



SALVATION IS OF THE LORD

A Study of Isaiah - #9

A dramatic landscape featuring rugged, brown mountains in the foreground and middle ground. The sky is a vibrant mix of colors, transitioning from a deep blue and green on the left to a bright yellow and orange on the right, suggesting a sunset or sunrise. The sun is low on the horizon, creating a strong glow and casting long, soft shadows across the mountain ridges. The overall atmosphere is one of grandeur and awe.

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

Compare: **Jeremiah 46-51; Ezekiel 25-32; Amos 1-2**

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)



JUDGMENT AGAINST
EGYPT AND ETHIOPIA

Isaiah 19:1-20:6

“Burden Against Egypt”

24) What strengths of the Egyptians would God destroy, weakening Egypt and enabling its subjugation (**19:1-16**)?

The burden against Egypt. Behold, the LORD ¹rides on a swift cloud ... The idols of Egypt will totter at His presence, And the heart of Egypt will melt in its midst. ²“I will set Egyptians against Egyptians; Everyone will fight against his brother ... The spirit of Egypt will fail in its midst; ³I will destroy their counsel, And they will consult the idols and the charmers ... And the Egyptians I will give ⁴Into the hand of a cruel master, And a fierce king will rule over them,” Says the Lord, the LORD of hosts. (19:1-4)

- “Clouds”: God in judgment; no hope (**Psalm 104:3; Joel 2:2; Zephaniah 1:15; Ezekiel 30:3; Matthew 24:30; 26:64**).
- Strengths of the idols will fail, compounding fear (**Exo. 12:12; Jos. 2:9-11**).
- Internal turmoil, division. Failure of wisdom (**1Kgs.4:30; Ac.7:22**)
- Cruel kings: Egyptians, Ethiopians, Assyrians, Babylonians, Persians?

Complete Economic Breakdown

24) What strengths of the Egyptians would God destroy, weakening Egypt and enabling its subjugation (**19:1-16**)?

*And the **5**river will be wasted and dried up. The brooks of **defense** will be emptied and dried up; ... The papyrus reeds by the River ... And **everything sown by the River, Will wither** ... The **fishermen also will mourn** ... And those who weave fine fabric will be ashamed; And its **foundations will be broken**. All who make wages will be troubled of soul. ... **3**Pharaoh's wise counselors give foolish counsel. ... **2**The **LORD has mingled a perverse spirit in her midst; And they have caused Egypt to err** ... Neither will there be any work for Egypt, Which the **head or tail, Palm branch or bulrush, may do.** (**19:1-15**)*

- Failure of Nile implied failure of economy (crops, food, materials; **Ezek. 27:7**).
- Foolish counsel, confusion will rule (**2Sm.17:1-23; 1Kgs.22:22-23**).
- God's purpose to judge Egypt will be obvious, causing fear (**19:12**).

Egypt's Humiliation

25) What surprising turn of events would happen “*in that day*” (19:16-25)? When would this have occurred?

In that day Egypt will be like women, and ¹will be afraid and fear because of the waving of the hand of the LORD of hosts, which He waves over it. And the land of Judah will be a terror to Egypt; ... because of the counsel of the LORD of hosts which He has determined against it. In that day five cities in the land of Egypt will speak the language of Canaan and ²swear by the LORD of hosts; ... In that day there will be an ³altar to the LORD in the midst of the land of Egypt ... And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a Savior and a Mighty One (19:16-20)

Women: Protected, not warriors (**Jer. 50:37; 51:30; Nah. 3:13**)

- Progression: 1) Fear, Terror 2) Verbal Allegiance 3) Desperate Plea.
- Could this refer to immigrant Jews, Alexandria, Septuagint, ...?

Egypt's Hope

25) What surprising turn of events would happen “*in that day*” (19:16-25)? When would this have occurred?

