



SALVATION IS OF THE LORD

A Study of Isaiah - #11



JUDGMENT
AGAINST THE
HEATHEN

Isaiah 13-27

High-Level Outline

I. Sovereign Judgment of All (1-39)

A. Judgment on Judah (1-6)

B. Judgment on Judah and Her Invaders (7-12)

C. 10 Burdens against 12 Heathen Nations (13-27)

1. Babylon

4. Moab

7. Ethiopia

10. Arabia

2. Assyria

5. Syria

8. Egypt

11. Jerusalem

3. Philistia

6. Israel

9. Edom

12. Tyre

All nations, empires and peoples (24-27).

D. Woes against Jerusalem (28-35)

E. Transition of Threatening Empires (36-39)

II. God's Salvation of Zion (40-66)

A. Superiority of Jehovah over Idols (40-48)

B. "Things That Make for Peace" (49-57)

C. Establishment of Zion (58-66)



JEHOVAH: KING, JUDGE
& SAVIOR OF THE EARTH

Isaiah 24:1-27:13

“In My Holy Mountain”

48) What is the protected “*mountain*” that Isaiah references (**25:6-9**)?

Where else has that figure been used previously in this book?

And in this mountain The LORD of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees. And He will destroy on this mountain The surface of the covering cast over all people, And the veil that is spread over all nations. He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken. And it will be said in ²that day: “Behold, this is our God; We have waited for Him, and He will save us. This is the LORD; We have waited for Him; We will be glad and rejoice in His salvation.”
(**25:6-9**)

- Refers to Messianic kingdom exalted above all (**2:1-4; 11:9; 24:23**).
- Provides ample truth and light, dispelling darkness (**Mat. 5:6; John 1:4-18; 3:16-21; 2 Cor. 3:13-18; Eph. 4:18**).
- Victory over sin & death, providing life & joy (**2 Tim. 1:9-10; 1 Cor. 15:51-58; Heb. 2:15**).

“Moab is very proud”

49) If the references to Moab should be interpreted figuratively – not literally, then what does this people represent (**25:10-12**)? What is the lesson for us?

*For **on this mountain** the hand of the LORD will rest, And **Moab shall be trampled down** under Him, As straw is trampled down **for the refuse heap**. And He will spread out **His hands in their midst** As a swimmer reaches out to swim, And **He will bring down their pride** Together **with the trickery of their hands**. The **fortress of the high fort** of your walls He will **bring down, lay low, And bring to the ground, down to the dust**. (**25:10-12**)*

- Previously, Moab was identified as an extremely proud nation (**16:6**).
- So proud, he would not humble himself to ask for refuge from God’s people, his only hope (**16:1-7**).
- Figuratively, any too proud to humble themselves before God could be compared to Moab.
- *“Trickery of hands”* and *“fortress of the high forts”* being *“brought down”* could be an allusion to victory over false prophets, false teachers, false doctrine (**Ex. 7:11-13; 2Th. 2:9-12; 2Co. 10:3-5; 11:12-15; 1 Jn. 4:1-6**).

“The City of Truth”

50) What kind of people would be permitted into God’s “*strong city*” (26:1-9)? How would this differ from the prominent conviction held by most Jews at that time?

3In that day this song will be sung in the land of Judah: “We have a strong city; God will appoint salvation for walls and bulwarks. Open the gates, That the righteous nation which keeps the truth may enter in. You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You. Trust in the LORD forever, For in YAH, the LORD, is everlasting strength. (26:1-4)

- Repeated usage of “*in that day*” continues to tie these scenes together.
- “*Strong*” spiritual “*city*” supported by “*salvation*”, inhabited by a “*nation which keeps truth*”.
- Blessing of “*perfect peace*” requires a “*mind stayed*” on God, “*trusting forever*” (Psa. 112:7).
- Not based on physical lineage but spiritual character (Jn. 8:31-46).

“The City of Truth”

50) What kind of people would be permitted into God’s “*strong city*” (26:1-9)? How would this differ from the prominent conviction held by most Jews at that time?

For He brings down those who dwell on high, The lofty city; He lays it low, He lays it low to the ground, He brings it down to the dust. The foot shall tread it down – The feet of the poor And the steps of the needy.” (26:5-6)

- Repeats theme of God treading down fortress of the “*high, lofty*”, but enables the “*foot of the poor*” to tread them down too (Jos. 10:24-26).
- “*High, lofty city*” (Moab, pride) is contrasted with the humble “*city of truth*” that looks to God for its salvation, instead of defying Him.

“Who May Dwell?”

50) What kind of people would be permitted into God’s “*strong city*” (26:1-9)? How would this differ from the prominent conviction held by most Jews at that time?

