagan nation that was in even greater rebellion against God, for the time being God was using them as the means by which He would judge and discipline His people.

6 Against a godless nation I send him,  
and against the people of my wrath I command him,  
to take spoil and seize plunder,  
and to tread them down like the mire of the streets.

7 But he does not so intend,  
and his heart does not so think;  
but it is in his heart to destroy,  
and to cut off nations not a few;

Tiglath-Pileser III (reigned 745-727 BC) did not know he was being used as God's instrument; he simply wanted to destroy Israel and Judah, and presumed that his success was a result of his own power.

8 for he says:

“Are not my commanders all kings?

9 Is not Calno like Carchemish?

Is not Hamath like Arpad?

Is not Samaria like Damascus?

- **Calno, Carchemish** = cities in northern Syria.
  - **Hamath, Arpad** = cities in central Syria.
  - **Samaria, Damascus** = cities in southern Syria, northern Israel.
- Calno was south of Carchemish, Hamath south of Arpad, Samaria south of Damascus. As the Assyrian king travelled southward, he fully expected to devour the next city as easily as he devoured the previous one.

10 As my hand has reached to the kingdoms of the idols,  
whose carved images were greater than those of  
Jerusalem and Samaria,

11 shall I not do to Jerusalem and her idols  
as I have done to Samaria and her images?”

Assyria expected to have the same success when they attempted to destroy Jerusalem, for the people of Jerusalem worshipped foreign gods no more powerful than those of their neighbors.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>



# ISAIAH 10:12-15

**12** When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. **13** For he says:

“By the strength of my hand I have done it,  
and by my wisdom, for I have understanding;  
I remove the boundaries of peoples,  
and plunder their treasures;  
like a bull I bring down those who sit on thrones.

**14** My hand has found like a nest  
the wealth of the peoples;  
and as one gathers eggs that have been forsaken,  
so I have gathered all the earth;  
and there was none that moved a wing  
or opened the mouth or chirped.”

**15** Shall the axe boast over him who hews with it,  
or the saw magnify itself against him who wields it?  
As if a rod should wield him who lifts it,  
or as if a staff should lift him who is not wood!

When God has finished disciplining the people of Judah, He vows to bring judgment upon the king of Assyria because of His **pride**. We see an example of this pride in the king's boastful speech that follows (vv.13-14).

Assyria was nothing more than an instrument being used by God, so the Assyrian king's boasts were no greater than an axe boasting over the person who wielded it. Assyria would have been powerless had not God allowed them to exercise power.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 10:16-23

16 Therefore the Lord God of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire.

17 The light of Israel will become a fire, and his Holy One a flame, and it will burn and devour his thorns and briars in one day.

18 The glory of his forest and of his fruitful land the Lord will destroy, both soul and body, and it will be as when a sick man wastes away.

19 The remnant of the trees of his forest will be so few that a child can write them down.

20 In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the Lord, the Holy One of Israel, in truth. 21 A remnant will return, the remnant of Jacob, to the mighty God.

22 For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. 23 For the Lord God of hosts will make a full end, as decreed, in the midst of all the earth.

Just as Israel would fall *in one day* (9:14)—that is, quickly—by the hand of the Assyrians (in 722 BC), so too Assyria would fall *in one day* (10:17) by the hand of God (see ch. 37).

To continue with the metaphor of Assyria's army being like a forest, God promises that when He is done with them, their numbers would be so small that numbering of them (usually a job given to a scribe) would be easily accomplished by a child. Assyria's army was decimated from 612 (Fall of Nineveh) until 605 BC (Battle of Carchemish) by the Babylonians.

*Shear-yashub*, the name of Isaiah's second son (7:3). It's estimated that the population after the conquest and exile dropped by about 75%.

At long last, the people of God will stop relying on Assyria (*him who struck them*), but will rely on God. Before then, however, they must be destroyed, but God will preserve a remnant to return to the land He promised them.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 10:24-30

**24** Therefore **thus says the Lord God of hosts**: “O my people, who dwell in Zion, **be not afraid of the Assyrians** when they strike with the rod and lift up their staff against you as the Egyptians did. **25** For in a very little while my fury will come to an end, and my anger will be directed to their destruction. **26** And **the Lord of hosts will wield against them a whip**, as when **he struck Midian at the rock of Oreb**. And his staff will be over the sea, and **he will lift it as he did in Egypt**. **27** And **in that day** his burden will depart from your shoulder, and his yoke from your neck; and the yoke will be broken because of the fat.”

**28** He has come to Aiath;  
he has passed through Migron;  
at Michmash he stores his baggage;  
**29** they have crossed over the pass;  
at Geba they lodge for the night;  
Ramah trembles;  
Gibeah of Saul has fled.  
**30** **Cry aloud**, O daughter of Gallim!  
**Give attention**, O Laishah!  
O poor Anathoth!

The 12 cities mentioned from vv.28-32 (Aiath → Nob) were within 10 miles of Jerusalem from the north. Isaiah details a hypothetical campaign with Assyria marching towards Jerusalem, growing closer and closer as they conquering cities along the way.

**24** Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan.” So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan. **25** And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at *the rock of Oreb*, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judges 7:24-25

(Israel’s victory through God’s might)

**16** Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ... **21** Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. **22** And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

Exodus 14:16, 21-22

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

9:1-7	<b>God’s Kingdom will come</b>
9:1-5	<i>the Kingdom’s Arrival</i>
9:6-7	<i>the King’s Arrival</i>
9:8-10:34	<b>God’s Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

# ISAIAH 10:31-34

31 Madmenah is in flight;  
the inhabitants of Gebim flee for safety.

32 This very day he will halt at Nob;  
he will shake his fist  
at the mount of the daughter of Zion,  
the hill of Jerusalem.

33 Behold, the Lord God of hosts  
will lop the boughs with terrifying power;  
the great in height will be hewn down,  
and the lofty will be brought low.

34 He will cut down the thickets of the forest  
with an axe,  
and Lebanon will fall by the Majestic One.

Despite their victory along the way, Assyria is halted at Nob, left to merely shake their fist at Jerusalem, for God will preserve her.

Assyria will fall, and is it the LORD who will destroy her.

**STOP**



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

9:1-7	<b>God's Kingdom will come</b>
9:1-5	<i>the Kingdom's Arrival</i>
9:6-7	<i>the King's Arrival</i>
9:8-10:34	<b>God's Judgment will come</b>
9:8-10:4	<i>Upon Israel</i>
10:5-34	<i>Upon Assyria</i>

#7

ISAIAH 11-12:

THE SHOOT  
FROM JESSE



# ISAIAH 11:1-5

**CONTEXT:** This section is a continued thought from ch.7-10. In chapter 9-10, Isaiah foresaw the arrival of a future Davidic king who'd establish God's kingdom and reign in justice and righteousness forever (9:1-7). Before that could happen, however, Israel would be judged by Assyria (9:8-10:4) and then Assyria would be judged too (10:5-19), both chopped down as though they were mighty trees by the hand of God Himself. Assyria would try to march against Judah, but God would destroy them, preserving a remnant of Judah(10:20-34), a small little stump, to serve Him...

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

נִצֵּר (netzer)

God has cut down the tree of Judah (or, more precisely, the Davidic line), but the **branch** or **shoot** growing from the stump shows the tree is not entirely dead. The Messiah will come and produce new growth in Israel. It's possible "Nazareth" is rooted in this word (cf. Mt 2:23).

11:1 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.

The father of David. Isaiah is not merely speaking of Judah, but of David's royal descendant.

2 And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.

While OT readers wouldn't have picked up on this, notice how all members of the Trinity are present in this phrase.

3 And his delight shall be in the fear of the Lord.

Unlike the tree from which he grows, the Messiah won't just be *barely alive*; he will be full of life—that is, filled with the Spirit of the LORD. Notice that Isaiah lists 7 attributes, the number of perfection/completion.

He shall not judge by what his eyes see, or decide disputes by what his ears hear, 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.

Unlike the Spirit falling upon and/or departing from him, the Spirit will constantly **rest upon him**.

5 Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

These are the most basic units of clothing. These attributes are so essential to Messiah's character that, were he to remove them, he would be naked.

Unlike kings of Isaiah's time, Messiah would put God first and reign how a godly king was meant to reign.

## 11:1-16 The Reign of the Messiah

11:1-5 His Character

11.6-10 His Kingdom

11.11-16 His People

## 12:1-6 The Songs of the People

12:1-2 Individual Gratitude

12:3-6 Communal Gratitude

# ISAIAH 11:6-11

6 The wolf shall dwell with the lamb,  
and the leopard shall lie down with the young goat,  
and the calf and the lion and the fattened calf together;  
and a little child shall lead them.

7 The cow and the bear shall graze;  
their young shall lie down together;  
and the lion shall eat straw like the ox.

8 The nursing child shall play over the hole of the cobra,  
and the weaned child shall put his hand on the adder's den.

9 They shall not hurt or destroy  
in all my holy mountain;

for the earth shall be full of the knowledge of the Lord  
as the waters cover the sea.

10 In that day the root of Jesse, who shall stand as a signal for the peoples—  
of him shall the nations inquire, and his resting place shall be glorious.

11 In that day the Lord will extend his hand yet a second time to  
recover the remnant that remains of his people, from Assyria, from Egypt,  
from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from  
the coastlands of the sea.

The Messiah's kingdom will be one of absolute peace and harmony between the animal and human kingdoms. All relationships fractured by the Fall will be restored to how they were originally intended to be. Enmity between men and animals, as well as men with one another, will be gone. Even the most uncontrolled animal will submit to the will of a child, and fear will no longer dominate man's relationship with man or beast.

In addition to earthly, physical peace, Messiah will usher in a kingdom defined by heavenly, spiritual peace between man and God. Contrast this with 5:13, where the people go into exile for lack of knowledge.

Even Gentiles will come to worship Israel's King. (Paul quotes this in Romans 15:12.)