4***the Egyptians will know the LORD in that day, and will make sacrifice and offering; yes, they will make a vow to the LORD and perform it. And the LORD will strike Egypt, He will strike and heal it; they will return to the LORD, and He will be entreated by them and heal them. In that day there will be a ⁵highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. In that day ⁶Israel will be one of three with Egypt and Assyria – a blessing in the midst of the land, whom the LORD of hosts shall bless, saying, “**Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”*****
(19:21-25)

- Progression: 4) Full Commitment 5) “Highway” 6) Unity
- Only in Messiah are Gentiles united with Jews (**Mal. 1:11; Eph. 2**).

No Hope from Egypt

26) Until “*that day*”, what was the hope and expectation of Egypt and Ethiopia, whether fighting Assyria or fleeing from it (**20:1-6**)? For Jews of that day, what hope could they have by relying upon these nations?

*In the year that Tartan came to Ashdod, when **Sargon the king of Assyria sent him, and he fought against Ashdod and took it**, at the same time the LORD spoke by Isaiah the son of Amoz, saying, “... so shall the **king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives**, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt. Then **they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory**. And the inhabitant of **this territory** will say in that day, ‘Surely **such is our expectation**, wherever we flee for help to be **delivered from the king of Assyria; and how shall we escape?**’”*

(20:1-6) ... (Sargon II, 713 BC – 711 BC)

- Zero chance of overcoming Assyria. Only captivity, shame awaited.
- Emphasizes point that hope is only in God, not Egypt, Ethiopia (**30:1-3; 31:1-3; Joel 3:19; Jer. 2:36-37; 43:1-13; 46:1-26; Eze. 36**)

God Command Isaiah to Sin?

*the LORD spoke by Isaiah the son of Amoz, saying, “Go, and **remove the sackcloth** from your body, and **take your sandals off** your feet.” And **he did so, walking naked and barefoot**. Then the LORD said, “Just as My servant Isaiah has walked naked and barefoot **three years for a sign and a wonder against Egypt and Ethiopia**, so shall the king of Assyria lead away the Egyptians **as prisoners** and the Ethiopians **as captives**, young and old, **naked and barefoot, with their buttocks uncovered**, to the shame of Egypt. (20:2-4)*

27) What is the meaning of Isaiah going “*naked and barefoot*” (20:2-4)? Was he completely nude? What are the implications upon God’s character, or the boundaries set by it?

- Word permits meaning for poorly clothed, like a worker or humbled slave (**2 Samuel 6:14, 20; Job 22:6; John 21:7**).

- God does not contradict Himself or violate His own Word (**Psa. 89:34; Gal. 3:17; Heb. 7:14**)?

- How we know lying spirits (**Galatians 1:8-9; 1 John. 4:1, 6**)!



JUDGMENT AGAINST
BABYLON

Isaiah 21:1-10

Sudden Sandstorms

28) What kind of judgment was brought against Babylon, and why (**21:1-4**)?

*The **burden** against the Wilderness of the Sea. As whirlwinds in the South pass through, So it comes from the desert, from a terrible land. A distressing vision is declared to me; The **treacherous dealer deals treacherously**, And the **plunderer plunders**. Go up, O Elam! Besiege, O Media! All **its sighing I have made to cease**. Therefore my loins are filled with pain; Pangs have taken hold of me, like the pangs of a woman in labor. I was distressed when I heard it; I was dismayed when I saw it. My heart wavered, fearfulness frightened me; The **night for which I longed He turned into fear for me**. (**21:1-4**)*

- “Wilderness of the Sea” represents Babylon, sacked by desert storms (**Jer. 50:38; 51:13, 42:43; Rev. 17:15**).
- Why? Babylon was characterized by ongoing treachery, plundering.
- God would use Persia (Elam) & Medes to judge Babylon.

Hope for Relief to Ruin

28) What kind of judgment was brought against Babylon, and why (**21:1-4**)?

