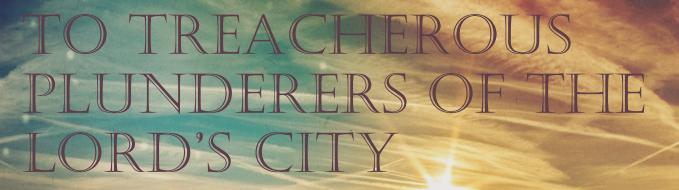




## High-Level Outline

- I. Sovereign Judgment of All (1-39)
  - A. Judgment on Judah (1-6)
  - B. Judgment on Judah and Her Invaders (7-12)
  - C. Judgment against Heathen Nations (13-27)
  - 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)



Isaiah 33:1-24

### "Treacherous Dealer"

21) In what way had Assyria dealt "treacherously" with Jerusalem (33:1)?

<sup>6</sup>Woe to you who plunder, though you have not been plundered; And you who deal treacherously, though they have not dealt treacherously with you! When you cease plundering, You will be plundered; When you make an end of dealing treacherously, They will deal treacherously with you. (33:1)

- Distressed *Ahaz* instead of helping him, when he sent gifts (2 Chr. 28:16-18, 20-22; 2 Kings 16:7-10, 18).
- Threatened to attack Jerusalem, even after *Hezekiah* paid tribute (2 Kings 18:13-17).
  - Words and promises meant nothing, despite large tribute paid.
    Would kill and destroy most of Judah, despite promises to spare,
    protect.
- Broken promises with others (Babylon, Elam, etc.) would result in tole reversal. Assyria being plundered, Sennacherib's death (37:38).

  The supposed Isaiah proclaimed this to Assyria from the wall.

### Plunder of the Lord

22) In what two ways was the "plunder" of the Lord used to represent the then imminent bounty for Jerusalem (33:2-6)?

O LORD, be gracious to us; We have waited for You. Be their arm every morning, Our salvation also in the time of trouble. At the noise of the tumult the people shall flee; When You lift Yourself up, the nations shall be scattered; And Your plunder shall be gathered Like the gathering of the caterpillar; As the running to and fro of locusts, He shall run upon them. The LORD is exalted, for He dwells on high; He has filled Zion with justice and righteousness. Wisdom and knowledge will be the stability of your times, And the strength of salvation; The fear of the LORD is His treasure.

(33:2-6)

Principally, God's "treasure" are the spiritual virtues, blessings derived from proper fear of Him, waiting: justice, righteousness, wisdom, knowledge (8:16-20; 25:9; 28:16; Psa. 111:10; Pro. 1:7).

Unde to physical treasure from Assyrian army (Ecc.2:26; Pr.28:8).

## Crying for War and Peace

23) How might the description of **33:7-9** match the events surrounding the siege of Jerusalem and threats of Assyria's soldiers?

Surely their valiant ones shall <u>cry outside</u>, The ambassadors of peace shall weep bitterly. The highways lie waste, The traveling man ceases. He has broken the covenant, He has despised the cities, He regards no man. The earth mourns and languishes, Lebanon is shamed and shriveled; Sharon is like a wilderness, And Bashan and Carmel shake off their fruits. (33:7-9)

- Reminds of Rabshakeh crying outside the city (2 Kgs. 18:17-35).
- Ambassadors fail to make peace (2 Kgs. 18:18, 26-28, 36-37).
  - The "treacherous dealer" breaks his promise (2 Kings 18:14).
  - Cities, great forests, fields, and orchards are destroyed (2Kgs.18:13).
    - Depicts the treacherous destruction of Assyria approaching Jerusalem

### "In the Fullness of Time ..."

24) What did the Lord promise to do at the time of imminent threat (33:10-13)? How would this have impacted the nations that heard of His action?

"Now I will rise," says the LORD; "Now I will be exalted, Now I will lift Myself up. You shall conceive chaff, You shall bring forth stubble; Your breath, as fire, shall devour you. And the people shall be like the burnings of lime; Like thorns cut up they shall be burned in the fire. Hear, you who are afar off, what I have done; And you who are near, acknowledge My might." (33:10-13)

God's time table is much different than our own (2Pet.3:8; Gal.4:4).

Assyria's sudden destruction would exalt God, as news traveled (2 Chr. 32:22-23) – not to mention impression upon Jerusalem.

Indicates clear intentional message to all nations & Jerusalem!

# "Shall I give my firstborn?"

25) How would the Lord's actions have impacted the people of the city (33:14-15)?