God will bring His people back from captivity for a 2nd time, the 1st being when they were delivered from Egypt. *Israel will, at long last, dwell in the land God promised them.*

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

### 11:1-16 The Reign of the Messiah

11:1-5 *His Character*

11.6-10 *His Kingdom*

11.11-16 *His People*

### 12:1-6 The Songs of the People

12:1-2 *Individual Gratitude*

12:3-6 *Communal Gratitude*

# ISAIAH 11:12-15

12 He will raise a signal for the nations  
and will assemble the banished of Israel,  
and gather the dispersed of Judah  
from the four corners of the earth.

13 The jealousy of Ephraim shall depart,  
and those who harass Judah shall be cut off;  
Ephraim shall not be jealous of Judah,  
and Judah shall not harass Ephraim.

14 But they shall swoop down on the shoulder  
of the Philistines in the west,  
and together they shall plunder the people of the east.  
They shall put out their hand against Edom and Moab,  
and the Ammonites shall obey them.

15 And the Lord will utterly destroy  
the tongue of the Sea of Egypt,  
and will wave his hand over the River  
with his scorching breath,  
and strike it into seven channels,  
and he will lead people across in sandals.

The banished of Israel...the dispersed of Judah. Though many of the Jews returned to Israel after their 70-year captivity in Babylon, some instead *dispersed* throughout the world. As for the northern kingdom (Israel), after their *banishment* by Assyria, the Bible never records a moment wherein they are explicitly stated to have returned to the land (hence the many "ten lost tribes of Israel" conspiracy theories out in the world today). When Messiah is enthroned, both the banished of Israel and the dispersed of Judah will, at long last, return to their motherland. *Israel will, at long last, be unified once more.*

Contrast this with 9:21: "Manasseh devours Ephraim, and Ephraim devours Manasseh; together they are against Judah. For all this his anger has not turned away, and his hand is stretched out still."

*Israel will, at long last, be delivered from their foreign oppressors.*

Notice the Exodus-like imagery Isaiah is employing. As the people of Israel walked across the Red Sea (Ex 14-15) and the Jordan River (Josh 3) as on dry ground, so too God promises to dry the Euphrates River so that His people may, at long last, return home, once and for all receiving the land promised to Abraham so long ago.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

### 11:1-16 The Reign of the Messiah

11:1-5 His Character

11.6-10 His Kingdom

11.11-16 His People

### 12:1-6 The Songs of the People

12:1-2 Individual Gratitude

12:3-6 Communal Gratitude



# ISAIAH 11:16-12:2

16 And there will be a highway from Assyria for **the remnant** that remains of his people, as there was for Israel when they came up from the land of Egypt.

12:1 You will say in that day:

“I will give thanks to you, **O Lord**, for though **you were angry with me**, your anger turned away, that **you might comfort me**.”

2 “Behold, God is my salvation; I will trust, and will not be afraid; for **the Lord God** is my strength and my song, and **he has become my salvation**.”

This is not the last time Isaiah will refer to there being a way for the remnant to return to Jerusalem (35:8-9; 40:3; 42:16; 43:19; 48:21; 49:11; 57:14; 62:10). As God guided the people from Egypt to the Promised Land, so Isaiah foresees a day when God will provide a miraculous highway by which they will return across both river and desert to their homeland. **At long last, Israel will be free.**

In the day when the Messiah sits enthroned and God’s people dwell in His kingdom, the faithful remnant will cry out and exalt God for saving them, praising Him and placing their trust and confidence in Him.

יהוה יהי  
(Yah Yahweh)

1 Then Moses and the people of Israel sang this song to the Lord, saying, “I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. 2 The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.

Exodus 15:1-2

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

11:1-16 **The Reign of the Messiah**

11:1-5 *His Character*

11.6-10 *His Kingdom*

11.11-16 *His People*

12:1-6 **The Songs of the People**

12:1-2 *Individual Gratitude*

12:3-6 *Communal Gratitude*

# ISAIAH 12:3-6

3 With joy you will draw water from the wells of salvation.

4 And you will say in that day:

“Give thanks to the Lord,  
call upon his name,  
make known his deeds among the peoples,  
proclaim that his name is exalted.

5 “Sing praises to the Lord, for he has done gloriously;  
let this be made known in all the earth.

6 Shout, and sing for joy, O inhabitant of Zion,  
for great in your midst is the Holy One of Israel.”

Just as God satisfied the thirst of the Israelites shortly after passing through the Red Sea (Ex 15:22-27; 17:1-7), so too, in the days of the Messiah, God’s people will never have to worry about thirsting again.

Not only will the redeemed remnant praise God, but they will call for others to praise Him too. They will testify concerning His greatness, His majesty, and His glory to the rest of the world.

This brings to an end *“the word that Isaiah the son of Amoz saw concerning Judah and Jerusalem” (2:1).*

**STOP**

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

### 11:1-16 The Reign of the Messiah

11:1-5 *His Character*

11.6-10 *His Kingdom*

11.11-16 *His People*

### 12:1-6 The Songs of the People

12:1-2 *Individual Gratitude*

12:3-6 *Communal Gratitude*

#8

ISAIAH 13-14:23:

BABYLON  
WILL FALL



# ISAIAH 13:1-5

13:1 The oracle concerning **Babylon** which Isaiah the son of Amoz saw.

2 On a bare hill **raise a signal;**  
**cry aloud to them;**

**wave the hand** for them to enter  
the gates of the nobles.

3 I myself have commanded my consecrated ones,  
and have summoned my mighty men to execute  
my anger,  
my proudly exulting ones.

4 **The sound of** a tumult is on the mountains  
as of a great multitude!

**The sound of** an uproar of kingdoms,  
of nations gathering together!

**The Lord of hosts is mustering**  
**a host** for battle.

5 They come from a distant land,  
from the end of the heavens,  
**the Lord** and the weapons of his indignation,  
to destroy the whole land.

Although Babylon existed at the time of this prophecy (roughly 740-725 BC), it would only dominate the region from 605-539 BC, destroying Jerusalem and taking the people of Judah captive in 586 BC, a hundred years after the end of Isaiah's ministry (686 BC). Despite the fact that (1) Babylon has not yet risen to its full power and (2) it will not be destroyed for nearly 200 more years, Isaiah is able to foresee what will befall it.

God is presented as a general gathering together an army of troops and preparing them to march against Babylon. His anger, by this time, will have turned from His own people onto Babylon, and so He assembles foreign nations to destroy them.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 13:6-10

6 Wail, for the day of the Lord is near;  
as destruction from the Almighty it will come!

7 Therefore all hands will be feeble,  
and every human heart will melt.

8 They will be dismayed:  
pangs and agony will seize them;  
they will be in anguish like a woman in labor.

They will look aghast at one another;  
their faces will be aflame.

9 Behold, the day of the Lord comes,  
cruel, with wrath and fierce anger,  
to make the land a desolation  
and to destroy its sinners from it.

10 For the stars of the heavens and their  
constellations  
will not give their light;  
the sun will be dark at its rising,  
and the moon will not shed its light.

This is our first encounter of the phrase יום יהוה (*Yom Yahweh*) in Isaiah. Typically this “day” can be viewed as having both a *near* fulfillment (“the *day* of the Lord”) and a *far* fulfillment (“the *Day* of the Lord”). Depending on the context, it can speak of either judgment or salvation; in general, it speaks of the day (that is, time period) when God decides to take action.

In this context, *Yom Yahweh* probably speaks in the short-term of Babylon’s destruction by the Medes in 539 BC, and in the long term of it’s final, eschatological destruction at the hands of God Himself (cf. Rev 18:2).

This could be viewed as a threat against the Babylonian gods. Egyptians, Assyrians, Canaanites, and other pagan religious practices involved worshiping the heavenly bodies (sun, moon, and stars) and studying their movements in search of omens on which they based their decisions, so it could be that God is warning the Babylonians that when He comes for them, not even their gods will be able to help them.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God’s Army</i>
14:1-2	<i>God’s Compassion</i>
14:3-23	<i>Babylon’s Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 13:11-16

11 I will punish the world for its evil,  
and the wicked for their iniquity;  
I will put an end to the pomp of the arrogant,  
and lay low the pompous pride of the ruthless.

Babylon will be destroyed for her *pride*.

12 I will make people more rare than fine gold,  
and mankind than the gold of Ophir.

13 Therefore I will make the heavens tremble,  
and the earth will be shaken out of its place,  
at the wrath of the Lord of hosts  
in the day of his fierce anger.

14 And like a hunted gazelle,  
or like sheep with none to gather them,  
each will turn to his own people,  
and each will flee to his own land.

15 Whoever is found will be thrust through,  
and whoever is caught will fall by the sword.

16 Their infants will be dashed in pieces  
before their eyes;  
their houses will be plundered  
and their wives ravished.

All these things will occur when the Medes invade and destroy Babylon, partly due to the wickedness of the Medes, partly due to the just judgment of God as consequence for Babylon's sin.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 13:17-22

17 Behold, I am stirring up **the Medes** against them, who have no regard for silver and do not delight in gold.

18 Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.

19 And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when **God overthrew them**.

20 It will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there.

21 But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance.

22 Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.

This prophecy was made around 100 years before Babylon would even rise to dominance (in 626 BC), yet Isaiah accurately predicts exactly who would destroy them (*the Medes*, in 539 BC, nearly 200 years after this prophecy was given). The Medes and the Babylonians would actually be allies in 610 BC in order to overthrow the Assyrian Empire, which makes the prophecy even more impressive.

That is, Babylon will be destroyed for their sin by the hand of God, and rendered entirely desolate and uninhabitable.

Once Babylon truly rises to power, her days will be numbered. The Neo-Babylonian Empire will only last from 626-539 BC.

## COLOR KEY

God's name      Commands  
God's actions      Messianic  
Judah's actions      Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 14:1-7

**14:1** For the Lord will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob. **2** And the peoples will take them and bring them to their place, and the house of Israel will possess them in the Lord's land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them.

**3** When the Lord has given you rest from your pain and turmoil and the hard service with which you were made to serve, **4** you will take up this taunt against the king of Babylon:

“How the oppressor has ceased,  
the insolent fury ceased!

**5** The Lord has broken the staff of the wicked,  
the scepter of rulers,

**6** that struck the peoples in wrath  
with unceasing blows,  
that ruled the nations in anger  
with unrelenting persecution.