*The **burden** against the Wilderness of the Sea. As whirlwinds in the South pass through, So it comes from the desert, from a terrible land. A distressing vision is declared to me; The **treacherous dealer deals treacherously**, And the **plunderer plunders**. Go up, O Elam! Besiege, O Media! All **its sighing I have made to cease**. Therefore my loins are filled with pain; Pangs have taken hold of me, like the pangs of a woman in labor. I was distressed when I heard it; I was dismayed when I saw it. My heart wavered, fearfulness frightened me; The **night for which I longed He turned into fear for me**. (**21:1-4**)*

- Was this the opposite of what Isaiah expected, wanted? Was it just the horror of war shown to him?
- Like Habakkuk, did this appear to be moving from bad to worse (**Hab. 1:1-17**)?

“Set a Watchman!”

29) What was established to wait on the destruction (**21:5-8**; compare to, **Habakkuk 2:1**)?

*Prepare the table, **Set a watchman in the tower**, Eat and drink. Arise, you princes, Anoint the shield! For thus has the Lord said to me: “**Go, set a watchman, Let him declare what he sees.” And he saw a chariot with a pair of horsemen, A chariot of donkeys, and a chariot of camels, And **he listened earnestly with great care**. Then he cried, “A lion, my Lord! **I stand continually on the watchtower in the daytime; I have sat at my post every night.** (21:5-8)***

- Like Habakkuk (**2:1-17**), Isaiah earnestly desires to understand and see what God will do next (**1 Pet. 1:10-11; Ecc. 3:11, 14; 8:16-17**).
- The watchman’s diligence, care contrasted with Belshazzar’s drunken party (**Daniel 5:1-6**).

Are we faithful watchmen (**Eze. 3:16-21; 33:7-9**)? Are we partying while others watch? ... More later ...

“Oh, My Threshing!”

30) Who or what are the objects of “*threshing*” for which this message was directed (**21:10**)? What should it have meant to them (**21:9**)?

*“And look, here comes a chariot of men with a pair of horsemen!” Then he answered and said, “**Babylon is fallen, is fallen! And all the carved images of her gods He has broken to the ground.**” Oh, my threshing and the grain of my floor! That which I have heard from the LORD of hosts, The God of Israel, **I have declared to you.** (**21:9-10**)*

- Recipients of Isaiah’s message were **his “threshing”** and “**grain of his floor**”.
- Judah would be “threshed” by invaders. Only remnant of fallen “grain”. Expected Isaiah to sympathize with them, show attachment.
- God’s triumph over the idols & nations, Isaiah has faithfully unpopularly proclaimed, like a watchman.
- There is no salvation in foreign nations or idols.
- God will judge Babylon, who threshed His people.



JUDGMENT AGAINST
EDOM AND ARABIA

Isaiah 21:11-17

“Return! Come Back!”

31) What message of judgment and hope was extended to the people of Edom, who languished in the oppressive night (**21:11-12**)?

***The burden against Dumah. He calls to me out of Seir,
“Watchman, what of the night? Watchman, what of the night?”
The watchman said, “The morning comes, and also the night. If you will inquire, inquire; Return! Come back!” (21:11-12)***

- “*Dumah*”, could be:
 - Reference to tribe of Ishmael, father of Arabians (**Gen. 25:14**).
 - Transliteration of Akkadian name for Edom, Udumu or Udumai.
 - Play: “ah-dum” (Edom) → “Dum-ah” (silent) = death (**Ps. 94:17**)
- Indicates that morning, relief would come.
- However, additional night, oppression follows.
- Isaiah closely associated with the watchman, “*calls to me out of Seir*”.
- Suggests that true inquiry for relief leads only to **repentance** – no other hope or morning light (**Obadiah 10, 17**). ...

“Where Will You Flee?”

32) What future could the Arabian tribes expect, especially Kedar and Dedan (**21:13-17**)?