The way of the just is uprightness; O Most Upright, You weigh the path of the just. Yes, in the way of Your judgments, O LORD, we have waited for You; The desire of our soul is for Your name And for the remembrance of You. With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early; For when Your judgments are in the earth, The inhabitants of the world will learn righteousness. (26:7-9)

- Such people are characterized by “*justice, uprightness*”, but the “*Most Upright*” continually examines their path (Pro. 5:21; Psa. 15:1-5).
- “*Just shall live by faith*” (Hab. 2:4; Gal. 3:11). Walking according to God’s just rules requires faith and trust that God will make all right.
- They are characterized by a deep desire for God and for others to know God. “*learn righteousness*” (Psa. 42; 22:19-31).

Consuming Fires of Envy

51) Why are the wicked wicked (**26:10-11**)? Consequently, what was unavoidable?

Let grace be shown to the wicked, Yet he will not learn righteousness; In the land of uprightness he will deal unjustly, And will not behold the majesty of the LORD. LORD, when Your hand is lifted up, they will not see. But they will see and be ashamed For their envy of people; Yes, the fire of Your enemies shall devour them. (26:10-11)

- Not because of want for opportunity. Regardless of mercy and environment, the wicked will not learn, repent, or see – unteachable (**2 Peter 3:9**).
- Those who do not want to be saved cannot be.
- Fires of envy, jealousy of the righteous will consume them.
(NAS, NIV, ESV) They see God's zeal for His people, and are ashamed.

“Masters Beside You”

*LORD, You will establish peace for us, For You have also done all our works in us. O LORD our God, masters besides You Have had dominion over us; But by You only we make mention of Your name. They are dead, they will not live; **They are deceased, they will not rise**. Therefore You have **punished and destroyed them**, And made all **their memory to perish**. You have **increased the nation**, O LORD, You have **increased the nation**; You are glorified; You have **expanded all the borders of the land**. (26:12-15)*

- 52) Who were the masters or tyrants that previously ruled over God’s people, and what happened to them (26:12-15)? How did they compare to the Lord and rival Him?
- Any idol or wicked nation that oppressed God’s people or would suppress God’s “nation”, the Messianic kingdom (2:8; Amos 5:25-26; Lev. 26:1, 15-17; Deu. 28:36; Zec. 2:1-13).
 - Nations and idols would be destroyed, never to rise again.

“Valley of Dry Bones”

53) How are the efforts of the oppressed contrasted with the efforts of the Lord, and how is their fate contrasted with that of the oppressors (**26:16-19**)?

*LORD, in trouble they have visited You, They poured out a prayer when Your chastening was upon them. As a woman with child Is in pain and cries out in her pangs, When she draws near the time of her delivery, So have we been in Your sight, O LORD. We have been with child, we have been in pain; We have, as it were, brought forth wind; We have not accomplished any deliverance in the earth, Nor have the inhabitants of the world fallen. Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the dead. (**26:16-19**)*

- “Every knee will bow” (**Rm. 14:11**). All will die, but not all answered. Just as the Jews returned to Jerusalem represented a “*resurrection*” (**Eze. 37:1-14**), so the establishment of the Messianic kingdom would represent a resurrection, renewal of all saints’ cause.

“Hide Yourself”

54) How were God’s people to prepare and cope with this coming oppression (**26:20-21**)?

Come, my people, enter your chambers, And shut your doors behind you; Hide yourself, as it were, for a little moment, Until the indignation is past. For behold, the LORD comes out of His place To punish the inhabitants of the earth for their iniquity; The earth will also disclose her blood, And will no more cover her slain. (26:20-21)

- Accept that punishment must come and justice must be served (**8:17; 24:5; Eze. 24:7-9; Lev. 17:13**).
- To some extent, the faithful will also be affected.
- Try to avoid the trouble. Do not fight it or encourage it (**Pro. 22:3**).
- “*Enter your chambers*” could be a reference to prayer (**Mat. 6:6**).

Time of Fulfillment?

55) When were these events fulfilled: post-captivity, Messianic, or end-times?

- Isaiah's advice, "*hide yourself*", was readily applicable to imminent invasions and repetitive "empire churn" until the Messiah.
- It could also be helpful to endure the persecutions that would follow.
- The spiritual "*nation*" built on truth, justice and faith and comprising Gentiles is obviously Messianic.
- The partial resurrection is inconsistent with the final, general resurrection (**John 5:28-29; Acts 24:15**).
- Judgment against the earth – and people surviving it – also fits Messianic judgment.