**7** The whole earth is at rest and quiet;  
they break forth into singing.

With the tyrant kicked off his throne, the whole world sings as a result of the newfound peace. Once again, there is a near and far fulfillment; *many* will benefit from the downfall of Babylon, but *all* will benefit when Messiah finally forces all arrogant, wicked tyrants to relinquish their throne.

**God will turn the tables.** As Babylon crumbles, so Israel will rise again. In the short term, when Babylon is destroyed by the Medes, the Jews will be released to go back to their homeland, where they will renew their covenant to God.

In the long term, God will fulfill His covenant to Israel by laying all sinful nations (represented here by Babylon) to waste and esteeming Israel above them all.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

<b>13:1-14:23</b>	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
<b>14:24-23:18</b>	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre



# ISAIAH 14:8-11

8 The cypresses rejoice at you,  
the cedars of Lebanon, saying,  
'Since you were laid low,  
no woodcutter comes up against us.'

9 Sheol beneath is stirred up  
to meet you when you come;  
it rouses the shades to greet you,  
all who were leaders of the earth;  
it raises from their thrones  
all who were kings of the nations.

10 All of them will answer  
and say to you:  
'You too have become as weak as we!  
You have become like us!'

11 Your pomp is brought down to Sheol,  
the sound of your harps;  
maggots are laid as a bed beneath you,  
and worms are your covers.

Creation itself is personified as rejoicing at Babylon's fall; trees rejoice that they no longer have to be cut down for the various building projects to feed the king's pride.

Isaiah describes an imaginary situation wherein former kings who already dwell in the place of the dead (Sheol) form a welcome party for the newly-arrived king of Babylon, mocking him and reminding him that his pride and pomp earned him nothing: He is just as dead as they, and his reward is a bed made of maggots and a blanket made of worms.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 14:12-17

12 “How you are fallen from heaven,  
O Day Star, son of Dawn!

How you are cut down to the ground,  
you who laid the nations low!

13 You said in your heart,  
‘I will ascend to heaven;  
above the stars of God

I will set my throne on high;  
I will sit on the mount of assembly  
in the far reaches of the north;

14 I will ascend above the heights of the clouds;  
I will make myself like the Most High.’

15 But you are brought down to Sheol,  
to the far reaches of the pit.

16 Those who see you will stare at you  
and ponder over you:

‘Is this the man who made the earth tremble,  
who shook kingdoms,

17 who made the world like a desert  
and overthrew its cities,  
who did not let his prisoners go home?’

Heb. הֵילֵל (*helel*, “shining one”), a reference to the Venus, also known as “the morning star” because it is the first “star” to appear in the east before the sunrise. Traditions in Isaiah’s day saw the stars as representing gods battling each other for preeminence, with the morning star being the evident victor. The Latin term for “morning star” is *luciferos*, which, accompanied by the traditional interpretation of these verses as speaking of Satan, has led to the common misconception of Satan’s name being Lucifer.

This entire passage (14:4-23) is directed specifically against the King of Babylon. However, the language Isaiah employs makes it evident that he is historicizing a myth that his audience would’ve been familiar with—specifically, the story of a divine creature being kicked out of heaven due to pride, selfish ambition, ingratitude, and treachery—and applying it to the king of Babylon. We cannot, therefore, say that it is conclusively speaking about Satan himself, but the character of the divine being Isaiah describes is consistent with Satan.

Heb. צְפוֹן (*tsaphon*). Canaanites considered **Mt. Zaphon** (aka Mt. Casius, or Jebel Aqra) in northern Syria to be the dwelling and meeting place of the gods, similar to Mt. Olympus for the Greeks. The King of Babylon will aspire to be enthroned above the gods, yet God will cast him down in judgment.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 14:18-21

18 All the kings of the nations lie in glory,  
each in his own tomb;  
19 but you are cast out, away from your grave,  
like a loathed branch,  
clothed with the slain, those pierced by the sword,  
who go down to the stones of the pit,  
like a dead body trampled underfoot.  
20 You will not be joined with them in burial,  
because you have destroyed your land,  
you have slain your people.

“May the offspring of evildoers  
nevermore be named!  
21 Prepare slaughter for his sons  
because of the guilt of their fathers,  
lest they rise and possess the earth,  
and fill the face of the world with cities.”

Other kings would receive honorable burials, but not the king of Babylon. History does not make it clear what happened to Nabonidus, the final king of Babylon, but the Book of Daniel records that his son, the crown-prince Belshazzar, was murdered on the night that Darius the Mede invaded Babylon (Dan 5). Regardless of what happened to their actual bodies, however, Isaiah’s main point is that all the glory the Babylonian kings aimed to earn for themselves will be brought to nothing.

Not only would the Babylonian Empire come to an end, but so too would the king’s posterity. There would be no one left to keep his memory alive.

## COLOR KEY

God’s name            Commands  
God’s actions        Messianic  
Judah’s actions      Repetition

13:1-14:23    **Against Babylon**  
13:1-22        *God’s Army*  
14:1-2         *God’s Compassion*  
14:3-23        *Babylon’s Fall*  
14:24-23:18 **Against the Nations**  
14:24-27       *Assyria*  
14:28-32       *Philistia*  
15:1-16:14    *Moab*  
17:1-14        *Syria & Israel*  
18:1-7         *Ethiopia*  
19:1-20:6     *Egypt & Cush*  
21:1-17        *Babylon (again)*  
21:11-12      *Edom*  
21:13-17      *Arabia*  
22:1-25        *The Valley of Vision*  
23:1-18        *Tyre*

# ISAIAH 14:22-23

22 “I will rise up against them,” declares the Lord of hosts, “and will cut off from Babylon name and remnant, descendants and posterity,” declares the Lord.  
23 “And I will make it a possession of the hedgehog, and pools of water, and I will sweep it with the broom of destruction,” declares the Lord of hosts.

Isaiah’s oracle against Babylon ends with the promise that they, unlike Judah, would be left with no remnant. They would be utterly destroyed.

**STOP**

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God’s Army</i>
14:1-2	<i>God’s Compassion</i>
14:3-23	<i>Babylon’s Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

#9

ISAIAH 14:24-17:14

A THRONE OF  
HESED



# ISAIAH 14:24-27

24 The Lord of hosts has sworn:

“As I have planned,

so shall it be,

and as I have purposed,

so shall it stand,

25 that I will break the Assyrian in my land,

and on my mountains trample him

underfoot;

and his yoke shall depart from them,

and his burden from their shoulder.”

26 This is the purpose that is purposed

concerning the whole earth,

and this is the hand that is stretched out

over all the nations.

27 For the Lord of hosts has purposed,

and who will annul it?

His hand is stretched out,

and who will turn it back?

Assyria was the dominant power during Isaiah’s time, and God vowed to destroy them too. They were oppressing His people (Judah) and He would deliver them.



God’s destruction of Assyria is simply a picture of what He will do to anyone or anybody (*the whole earth*) who defies or oppresses His people. He has purposed their destruction, and what God has purposed, no man can annul.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God’s Army
14:1-2	God’s Compassion
14:3-23	Babylon’s Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 14:28-32

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

28 In the year that King Ahaz died came this oracle:

Either 727 or 715 BC

We can't be entirely certain the year that Ahaz died (2 Kgs 18:1-13).

29 Rejoice not, O Philistia, all of you,  
that the rod that struck you is broken,  
for from the serpent's root will come forth  
an adder,  
and its fruit will be a flying fiery serpent.  
30 And the firstborn of the poor will graze,  
and the needy lie down in safety;  
but I will kill your root with famine,  
and your remnant it will slay.

The joy of the Philistines was premature. They're told that the suffering of their enemies (not only through the death of Ahaz, but also Tiglath Pileser III, king of Assyria, who'd also died recently) didn't guarantee safety. The Lord vows to judge them too.

31 Wail, O gate; cry out, O city;  
melt in fear, O Philistia, all of you!

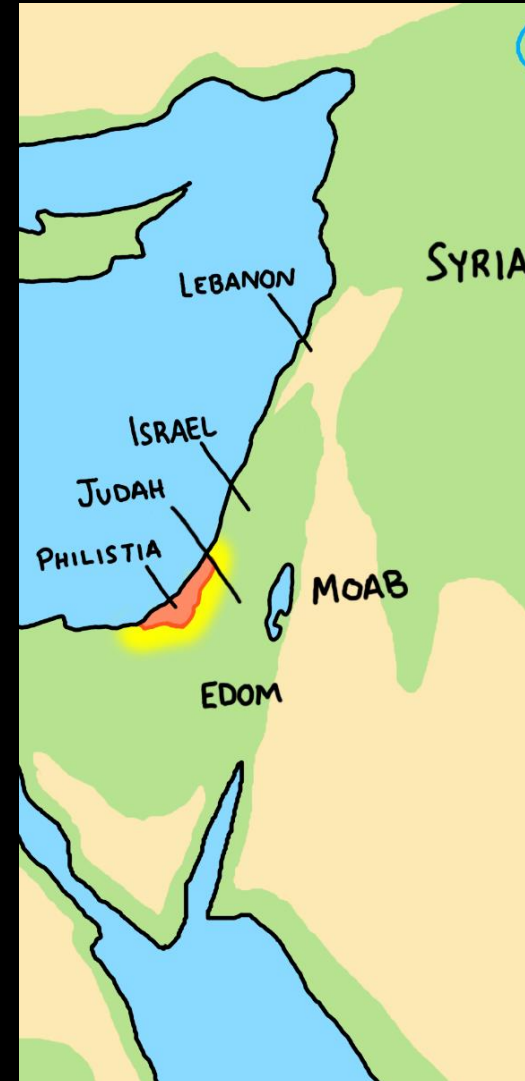
Both Assyria and Babylon attacked Philistia from the north.

For smoke comes out of the north,  
and there is no straggler in his ranks.

32 What will one answer the messengers of the nation?

"The Lord has founded Zion,  
and in her the afflicted of his people find refuge."

Despite the Philistines' destruction, God's people can rest secure in Him and his promises. When Philistine envoys are sent throughout the land, the people of Judah will see that refuge is only found in the power of God.



13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 15:1-5A

15:1 An oracle concerning Moab.