*The **burden** against **Arabia**. In the forest in Arabia you will lodge, O you **traveling** companies of **Dedanites**. O inhabitants of the **land of Tema**, Bring water to him **who is thirsty**; **With their bread they met him who fled**. For they **fled from the swords**, from the drawn sword, **From the bent bow**, and **from the distress of war**. For thus the Lord has said to me: “**Within a year**, according to the **year of a hired man**, **all the glory of Kedar will fail**; and the remainder of the number of archers, the **mighty men of the people of Kedar**, **will be diminished**; for **the LORD God of Israel has spoken it.**” (**21:13-17**)*

- Dedan, Tema, and Kedar were nomadic tribes of Arabia, living around desert oases (**42:11; Gen. 25:13-15; Job 6:19; Jer. 25:23-24**).
- Invasion would come to them, cutting down their militia (**Je.49:28**).
- They would be forced to flee and hide in the desert's thickets.
- There would be no safe place – not even on the edge, in the desert.



JUDGMENT AGAINST
JERUSALEM

Isaiah 22:1-25

“Fall on us! Cover us!”

*The **burden against the Valley of Vision**. What ails you now, that you have all gone up to the housetops, ... All **your rulers have fled together**; They are **captured** by the archers. All who are found in you are bound together; They have fled from afar. Therefore I said, “**Look away from me, I will weep bitterly; Do not labor to comfort me** Because of the **plundering of the daughter of my people**.” For it is a **day of trouble and treading down and perplexity** **By the Lord GOD of hosts** **In the Valley of Vision – Breaking down the walls** And of **crying to the mountain**. (22:1-5)*

- 33) What time in Jerusalem’s future would the leaders try to escape, leaving a besieged, huddled, and unprotected city, which would provoke inconsolable weeping from Isaiah (22:3-5)?
- King Zedekiah and nobles fled after King Nebuchadnezzar broke through outer wall. They were killed or carried to captivity (**Jeremiah 39:1-8**). Judgment so severe, people cry to mountains to fall on them to avoid judgment (**Hos. 10:8; Luke 23:30; Rev. 6:16-17**).
 - If it were your people – supposed to be God’s people – how would you react? Would you react like Isaiah?

“They Labor in Vain”

34) Where all did the people look for strength and refuge, but failed to look (**22:6-11**)?

Elam bore the quiver With chariots of men and horsemen, And Kir uncovered the shield. It shall come to pass that your choicest valleys Shall be full of chariots, And the horsemen shall set themselves in array at the gate. He removed the protection of Judah. You looked in that day to the armor of the House of the Forest; You also saw the damage to the city of David, That it was great; And you gathered together the waters of the lower pool. You numbered the houses of Jerusalem, And the houses you broke down To fortify the wall. You also made a reservoir between the two walls For the water of the old pool. But you did not look to its Maker, Nor did you have respect for Him who fashioned it long ago. (22:6-11)

(Note, Nebuchadnezzar would also use confederation, subjugation.)

- God removed their protection, but they did not care (**Psalm 127:1-2**).
- Numbered all their resources (armory, water, walls) ... but not God!

“Not My People”

- 35) The vision opens with inappropriate, irrational rejoicing (**22:1-2**). Why was it so telling and damning (**22:12-14**)? How does this help explain why Jerusalem was addressed in a list of 10 burdens against heathen nations and capitals?

*The burden against the Valley of Vision. **What ails you now, that you have all gone up to the housetops**, You who are full of noise, A tumultuous city, **a joyous city**? Your slain men are **not slain with the sword**, Nor dead in battle. ... And **in that day the Lord GOD of hosts Called for weeping and for mourning**, For baldness and for girding with sackcloth. But **instead, joy and gladness**, Slaying oxen and killing sheep, Eating meat and drinking wine: **“Let us eat and drink, for tomorrow we die!”** Then it was revealed in my hearing by the LORD of hosts, **“Surely for this iniquity there will be no atonement for you, Even to your death,”** says the Lord GOD of hosts. (**22:1-2, 12-14**)*

- Even in face of obvious, unavoidable death, will not repent.
- Fully adopted pagan attitude – **“Not My People” (Hos. 1:9-10)**.