The sinners in Zion are afraid; Fearfulness has seized the hypocrites: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" He who walks righteously and speaks uprightly, He who despises the gain of oppressions, Who setures with his hands, refusing bribes, Who stops his ears from hearing of bloodshed, And shuts his eyes from seeing evil: (33:14-15)

- God's holiness, jealousy makes Him a "consuming fire" (Gen. 15:7-18; Exo. 24:17; 34:14; Deu. 4:23-24; 6:14-15; Jos. 24:19-20; Heb. 12:15-19).
- Those who do not know, understand or fear God are terrified when He acts suddenly, surprisingly, inexplicably (1 Chr. 13:10-12; 15:13).
  - The "hypocrites" question is answered by God simply, even if asked insincerely—not difficult (1:16-19; Mic. 6:3, 6-8; Psa. 15:1-5).

## Blessings of Dwelling with God

26) What blessings would Jerusalem's inhabitants ultimately enjoy after the Lord acts (33:16-24)?

He will dwell on high; His place of defense will be the fortress of rocks; Bread will be given him, His water will be sure. Your eyes will see the King in His beauty; They will see the land that is very far off. Your heart will meditate on terror: "Where is the scribe? Where is he who weighs? Where is he who counts the towers?" You will not see a fierce people, A people of obscure speech, beyond perception, Of a stammering tongue that you cannot understand. Look upon Zion, the city of our appointed feasts; Your eyes will see Jerusalem, a quiet home, A tabernacle that will not be taken down; Not one of its stakes will ever be removed, Nor will any of its cords be broken. (33:16-20)

Such a one will dwell in safety, yet well provided (1 Kgs. 17:3-9).

No longer threatened by calculating invaders with foreign speech
(28:11-19). See Jerusalem grow in peace, security (Zec. 2:1-9).

Mill in Ms. kingdom (Zec. 9:9-10; Ps. 72:8; Deu. 32:49-52).

### **Blessings of Dwelling with God**

26) What blessings would Jerusalem's inhabitants ultimately enjoy after the Lord acts (33:16-24)?

But there the majestic LORD will be for us A place of broad rivers and streams, In which no galley with oars will sail, Nor majestic ships pass by (For the LORD is 'our Judge, The LORD is 'our Lawgiver, The LORD is 'our King; He will save us); Your tackle is loosed, They could not strengthen their mast, They could not spread the sail. Then the prey of great plunder is divided; The lame take the prey. And the inhabitant will not say, "I am sick"; The people who dwell in it will be forgiven their iniquity. (33:17-24)

Those blessed - forgiven of sins - would be those who truly recognized God as Judge, Lawgiver and King (Mat. 7:21-23; James 4:11-12).

Jesus is Judge, Lawgiver, King (Jn.5:22;1:17; Hb.12:24; Rv.17:14).

Large cities, capitals often situated on large rivers (Nah. 3:8).

Like Pharaoh's army, invaders ships would wreck in waters, only to be mindered — which all would enjoy (Exo. 14:22-31; 2 Kgs. 7:1-20).



### War on the World? Edom?

Come near, you nations, to hear; And heed, you people! Let the earth hear, and all that is in it, The world and all things that come forth from it. For the indignation of the LORD is against all nations, And His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter. Also their slain shall be thrown out; Their stench shall rise from their corpses, And the mountains shall be melted with their blood. All the host of heaven shall be dissolved, And the heavens shall be rolled up like a scroll; All their host shall fall down As the leaf falls from the vine, And as fruit falling from a fig tree. (34:1-4)

27) Does the graphic depiction of destruction upon the world & Edom correspond to a literal or figurative destruction (34:1-8)? Explain.

Expressed as anger, judgment against the whole world (1 Jn. 2:15-17; Jms. 4:4).

Represents a general judgment against all nations across time, but specifically applied to each nation in their time – currently, Assyria.

One are not resurrected (Ezek. 37). Judged when disappear.

# "Year of Recompense"

27) Does the graphic depiction of destruction upon Edom correspond to a literal or figurative destruction (34:1-8)? Please explain. "For My sword shall be bathed in heaven; Indeed it shall come down on Edom, And on the people of My curse, for judgment. The sword of the LORD is filled with blood, It is made overflowing with fatness, With the blood of lambs and goats, With the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, And a great slaughter in the land of Edom. The wild oxen shall come down with them, And the young bulls with the mighty bulls; Their land shall be soaked with blood, And their dust saturated with fatness." For it is the day of the LORD'S vengeance, The year of recompense for the cause of Zion. (34:1-8)

"Vengeance, recompense" precipitates the judgment (Deu. 23:7;
Obadiah; Joel 3:19; Amo. 1:10-15; 2 Chr. 28:17; Psa. 83; 137).
Edom represents all profane nations that despise God and oppress His cople (Gen. 25:29-34; 26:34-35; Num. 20:14-21; Hb. 12:15-17).