Because Ar of Moab is laid waste in a night,  
Moab is undone;  
because Kir of Moab is laid waste in a night,  
Moab is undone.

2 He has gone up to the temple, and to Dibon,  
to the high places to weep;  
over Nebo and over Medeba  
Moab wails.

On every head is baldness;  
every beard is shorn;

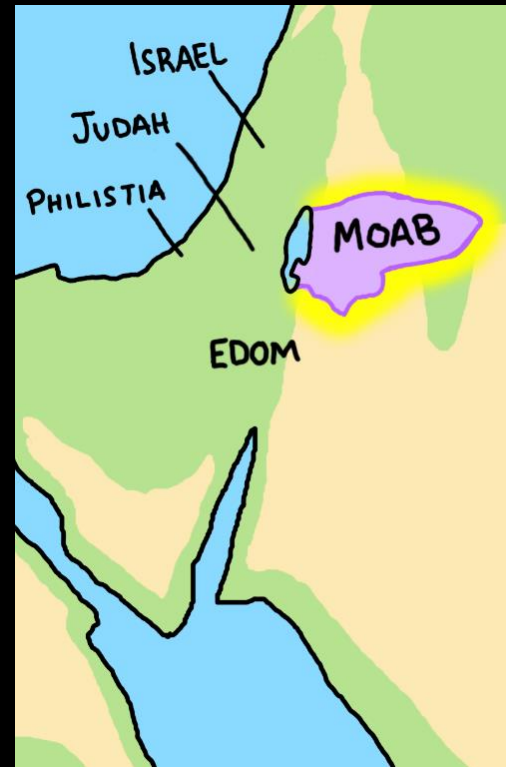
3 in the streets they wear sackcloth;  
on the housetops and in the squares  
everyone wails and melts in tears.

4 Heshbon and Elealeh cry out;  
their voice is heard as far as Jahaz;  
therefore the armed men of Moab cry aloud;  
his soul trembles.

5 My heart cries out for Moab;  
her fugitives flee to Zoar,  
to Eglath-shelishiyah.

All the cities described here are in the northern region of Moab. As each city falls to the Assyrian invasion, the people of Judah were meant to learn the futility of trusting in foreign nations (like Moab) and the importance of trusting in the Lord.

The Moabites are presented as going to their temples and high places, crying out to their gods for deliverance, but their gods cannot save them. Even their valiant warriors are left trembling and weeping.



Though the Moabites have mistreated God's people and despite the fact that Moab is typically characterized as Israel's #1 enemy east of the Dead Sea, Isaiah is left weeping as her fugitives flee south for their lives.

## COLOR KEY

God's name      Commands  
God's actions      Messianic  
Judah's actions      Repetition

13:1-14:23      **Against Babylon**  
13:1-22      *God's Army*  
14:1-2      *God's Compassion*  
14:3-23      *Babylon's Fall*  
14:24-23:18      **Against the Nations**  
14:24-27      *Assyria*  
14:28-32      *Philistia*  
15:1-16:14      *Moab*  
17:1-14      *Syria & Israel*  
18:1-7      *Ethiopia*  
19:1-20:6      *Egypt & Cush*  
21:1-17      *Babylon (again)*  
21:11-12      *Edom*  
21:13-17      *Arabia*  
22:1-25      *The Valley of Vision*  
23:1-18      *Tyre*



# ISAIAH 15:5B-16:1

For at the ascent of Luhith  
they go up weeping;  
on the road to Horonaim  
they raise a cry of destruction;

6 the waters of Nimrim  
are a desolation;  
the grass is withered, the vegetation fails,  
the greenery is no more.

7 Therefore the abundance they have gained  
and what they have laid up  
they carry away  
over the Brook of the Willows.

8 For a cry has gone  
around the land of Moab;  
her wailing reaches to Eglaim;  
her wailing reaches to Beer-elim.

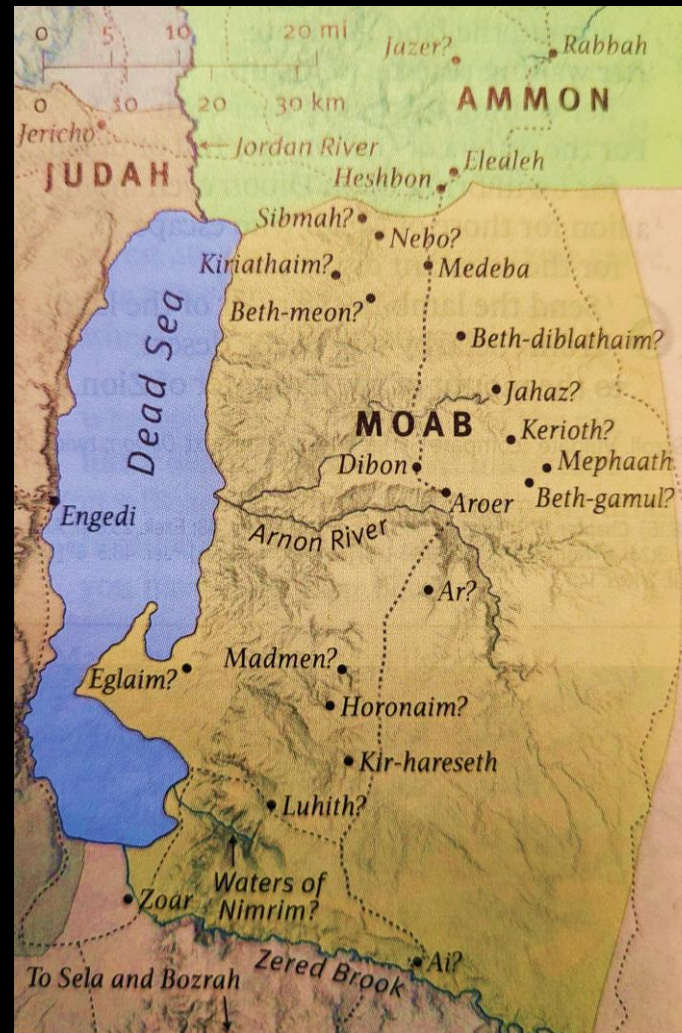
9 For the waters of Dibon are full of blood;  
for I will bring upon Dibon even more,  
a lion for those of Moab who escape,  
for the remnant of the land.

16:1 Send the lamb to the ruler of the land,  
from Sela, by way of the desert,  
to the mount of the daughter of Zion.

The Moabites, who esteemed themselves mighty and strong, are pictured fleeing for their lives across what is left of their destroyed homeland, carrying whatever they can with them as they flee for safety.

Dibon was the religious center of Moab, where they worshiped the god Chemosh. The imagery of blood flowing like a river (or filling a river) conveys a clear message: *Total destruction*. Their god was incapable of saving them, and though some escape their assailants, they find danger in the wilderness as well (*a lion for those in Moab who escape*).

Animals would often be sent by vassals as tributes to their overlords, but in this instance, it would seem that the people of Moab are pictured as arriving in the Edomite town of Sela (just south of Moab) and sending a tribute to Judah, seeking help.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 16:2-5

חֶסֶד  
*Hesed*

This marks our first occurrence of *hesed* in the book of Isaiah. *Hesed* is probably one of the most important (yet rarely discussed) words in the Old Testament, and it is also one of the most difficult to translate (different translations will translate it as “lovingkindness, steadfast love, kindness, mercy,” etc). In his book *Inexpressible* (which is devoted to trying to discern exactly what *hesed* is), Michael Card defines *hesed* as “when the person from whom I have a right to expect nothing gives me everything.” In this instance, Isaiah is asserting that the Messiah’s throne will be established by the *hesed* of God: Despite the fact that God’s people have no right to expect anything from Him, at the culmination of all things He will give them everything He has promised.

2 Like fleeing birds,  
like a scattered nest,  
so are the daughters of Moab  
at the fords of the Arnon.

3 “Give counsel;  
grant justice;  
make your shade like night  
at the height of noon;  
shelter the outcasts;  
do not reveal the fugitive;  
4 let the outcasts of Moab  
sojourn among you;  
be a shelter to them  
from the destroyer.

Despite the fact that the Moabites are deserving of their destruction, Isaiah calls the people of Judah to provide shelter and aid to the fugitives of Moab. In spite of past rivalries, they’re called to be a source of refuge for those who seek help.

When the oppressor is no more,  
and destruction has ceased,  
and he who tramples underfoot has vanished  
from the land,

5 then a throne will be established in steadfast love,  
and on it will sit in faithfulness  
in the tent of David  
one who judges and seeks justice  
and is swift to do righteousness.”

The motive for Judah to help Moab is the recognition that *things are not as they were meant to be*, but a day is coming when God will end all oppression and injustice, and the Messiah will sit on David’s throne. As they await that day, Judah is meant to be a picture of that Messianic kingdom, a light in the midst of the dark. As the Messiah will reign in *hesed*, so Judah is to abound in *hesed*.

## COLOR KEY

God’s name            Commands  
God’s actions        Messianic  
Judah’s actions      Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God’s Army
14:1-2	God’s Compassion
14:3-23	Babylon’s Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 16:6-9

6 We have heard of the pride of Moab—  
how proud he is!—  
of his arrogance, his pride, and his insolence;  
in his idle boasting he is not right.  
7 Therefore let Moab wail for Moab,  
let everyone wail.  
Mourn, utterly stricken,  
for the raisin cakes of Kir-hareseth.

8 For the fields of Heshbon languish,  
and the vine of Sibmah;  
the lords of the nations  
have struck down its branches,  
which reached to Jazer  
and strayed to the desert;  
its shoots spread abroad  
and passed over the sea.

9 Therefore I weep with the weeping of Jazer  
for the vine of Sibmah;  
I drench you with my tears,  
O Heshbon and Elealeh;  
for over your summer fruit and your harvest  
the shout has ceased.

Here we learn what the sin of Moab was. Like mighty Assyria and Babylon before them, even small Moab succumbed to the destroying power of *pride*.

Again, though Isaiah knows that Moab is deserving of this judgment and though he has every reason to hate them because of their history with the people of God, he weeps on behalf of them (also in vv.10-11).