Seems to best fit their next 600 years with rise and fall of many empires (Assyria, Babylonia, Mede & Persia, Greece & Rome), culminating in establishment & growth of Messianic kingdom.

Leviathan?

56) Who or what would have been represented by the “*Leviathan*” (27:1)?

4In that day the LORD with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that is in the sea. (27:1)

- Very difficult passage – rarely used symbol – multiple possibilities:
 - a) Associated with literal sea creature destroyed at some point (**Job 3:8; 41; Psa. 104:26; 74:14**).
Problem: Entirely unrelated to context.
 - b) Represents Egypt (Leviathan = crocodile), which God will destroy.
Problem #1: Punishment against all earth – not just Egypt.
Problem #2: Association with Egypt is based on bad KJV translation.
 - c) Represents Assyria, Babylonia and Egypt, 3 world empires.
Problem: Already climaxed from individual nations to the world.
 - d) Refers to Satan working among nations (**Rev. 12:1-9; 13:1-18; Dan. 7**).
Problem: Devil was not “*slain*”, **but** he was cast out of heaven & greatly restrained in working among nations for 1000 years (**Rv. 12:9-17; 20:1-3**).
- “*Sea*” is used to refer to societies, nations (**5:30; 21:1; 23:11; 57:20; 60:5; Jer. 51:12-13, 36-44; Dan. 7:1-7; Rev. 13:1; 17:15; Zec. 10:9-11; ??? ... Psa. 89:9, 25; 93**).

“Song to My Beloved” 2.0

57) How else has the “*vineyard*” been used in Isaiah to refer to God’s people (**27:2-6**)?

5***In that day*** sing to her, “A ***vineyard*** of red wine! ***I, the LORD, keep it, I water it every moment; Lest any hurt it, I keep it night and day. Fury is not in Me. Who would set briars and thorns Against Me in battle? I would go through, I would burn them together. Or let him take hold of My strength, That he may make peace with Me; And he shall make peace with Me.***” Those who come He shall cause to ***take root in Jacob; Israel shall blossom and bud, And fill the face of the world with fruit.*** (**27:2-6**)

- Previously used to represent physical Israel & Judah, whom God rejected to captivity because they did not bear fruit (**5:1-7**).
- He no longer is angry with this vineyard (“*Fury is not in Me*”).
Represents Messianic kingdom producing fruit as intended, 2.0.
- God would burn through any hedge, barrier intended to blockade.
- “*Take hold of My strength*” = mercy plea (**1 Kgs. 1:50-53; 2:28-32**).
Similar in analogy to Gentiles being grafted into root (**Rm. 11:13-24**).

Covering Jacob's Iniquity

58) How was Israel's punishment different than the punishment dispensed to the other nations (**27:7-13**)?

*Has He struck Israel as He struck those who struck him? Or has He been slain according to the slaughter of those who were slain by Him? In measure, **by sending it away, You contended with it. He removes it by His rough wind In the day of the east wind. Therefore by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. (27:7-9)***

- Other nations would be destroyed for their iniquity.
- Israel – as a national entity, not as individuals – would survive as a remnant of Judah after enduring the hardship of captivity.
Upon their return, they would completely turn from idolatry and associated altars and images.

“Plucked from the Fire”

*Yet the **fortified city will be desolate**, The habitation forsaken and left like a **wilderness**; There the calf will feed, and there it will lie down And **consume its branches**. When its **boughs are withered**, they will be **broken off**; The women come and **set them on fire**. For it is a people **of no understanding**; Therefore He who made them will not have mercy on them, And He who formed them will **show them no favor**. And it shall come to pass ⁶in that day That **the LORD will thresh**, **From the channel of the River to the Brook of Egypt**; And you will be gathered one by one, O you children of Israel. So it shall be ⁷in that day: **The great trumpet will be blown**; **They will come**, who are **about to perish in the land of Assyria**, And they who are **outcasts in the land of Egypt**, And shall **worship the LORD in the holy mount at Jerusalem**. (27:7-13)*

- However, some would fail to appreciate God’s vineyard languishing in some measure of “*desolation*”, heedlessly “*breaking off its branches*”.
- Such inattentive and profane people would be doomed.
- God’s people – including Gentiles – in spiritual oppression, captivity would be called to Messianic kingdom by “*highway*” (11:15; 19:23; Zec. 3:2).

A dramatic landscape featuring rugged mountains in the foreground and a vast, colorful sky above. The sky transitions from a deep blue on the left to a bright yellow and orange on the right, suggesting a sunset or sunrise. The mountains are silhouetted against the bright light, creating a sense of depth and grandeur. The overall mood is one of awe and solemnity.

WOES AGAINST
JERUSALEM

Isaiah 28-35