28) After the destruction passed, what would be the state of the land (34:9-17)? Is this supposed to be interpreted literally? If not, what does it represent?

Its streams shall be turned into pitch, And its dust into brimstone; Its land shall become burning pitch. It shall not be quenched night or day; Its smoke shall ascend forever. From generation to generation it shall lie waste; No one shall pass through it forever and ever. But the pelican and the porcupine shall possess it, Also the owl and the raven shall dwell in it. And He shall stretch out over it The line of confusion and the stones of emptiness. They shall call its nobles to the kingdom, But none shall be there, and all its princes shall be nothing. And thorns shall come up in its palaces, Nettles and brambles in its fortresses; It shall be a habitation of jackals, A courtyard for ostriches. The wild beasts of the desert shall also meet with the jackals, And the wild goat shall bleat to its companion; Also the night creature shall rest there, And find for herself a place of rest." (34:9-14)

## Edom, An Example

28) After the destruction passed, what would be the state of the land (34:9-17)? Is this supposed to be interpreted literally? If not, what does it represent?

There the arrow snake shall make her nest and lay eggs And hatch, and gather them under her shadow; There also shall the hawks be gathered, Every one with her mate. "... Not one shall lack her mate. For My mouth has commanded it, and His Spirit has gathered them. He has cast the lot for them, And His hand has divided it among them with a measuring line. They shall possess it forever; From generation to generation they shall dwell in it." (34:15-17)

Much like Sodom and Gomorrah ("suffering vengeance of eternal fire", Jude 7), Edom stands as a representative and example of the fate of all nations that reject God and target His people (Ezek. 35:14-15; 36:5-7) – uninhabited to this day.

Note, the standard will be "confusion, emptiness" contrasted with "justice, righteousness" (28:17).

resents spiritual desolation, emptiness of sin, soul without God.

## Test of a Prophet

29) How were the Jews - and by extension, how are we expected to understand and use these prophecies (34:16)?

Search from the book of the LORD, and read: Not one of these shall fail; Not one shall lack her mate. For My mouth has commanded it, and His Spirit has gathered them (34:16)

- Fulfillment of past prophecies would assure fulfillment of new (7:6-8; Deu. 18:14-22)
- Elevated to a principal theme in the latter "half" of the book.

# "Be Strong! Do not Fear!"

30) Why were the "weak", "feeble", and "fearful" to take courage (35:1-7)? Who were these people?

The wilderness and the wasteland shall be glad for them, And the desert shall rejoice and blossom as the rose; It shall blossom abundantly and rejoice, Even with joy and singing. The glory of Lebanon shall be given to it, The excellence of Carmel and Sharon. They shall see the glory of the LORD, The excellency of our God. Strengthen the weak hands, And make firm the feeble knees. Say to those who are fearful-hearted, "Be strong, do not fear! Behold, your God will come with vengeance, With the recompense of God; He will come and save you." Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert. The parched ground shall become a pool, And the thirsty land springs of water; In the habitation of jackals, where each lay, There shall be grass with reeds and rushes. (35:1-7)

Cod's just, gracious action should inspire confidence, courage (Heb. 13:5; Phil. 4:5; 2 Thes. 1:6-8)! ... Points to Messiah (Mat. 11:1-6; Jn. 4:14).

# "Highway of Holiness"

**31)** Does the "way" of the "ransomed" represent a physical or spiritual path (**35:8-10**)? How does this help our understanding of the preceding contrast against "Edom"?

A highway shall be there, and a road, And it shall be called the Highway of Holiness. The unclean shall not pass over it, But it shall be for others. Whoever walks the road, although a fool, Shall not go astray. No lion shall be there, Nor shall any ravenous beast go up on it; It shall not be found there. But the redeemed shall walk there, And the ransomed of the LORD shall return, And come to Zion with singing, With everlasting joy on their heads. They shall obtain joy and gladness, And sorrow and sighing shall flee away. (35:8-10)

Represents a spiritual path to Zion – the Messianic kingdom. Path inherently prohibits the unholy, unclean.

Emphasizes joy, victory and *relative* ease of the path (Mat. 11:28-29; Rom. 10:5-11) – although not all together easy (Mat. 7:13-14).