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 16:9-14

10 And joy and gladness are taken away  
from the fruitful field,  
and in the vineyards no songs are sung,  
no cheers are raised;  
no treader treads out wine in the presses;  
I have put an end to the shouting.  
11 Therefore my inner parts moan like a lyre for Moab,  
and my inmost self for Kir-hareseth.

12 And when Moab presents himself, when he wearies himself on the high place, when he comes to his sanctuary to pray, he will not prevail.

13 This is the word that the Lord spoke concerning Moab in the past. 14 But now the Lord has spoken, saying, “In three years, like the years of a hired worker, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who remain will be very few and feeble.”

The celebrations and singing and joy of the harvest would not take place, for the people of Moab would be laid to waste. This is a sad, sobering description that should cause the reader to reflect deeply on the sorrow that comes from sin.

Moab, wearied by their futile efforts to cry out to their gods, will recognize that their gods can do nothing to save them.

Moab was promised 3 years until her glory was taken away. In 715 BC, the Assyrian king Sargon attacked Arabia, and it was likely during this time that Moab was severely degraded and humbled. However, Isaiah promises that a remnant will be preserved.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 17:1-5

17:1 An oracle concerning Damascus.

Behold, Damascus will cease to be a city  
and will become a heap of ruins.

2 The cities of Aroer are deserted;  
they will be for flocks,  
which will lie down, and none will make them  
afraid.

3 The fortress will disappear from Ephraim,  
and the kingdom from Damascus;  
and the remnant of Syria will be  
like the glory of the children of Israel,  
**declares the Lord of hosts.**

4 And **in that day** the glory of Jacob will be  
brought low,  
and the fat of his flesh will grow lean.

5 And it shall be as when the reaper gathers  
standing grain  
and his arm harvests the ears,  
and as when one gleans the ears of grain  
in the Valley of Rephaim.

Damascus was the capital of Aram/Syria. Because of the anti-Assyrian coalition figure-headed by Syria, Tiglath-Pileser III invaded Syria and destroyed Damascus in 732 BC. This lets us know that the oracles found in ch.13-23 aren't necessarily organized chronologically.

Aroer marked the southern boundary of Syria, along the Arnon River.

Because Israel (**Ephraim**) allied with Syria (**Damascus**) against Judah, God promises to take the glory away from both.

Just as only a few stalks of grain remain standing after harvest, so too will Damascus and Israel be reduced to a remnant after Assyria comes for them. The people of Judah would grasp this imagery, for **the Valley of Rephaim** was a fertile valley near Jerusalem.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-17	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 17:6-10

6 Gleanings will be left in it,  
as when an olive tree is beaten—  
two or three berries  
in the top of the highest bough,  
four or five  
on the branches of a fruit tree,  
**declares the Lord God of Israel.**

7 **In that day** man will look to his Maker, and his eyes will look on the Holy One of Israel. 8 He will not look to the altars, the work of his hands, and he will not look on what his own fingers have made, either the Asherim or the altars of incense.

9 **In that day** their strong cities will be like the deserted places of the wooded heights and the hilltops, which they deserted because of the children of Israel, and there will be desolation.

10 **For you have forgotten the God of your salvation** and have not remembered the Rock of your refuge; therefore, though you plant pleasant plants and sow the vine-branch of a stranger,

Just as two or three olives at the top of a tree might escape the notice of the harvesters, so to there might be a few 'lucky' people in Israel who avoid God's judgment.

The judgment will be so severe that the people of Israel will finally be drawn to repentance. Rather than looking toward their rituals or idols for aid, they will, at long last, turn to God.

Here we learn what the sin of Jacob was: **they have forgotten their God.** Instead of seeking God for help from Assyria, they have turned to Syria for help. Though their alliance was carefully taken care of and nurtured, it will end in their destruction.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 17:11-14

11 though you make them grow on the day that you plant them,  
and make them blossom in the morning that you sow,  
yet the harvest will flee away  
in a day of grief and incurable pain.

12 Ah, the thunder of many peoples;  
they thunder like the thundering of the sea!  
Ah, the roar of nations;  
they roar like the roaring of mighty waters!

13 The nations roar like the roaring of many waters,  
but he will rebuke them, and they will flee far away,  
chased like chaff on the mountains before the wind  
and whirling dust before the storm.

14 At evening time, behold, terror!  
Before morning, they are no more!  
This is the portion of those who loot us,  
and the lot of those who plunder us.

Though God is using these foreign nations as His hand of judgment and discipline against Israel (and against Judah), these people are not aware that they are being used to accomplish His holy purposes: They are acting from the evil of their hearts. Isaiah comforts Judah (and Israel) by reminding them that God is going to judge these people to a much more severe degree for opposing the people of God.

**STOP**

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-17	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

#10

ISAIAH 18-20:

THE EGYPTIAN  
MESSIAH





# ISAIAH 18:1-4

**MATTHEW HENRY:** "This chapter is one of the most obscure in Scripture, though more of it probably was understood by those for whose use it was first intended, than by us now."

**18:1** Ah, land of **whirring wings**  
that is beyond the rivers of Cush,  
**2** which sends ambassadors by the sea,  
in **vessels of papyrus** on the waters!  
**Go, you swift messengers,**  
to a nation **tall and smooth,**  
to a people feared near and far,  
a nation mighty and conquering,  
whose land the rivers divide.

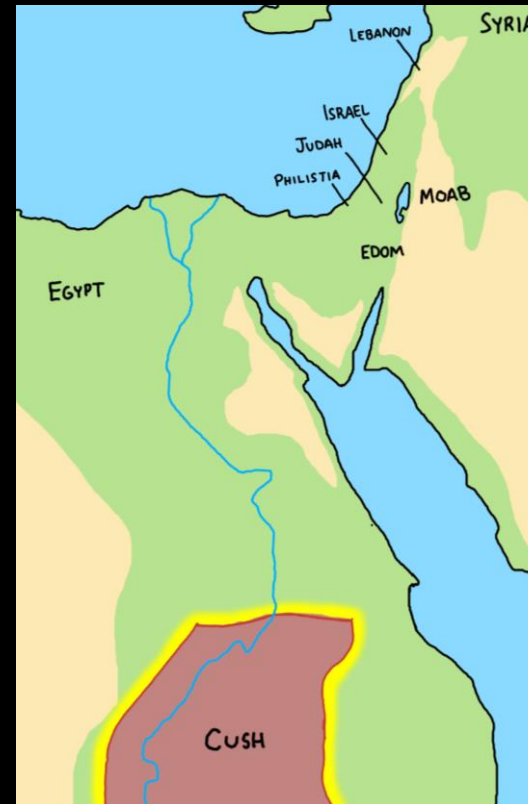
**3** All you inhabitants of the world,  
you who dwell on the earth,  
when a signal is raised on the mountains,  
look!  
When a trumpet is blown, hear!  
**4** For thus **the Lord said to me:**  
"I will quietly look from my dwelling  
like clear heat in sunshine,  
like a cloud of dew in the heat of harvest."

Likely refers to either (1) locusts, which are a common plague in the Middle East, or (2) an armada of ships, whose flapping sails sounded like the whirring wings of insects.

Given that papyrus boats were only suitable for navigating the Nile (the term *sea* is flexible), these ambassadors are likely Cushites going throughout the land to unite the people in light of Assyrian invasion. This is reinforced by the fact that (1) Ethiopians/Nubians were **tall and smooth**, and (2) both Cush and Egypt could rightly be described as **land the rivers divide**.

Isaiah calls the whole human race to see what God is about to do. While the Ethiopians are scurrying about trying to figure out how to survive, God is at total rest and announces that He is waiting for the opportune time to strike Assyria.

Given the vagueness of vv.3-6, there is likely a more general application of this in regard to how God will one day judge all evil nations, not merely Assyria.



## COLOR KEY

God's name  
God's actions  
Judah's actions

Commands  
Messianic  
Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 18:5-7

5 For before the harvest, when the blossom is over,  
and the flower becomes a ripening grape,  
he cuts off the shoots with pruning hooks,  
and the spreading branches he lops off and clears away.

6 They shall all of them be left  
to the birds of prey of the mountains  
and to the beasts of the earth.  
And the birds of prey will summer on them,  
and all the beasts of the earth will winter on them.

7 At that time tribute will be brought to the Lord of hosts  
from a people tall and smooth,  
from a people feared near and far,  
a nation mighty and conquering,  
whose land the rivers divide,  
to Mount Zion, the place of the name of the Lord of hosts.

God will come in and cut off the Assyrians (and, more generally, all pagan tyrants) at precisely the right time, before they have a chance to reap their harvest—that is, before they accomplish the work they had said about to do. All that will remain of the people of Cush so feared will be their dead carcasses, being consumed by wild animals.

In response to God's deliverance from their enemies, the Ethiopians (and, by implication, people from all around the world) will come to Jerusalem to worship God.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-10	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 19:1-4

19:1 An oracle concerning Egypt.

Behold, **the Lord is riding on a swift cloud and comes to Egypt;** and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.

**2 And I will stir up Egyptians against Egyptians,** and they will fight, each against another and each against his neighbor, city against city, kingdom against kingdom;

**3 and the spirit of the Egyptians within them will be emptied out,**

**and I will confound their counsel;** and they will inquire of the idols and the sorcerers, and the mediums and the necromancers;

**4 and I will give over the Egyptians into the hand of a hard master,** and a fierce king will rule over them, **declares the Lord God of hosts.**



Isaiah prophesies judgment on Egypt that will be defined by political instability and internal turmoil. (Quite fittingly, Egypt was divided during much of the 8<sup>th</sup> century.) As a result of these internal struggles, the Egyptians will turn to sorcery and idolatry for help, but these effort swill be futile.

Once again, through these oracles Isaiah is demonstrating to the people of Judah their need to rely on God above all else—just as these nations can't rely on their gods to save them, neither can Judah rely on these nations.

Internally, Egypt would face many **hard masters / fierce kings**, including the Ethiopian ruler Piankhy (740-716 BC) and his brother (Shabako (716-695 BC). However, Isaiah is probably speaking externally here, in which case he is likely referencing either the Assyrian king Esarhaddon, who conquered Egypt in 671 BC, or Ashurbanipal who did so once again in 663 BC.

## COLOR KEY

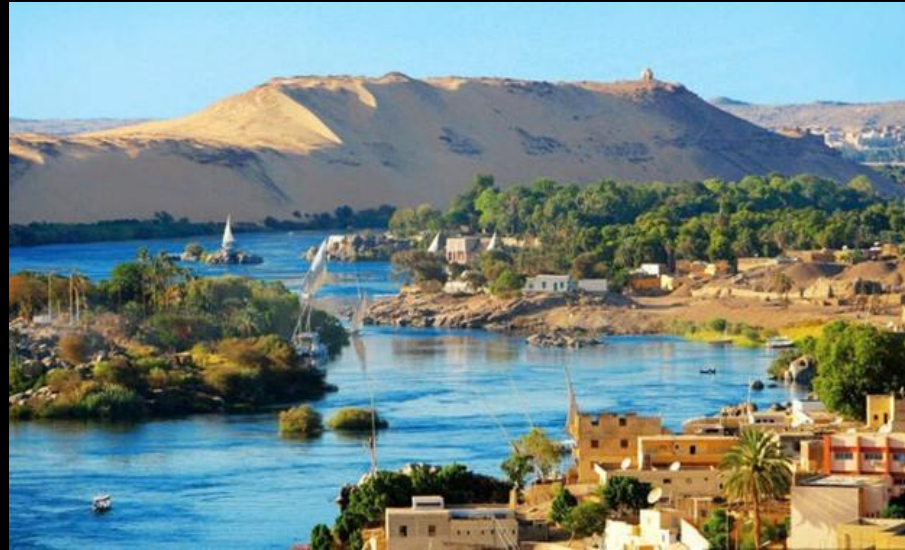
God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-10	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 19:5-10

- 5 And the waters of the sea will be **dried** up, and the river will be **dry** and **parched**,
- 6 and its canals will become foul, and the branches of Egypt's Nile will diminish and **dry** up, reeds and rushes will rot away.
- 7 There will be bare places by the Nile, on the brink of the Nile, and all that is sown by the Nile will be **parched**, will be driven away, and will be no more.
- 8 The fishermen will mourn and lament, all who cast a hook in the Nile; and they will languish who spread nets on the water.
- 9 The workers in combed flax will be in despair, and the weavers of white cotton.
- 10 Those who are the pillars of the land will be crushed, and all who work for pay will be grieved.

In a land that is mostly arid, the Nile River was/is the heart of Egyptian life. When the river flow was hindered or altered, Egypt would be devastated economically. Yet this is precisely what God says will come upon them. This would have been their greatest fear.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-10	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 19:11-15

11 The princes of Zoan are utterly foolish;  
the wisest counselors of Pharaoh give stupid counsel.

How can you say to Pharaoh,

“I am a son of the wise,  
a son of ancient kings”?

12 Where then are your wise men?

Let them tell you

that they might know what the Lord of hosts has  
purposed against Egypt.

13 The princes of Zoan have become fools,  
and the princes of Memphis are deluded;  
those who are the cornerstones of her tribes  
have made Egypt stagger.

14 The Lord has mingled within her a spirit of confusion,  
and they will make Egypt stagger in all its deeds,  
as a drunken man staggers in his vomit.

15 And there will be nothing for Egypt  
that head or tail, palm branch or reed, may do.

The Egyptians, well known for their wisdom (cf. 1 Kgs 4:30), will prove themselves foolish and stupid, incapable of reasoning their way out of their present circumstances. Egypt, once praised for sober-minded judgment, will be perceived as staggering around like a drunken fool. Even the wisdom of the wisest man is but folly when held in comparison to the judgment of God.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-10	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 19:16-25

16 In that day the Egyptians will be like women, and tremble with fear before the hand that the Lord of hosts shakes over them. 17 And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will fear because of the purpose that the Lord of hosts has purposed against them.

18 In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the Lord of hosts. One of these will be called the City of Destruction.

19 In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border. 20 It will be a sign and a witness to the Lord of hosts in the land of Egypt. When they cry to the Lord because of oppressors, he will send them a savior and defender, and deliver them. 21 And the Lord will make himself known to the Egyptians, and the Egyptians will know the Lord in that day and worship with sacrifice and offering, and they will make vows to the Lord and perform them. 22 And the Lord will strike Egypt, striking and healing, and they will return to the Lord, and he will listen to their pleas for mercy and heal them.

23 In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians.

24 In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, 25 whom the Lord of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."

Egypt will be fearful & defenseless... and they will recognize that the LORD is with Judah.

A better translation of this is "the City of the Sun," by which is meant Heliopolis, home of the sun god Re.

Isaiah foresees a day when, in one of the most shocking turns of events ever, the people of Egypt will actually come to worship Yahweh. He will send them a savior to deliver them, just as He had with Israel time & time again. Some believe this savior was Alexander the Great. While that is possible, it seems like this prophecy, as well as those surrounding it, have yet to be entirely fulfilled.

This is a GIGANTIC twist. Not only will Egypt worship Yahweh, but Assyria will too, and they will do it with Israel! *In that day, Israel's greatest enemies will join in Israel in worship...* This is a picture of worldwide peace and unity under God. It is the picture of what God's kingdom will be like.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 20

711 BC

The Philistine city of Ashdod rebelled against Assyria in 713 BC, and Sargon II's commander conquered the city in 711.



The Megiddo Ivory, which depicts two naked and barefoot prisoners being brought before a king.

Nakedness was a picture of destitution, humiliation, and shame. Isaiah is being told to present himself like a prisoner of war.

Egypt and their closest ally, Cush, would disappoint all those who had come to rely on them whenever they demonstrated their own inability to protect even themselves. Isaiah's message to the people of Judah is the same as always: **Trust in God, not in man.**

**20:1** In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and captured it— **2** at that time the Lord spoke by Isaiah the son of Amoz, saying, “Go, and loose the sackcloth from your waist and take off your sandals from your feet,” and he did so, walking naked and barefoot.

**3** Then the Lord said, “As my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Cush, **4** so shall the king of Assyria lead away the Egyptian captives and the Cushite exiles, both the young and the old, naked and barefoot, with buttocks uncovered, the nakedness of Egypt. **5** Then they shall be dismayed and ashamed because of Cush their hope and of Egypt their boast. **6** And the inhabitants of this coastland will say in that day, ‘Behold, this is what has happened to those in whom we hoped and to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?’”



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

#11

ISAIAH 21-23:

EAT & DRINK

FOR TOMORROW WE DIE





# ISAIAH 21:1-4

That is, Babylon. The southern region of Babylon (as it neared the Persian Gulf) was known for its swamp or marsh-like conditions.

21:1 The oracle concerning the wilderness of the sea.

As whirlwinds in the Negeb sweep on,  
it comes from the wilderness,  
from a terrible land.

As suddenly as whirlwinds in the southern region of Judah (the Negeb) sweep through the land, so too Babylon's destruction will come quickly and seemingly without warning.

2 A stern vision is told to me;  
the traitor betrays,  
and the destroyer destroys.

The Medes, though former allies of Babylon (as in the 612 BC conquering of Nineveh), would turn against them and help see to their destruction.

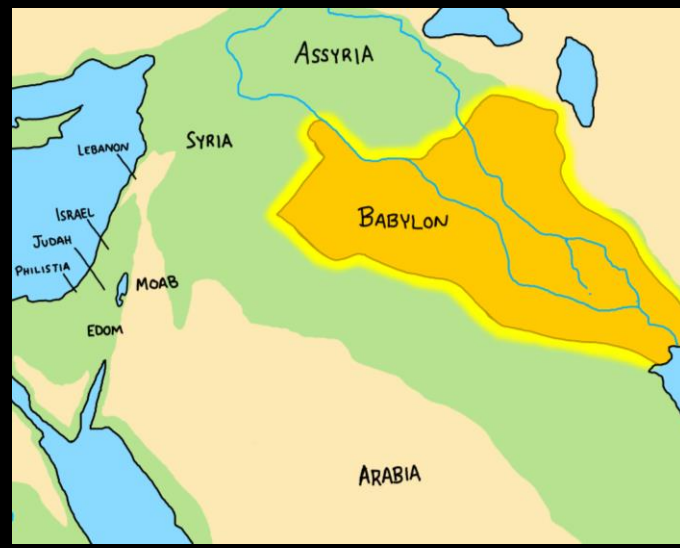
Go up, O Elam;  
lay siege, O Media;  
all the sighing she has caused  
I bring to an end.

Both the Elamites and the Medes (kingdoms from the Iranian plateau, east of Babylon) would aid the Persian army in defeating Babylon in 539 BC, nearly 200 years after Isaiah prophesied this.

3 Therefore my loins are filled with anguish;  
pangs have seized me,  
like the pangs of a woman in labor;  
I am bowed down so that I cannot hear;  
I am dismayed so that I cannot see.

What Isaiah saw coming upon Babylon was enough to cause him severe mental, physical, & emotional agitation.

4 My heart staggers; horror has appalled me;  
the twilight I longed for  
has been turned for me into trembling.



## COLOR KEY

- God's name
- God's actions
- Judah's actions
- Commands
- Messianic
- Repetition

- 13:1-14:23 **Against Babylon**
- 13:1-22 *God's Army*
- 14:1-2 *God's Compassion*
- 14:3-23 *Babylon's Fall*
- 14:24-23:18 **Against the Nations**
- 14:24-27 *Assyria*
- 14:28-32 *Philistia*
- 15:1-16:14 *Moab*
- 17:1-14 *Syria & Israel*
- 18:1-7 *Ethiopia*
- 19:1-20:6 *Egypt & Cush*
- 21:1-10 *Babylon (again)*
- 21:11-12 *Edom*
- 21:13-17 *Arabia*
- 22:1-25 *The Valley of Vision*
- 23:1-18 *Tyre*

# ISAIAH 21:5-8

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

5 They prepare the table,  
they spread the rugs,  
they eat, they drink.

Arise, O princes;  
oil the shield!

6 For thus the Lord said to me:

“Go, set a watchman;  
let him announce what he sees.

7 When he sees riders, horsemen in pairs,  
riders on donkeys, riders on camels,  
let him listen diligently,  
very diligently.”

8 Then he who saw cried out:

“Upon a watchtower I stand, O Lord,  
continually by day,  
and at my post I am stationed  
whole nights.

The people of Babylon are pictured hosting a feast before the battle, which could suggest that they were either (1) unprepared or (2) overconfident. Isaiah calls for them to prepare themselves (“oil the shield!”), but it will be in vain. This scene isn’t too dissimilar to the moment in Daniel 5 when, shortly after a Babylonian banquet, the Medes invade and kill Belshazzar (539 BC).

Still set in Isaiah’s vision of the future, Yahweh instructs Isaiah to appoint a watchman to keep watch and wait for news of the coming battle.

13:1-14:23	<b>Against Babylon</b>
13:1-22	<i>God's Army</i>
14:1-2	<i>God's Compassion</i>
14:3-23	<i>Babylon's Fall</i>
14:24-23:18	<b>Against the Nations</b>
14:24-27	<i>Assyria</i>
14:28-32	<i>Philistia</i>
15:1-16:14	<i>Moab</i>
17:1-14	<i>Syria &amp; Israel</i>
18:1-7	<i>Ethiopia</i>
19:1-20:6	<i>Egypt &amp; Cush</i>
21:1-10	<i>Babylon (again)</i>
21:11-12	<i>Edom</i>
21:13-17	<i>Arabia</i>
22:1-25	<i>The Valley of Vision</i>
23:1-18	<i>Tyre</i>

# ISAIAH 21:9-12

9 And behold, here come riders,  
horsemen in pairs!”

And he answered,

“Fallen, fallen is Babylon;  
and all the carved images of her gods  
he has shattered to the ground.”

10 O my threshed and winnowed one,  
what I have heard from **the Lord** of hosts,  
the God of Israel, I announce to you.

11 The oracle concerning **Dumah**.

One is calling to me from Seir,

“Watchman, what time of the night?”

Watchman, what time of the night?”

12 The watchman says:

“Morning comes, and also the night.

If you will inquire, inquire;

come back again.”

This prophecy would be fulfilled firstly when the Assyrians destroyed Babylon in 689 BC, and then again when the Babylonian king Nabonidus (556-539 BC), the father of Belshazzar, was defeated by Gubaru/Ugbaru, a former Babylonian general who had defected to the Persians, in 539 BC. However, the Apostle John will repeat this prophecy in Revelation 14:8 and 18:2 (“Fallen, fallen is Babylon the great!”), wherein Babylon is representative of the ultimate enemy of God.

Isaiah clarifies to the suffering people of God (*my threshed and winnowed ones*) that this is what he has heard from God, demonstrating that these were meant to serve as words of comfort for them. They may have to suffer under the Babylonians for a time, but God will deliver them.

דומָה (*dumah*, “silence, stillness”) is wordplay on עֲדָם (*edom*, “Edom”), the land belonging to descendants of Esau (the brother of Jacob), in the region of Seir.

This is a difficult (and vague) prophecy, but what Isaiah is most likely foreseeing is that Edom will experience deliverance from Assyria (*morning comes*), but that destruction will come soon after (*and also the night*).



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 21:13-17

13 The oracle concerning Arabia.

In the thickets in Arabia you will lodge,  
O caravans of Dedanites.

14 To the thirsty bring water;  
meet the fugitive with bread,  
O inhabitants of the land of Tema.

15 For they have fled from the swords,  
from the drawn sword,  
from the bent bow,  
and from the press of battle.

16 For thus the Lord said to me, “Within a year,  
according to the years of a hired worker, all the  
glory of Kedar will come to an end. 17 And the  
remainder of the archers of the mighty men of the  
sons of Kedar will be few, for the Lord, the God of  
Israel, has spoken.”



The **Dedanites** (a people group about 290 miles southeast of Edom, in the Arabian desert) are pictured as fleeing from battle (likely, from the Assyrians) and seeking aid from the people of **Tema** (who dwelt in between Edom and Dedan).

**Kedar** is a term that is generically employed to reference the nomadic tribes of Arabia. Isaiah states that all these tribes will be destroyed *within a year, according to the years of a hired worker* (cf. 16:14; hired workers keep close track of time). Prophets rarely signified precise times when things would be fulfilled, but Isaiah does so in this case.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 22:1-4

22:1 The oracle concerning **the valley of vision.**

What do you mean that **you have gone up**,  
all of you, to the housetops,  
**2 you who are full of shoutings**,  
tumultuous city, exultant town?

Your slain are not slain with the sword  
or dead in battle.

**3 All your leaders have fled together**;  
without the bow **they were captured**.  
All of you who were found were captured,  
though they had fled far away.

**4** Therefore I said:

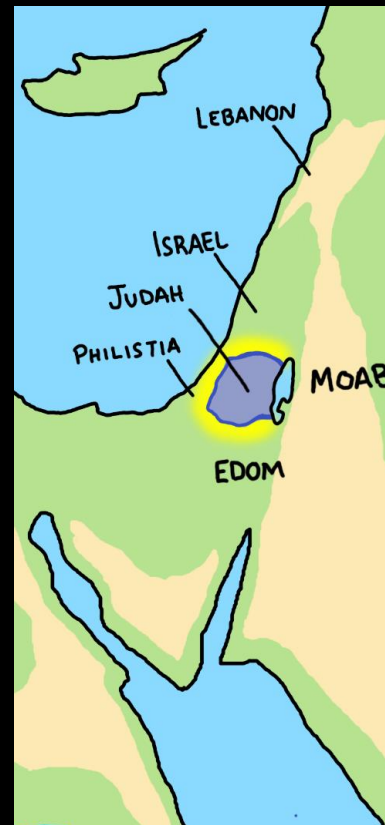
**“Look away from me;**  
**let me weep bitter tears;**  
**do not labor to comfort me**  
concerning the destruction of the  
daughter of my people.”

The *valley of vision* is a reference to Jerusalem (and, likely, Judah at large), the central place wherein God *had revealed* Himself and unto whom He *was presently revealing* Himself through Isaiah.

Isaiah is baffled by the joyous nature of the people of Jerusalem. They are pictured as celebrating and throwing parties (and possibly worshiping pagan idols, which would often be done from rooftops), entirely unaware of the destruction that will soon be coming upon them. In reality, they should have been repenting for their many sins.

The people will not die in battle, but from starvation & disease. Their leaders will abandon them & will be captured by the enemy ranks. This will be partially fulfilled when the Assyrians besiege Jerusalem (in 2 Kings 19) and again when Babylon besieges Jerusalem (2 Kings 25).

Isaiah couldn't participate in the festivities because he saw the terror of what was to come. He was overcome by the grief of what would befall his people.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 22:5-11

5 For the Lord God of hosts has a day of tumult and trampling and confusion in the valley of vision, a battering down of walls and a shouting to the mountains.

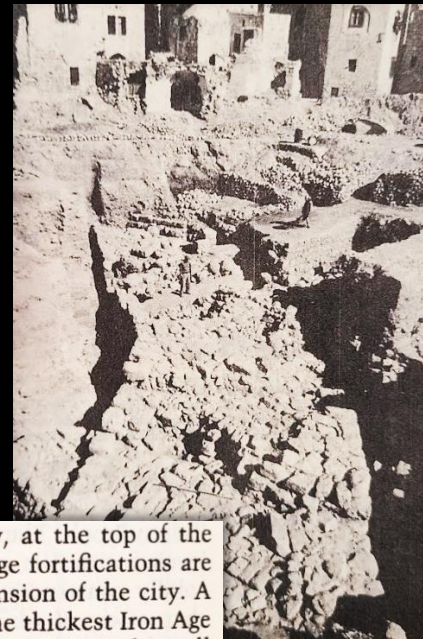
6 And Elam bore the quiver with chariots and horsemen, and Kir uncovered the shield.

7 Your choicest valleys were full of chariots, and the horsemen took their stand at the gates.

8 He has taken away the covering of Judah.

In that day you looked to the weapons of the House of the Forest, 9 and you saw that the breaches of the city of David were many. You collected the waters of the lower pool, 10 and you counted the houses of Jerusalem, and you broke down the houses to fortify the wall. 11 You made a reservoir between the two walls for the water of the old pool. But you did not look to him who did it, or see him who planned it long ago.

Isaiah foresees foreign nations gathering around Jerusalem and laying siege to it. **Elam** was a kingdom just east of Babylon, and **Kir** was most likely near Elam, though scholars aren't confident. It is likely that these two partnered with Babylon in overthrowing Jerusalem. The scariest scary part is that *Adonai Yahweh Tsabbaoth* ("Lord Yahweh of hosts") aids them: **He has taken away the covering of Judah.**



In the Jewish Quarter of the Old City, at the top of the Western Hill, remains of massive Iron Age fortifications are the most important evidence of the expansion of the city. A segment of a 7-m-thick stone city wall, the thickest Iron Age wall known, was interpreted by N. Avigad as being the wall built by Hezekiah as a part of his preparations for war with Sennacherib. The thickness and the solidity of the wall were designed to withstand the Assyrian battering rams. In the process of constructing the wall, older houses were demolished, recalling Isaiah's description of Hezekiah's acts: "You counted the buildings in Jerusalem, and tore down houses to strengthen the wall" (Isaiah 22:10).

Mazar, *Archaeology of the Land of the Bible*, 420.

An armory built in Jerusalem by Solomon (1 Kgs 7:2-5).

Isaiah describes the futile defense efforts of the people of Jerusalem (including the construction of the famous "Hezekiah's tunnel"), yet unfortunately they failed to do the one thing that actually could have prevented their destruction: Turn back to God.

## COLOR KEY

God's name      Commands  
God's actions      Messianic  
Judah's actions      Repetition

13:1-14:23      **Against Babylon**  
13:1-22      *God's Army*  
14:1-2      *God's Compassion*  
14:3-23      *Babylon's Fall*  
14:24-23:18      **Against the Nations**  
14:24-27      *Assyria*  
14:28-32      *Philistia*  
15:1-16:14      *Moab*  
17:1-14      *Syria & Israel*  
18:1-7      *Ethiopia*  
19:1-20:6      *Egypt & Cush*  
21:1-10      *Babylon (again)*  
21:11-12      *Edom*  
21:13-17      *Arabia*  
22:1-25      *The Valley of Vision*  
23:1-18      *Tyre*

# ISAIAH 22:12-18

12 In that day the Lord God of hosts called for weeping and mourning, for baldness and wearing sackcloth;

13 and behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine.

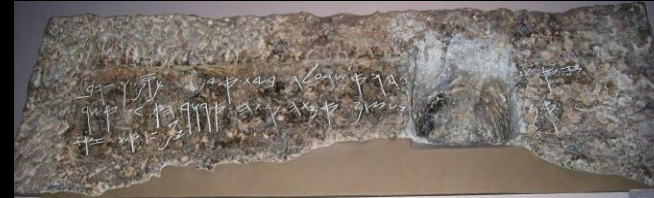
“Let us eat and drink, for tomorrow we die.”

14 The Lord of hosts has revealed himself in my ears:

“Surely this iniquity will not be atoned for you until you die,” says the Lord God of hosts.

15 Thus says the Lord God of hosts, “Come, go to this steward, to Shebna, who is over the household, and say to him: 16 What have you to do here, and whom have you here, that you have cut out here a tomb for yourself, you who cut out a tomb on the height and carve a dwelling for yourself in the rock? 17 Behold, the Lord will hurl you away violently, O you strong man. He will seize firm hold on you 18 and whirl you around and around, and throw you like a ball into a wide land. There you shall die, and there shall be your glorious chariots, you shame of your master's house.

The people should have been mourning and repenting due to their sin—seeking some manner to be delivered from destruction—but instead they partied and indulged themselves for the short time they had to remain alive. In 1 Corinthians 15:32, Paul cites this phrase (“Let us eat and drink, for tomorrow we die”) to summarize the philosophy of those who do not believe in a resurrection. If one utterly disregards God’s commands or eternal matters, self-indulgence in this life is all that really matters.



A rock-cut tomb discovered in 1870 across the Hinnom Valley in Jerusalem, believed by many to be the tomb of Shebna. The inscription reads,

*“This is [the tomb of ...]yahu, who is over the house. There is no silver and no gold here but [his bones] and the bones of his lady with him. Cursed be the man who will open this!”*

Shebna, second-in-command to King Hezekiah at the time, is condemned for devoting his time and money to constructing a lavish tomb for himself when he should have been concerned for the spiritual state of his people. As punishment, Isaiah prophesies that Shebna will die a shameful death in a foreign place.

## COLOR KEY

God’s name            Commands  
God’s actions        Messianic  
Judah’s actions      Repetition

- 13:1-14:23    **Against Babylon**  
13:1-22        God’s Army  
14:1-2         God’s Compassion  
14:3-23        Babylon’s Fall
- 14:24-23:18 **Against the Nations**  
14:24-27      Assyria  
14:28-32      Philistia  
15:1-16:14    Moab  
17:1-14        Syria & Israel  
18:1-7         Ethiopia  
19:1-20:6     Egypt & Cush  
21:1-10        Babylon (again)  
21:11-12      Edom  
21:13-17      Arabia  
22:1-25        The Valley of Vision  
23:1-18        Tyre

# ISAIAH 22:19-25

Seal impressions (*bullae*) discovered in the Judean town of Lachish that scholars attribute to Eliakim, the new steward of Hezekiah described in vv.19-24.



**19** I will thrust you from your office, and you will be pulled down from your station. **20** In that day I will call my servant Eliakim the son of Hilkiah, **21** and I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be a father to the inhabitants of Jerusalem and to the house of Judah. **22** And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open. **23** And I will fasten him like a peg in a secure place, and he will become a throne of honor to his father's house. **24** And they will hang on him the whole honor of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons. **25** In that day, declares the Lord of hosts, the peg that was fastened in a secure place will give way, and it will be cut down and fall, and the load that was on it will be cut off, for the Lord has spoken.”

Shebna will be kicked out of office and replaced by a man named Eliakim, who will dispossess him of all his authority. Sure enough, in 2 Kings 18:18, Shebna is referred to as Hezekiah’s “secretary,” which might suggest that he had been heavily demoted, whereas Eliakim is referenced as being “over the household,” the title formerly ascribed to Shebna (Isa 22:15). Isaiah’s words here paint Eliakim under a very positive light: Faithful to and established by Yahweh, granted binding authority and security in his position. Meanwhile Shebna, who had thought himself so secure, will find himself ashamed and driven away.

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre



# ISAIAH 23:1-5

23:1 The oracle concerning Tyre.

Wail, O ships of Tarshish,  
for Tyre is laid waste, without house or harbor!  
From the land of Cyprus  
it is revealed to them.

2 Be still, O inhabitants of the coast;  
the merchants of Sidon, who cross the sea, have  
filled you.

3 And on many waters  
your revenue was the grain of Shihor,  
the harvest of the Nile;  
you were the merchant of the nations.

4 Be ashamed, O Sidon, for the sea has spoken,  
the stronghold of the sea, saying:  
“I have neither labored nor given birth,  
I have neither reared young men  
nor brought up young women.”

5 When the report comes to Egypt,  
they will be in anguish over the report  
about Tyre.

The principle port city of Phoenicia (modern-day Lebanon).

Those who have journeyed all the way from Tarshish (in Spain) are pictured as mourning because when they arrive at Cyprus (the large island in the Mediterranean just NW of Phoenicia), they learn that their regular haven has been overthrown. The *inland* portion of Tyre was conquered by the Assyrians and Babylonians; the *island* portion of Tyre (2,000 offshore) was conquered by Alexander the Great in 332 BC.

All port cities are pictured as grieving over the destruction of Tyre (on whom they relied so dearly), and Tyre is pictured as mourning her own destruction. The former stronghold will become desolate and bare.

Possibly a branch of the Nile.



## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 23:6-11

6 Cross over to Tarshish;  
wail, O inhabitants of the coast!

7 Is this your exultant city  
whose origin is from days of old,  
whose feet carried her  
to settle far away?

8 Who has purposed this  
against Tyre, the bestower of crowns,  
whose merchants were princes,  
whose traders were the honored of the earth?

9 The Lord of hosts has purposed it,  
to defile the pompous pride of all glory,  
to dishonor all the honored of the earth.

10 Cross over your land like the Nile,  
O daughter of Tarshish;  
there is no restraint anymore.

11 He has stretched out his hand over the sea;  
he has shaken the kingdoms;  
the Lord has given command concerning  
Canaan  
to destroy its strongholds.

The world is seen as being flabbergasted by the destruction that has come upon Tyre, an ancient and long-established city which had once been so mighty, influential, and powerful, establishing settlements all throughout the Mediterranean. *Who could be responsible for such destruction?* they wonder.

Isaiah's answer to their question? *Yahweh is responsible.* Why? *Because of Tyre's greed and pride.* God's destruction would be coming so swiftly upon Tyre that Isaiah encourages its inhabitants to flee as quickly as they can: They will be as free of the land in which they live as the Nile is of Egypt during its annual inundation, for God is restraining Himself no longer. (Tyre is here associated with Canaan because the Phoenicians carried on Canaanite culture.)

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 23:12-16

12 And he said:

“You will no more exult,  
O oppressed virgin daughter of Sidon;  
arise, cross over to Cyprus,  
even there you will have no rest.”

13 Behold the land of the Chaldeans! This is the people that was not; Assyria destined it for wild beasts. They erected their siege towers, they stripped her palaces bare, they made her a ruin.

14 Wail, O ships of Tarshish,  
for your stronghold is laid waste.

15 In that day Tyre will be forgotten for seventy years, like the days of one king. At the end of seventy years, it will happen to Tyre as in the song of the prostitute:

16 “Take a harp;  
go about the city,  
O forgotten prostitute!  
Make sweet melody;  
sing many songs,  
that you may be remembered.”

Sidon, lying 20 miles north of Tyre, was the second most prominent city in Phoenicia, but she is compared to an “oppressed virgin”—that is, a “deflowered virgin,” having what made her notable taken away from her. She will flee across the sea to Cyprus, yet they will offer her no rest.

Just as the Assyrian king Sennacherib captured Babylon (that is, “the land of the Chaldeans”) in 689 BC (which was yet future at the time of Isaiah’s writing), so too Tyre would fall to the hands of the Assyrians.

Tyre will not face complete destruction...not yet. After “70 years” of subjugation, Tyre would be reestablished. Then, like a desperate and forgotten prostitute who goes throughout the streets singing for attention, so too pitiful Tyre will be allowed to go about trying to draw attention to her former glory.

Given that 70 years is often employed in Prophetic oracles as a term of exile or punishment (i.e., Jer 25:12; Dan 9:2; Zec 1:12), it is possible that the number itself simply represents completion, but it also could refer to the Assyrian domination from c. 701 to 630 BC. However, the timeframe of this is extremely obscure.

## COLOR KEY

God’s name	Commands
God’s actions	Messianic
Judah’s actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God’s Army
14:1-2	God’s Compassion
14:3-23	Babylon’s Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre

# ISAIAH 23:17-18



Once Tyre is restored, her abundant wealth will actually serve to benefit and support God's people.

**17** At the end of seventy years, **the Lord** will visit Tyre, and she will return to her wages and will prostitute herself with all the kingdoms of the world on the face of the earth. **18** Her merchandise and her wages will be holy to **the Lord**. It will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before **the Lord**.

*Thus marks the end of the Oracles against the Nations (ch. 13-23). From this God, through Isaiah, will turn his attention to the world as a whole (ch. 24-27).*

**STOP**

## COLOR KEY

God's name	Commands
God's actions	Messianic
Judah's actions	Repetition

13:1-14:23	<b>Against Babylon</b>
13:1-22	God's Army
14:1-2	God's Compassion
14:3-23	Babylon's Fall
14:24-23:18	<b>Against the Nations</b>
14:24-27	Assyria
14:28-32	Philistia
15:1-16:14	Moab
17:1-14	Syria & Israel
18:1-7	Ethiopia
19:1-20:6	Egypt & Cush
21:1-10	Babylon (again)
21:11-12	Edom
21:13-17	Arabia
22:1-25	The Valley of Vision
23:1-18	Tyre