

# Book of Isaiah



## Chapter 30

*Theme: Judah admonished not to turn to Egypt for help against Assyria; exhorted to turn to the Lord*

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## Chapter 30

These two chapters present largely a local situation, although a larger prophecy of a future time grows out of it. The local prophecy has been literally fulfilled. The southern kingdom of Judah heard and heeded the prophet's warning and did not join with Egypt in order to be delivered from the Assyrian. The northern kingdom of Israel made the mistake of ignoring the prophet's warning, and they went into Assyrian captivity (see 2Kings 17:4). This is one time when the southern kingdom profited by the experience of the northern kingdom.<sup>1</sup>

This oracle (chap. 30) and the next one (chap. 31) center on the folly of attempting to make an alliance with Egypt to ward off the Assyrian threat. At this time Egypt was waning as a world power and could be of no real assistance to Israel and Judah in their fight against the strong Assyrian Empire. But a strong faction in Judah, rather than turning to God for protection, wanted to seek aid from Egypt.<sup>2</sup>

Chapter 30 can hardly be understood without the historical context being well in mind. The great historical event of the defeat of the Assyrian army recorded in Isaiah 36-37 is predicted in these chapters in great detail. The historical background of chapter thirty needs to be well in mind, while reading it to understand the words of the chapter.

The following outline of historical events leading up to and including the siege and the final results are gleaned from: (1) historical portions of the scripture, (2) Classical historians who record the events: Josephus and Herodotus and others, (3) Isaiah's prophecies about the invasion of Judah and the siege of Jerusalem recorded in Isa; 10:28ff; 20:1ff; 22:15ff, and Isa 29-33. (4) historical events associated with the period recorded by Isaiah (Isa 36-39.) The documentation for each event outlined here will be found in the notes on these cited passages.

That the defeat of the Assyrian forces is what is spoken of in Isa 30 is seen in verse 31 (and in 31:8) which associates the descriptions of this chapter with the overwhelming defeat of the besieging Assyrian army under Sennacherib. There it says, "The Assyrian shall be beaten down." This chapter then, introduces all the prophecies contained in chapters 30 to 34 which were given immediately before Sennacherib's siege of Jerusalem. (Only a little over a year before. See notes on 32:10 for the time of the prophecy.)

The historical context is this: Sennacherib's armies had taken most of the fenced cities of Judah and preparations were under way to begin the siege of Jerusalem if Hezekiah did not surrender. Shebna (see Isa 22:15ff) the former mayordomo or head of the king's household which would correspond to Prime Minister, was the major leader in getting the nobles to disregard the prophecies and advice of Isaiah; which advice was to remain calm and quiet within the city and to await YHWH's deliverance of the faithful. Hezekiah, in contrast to the rest of the nobles,

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<sup>1</sup> Thru The Bible with J. Vernon McGee.

<sup>2</sup> The Bible Knowledge Commentary

believed the prophet and urged the people to trust in YHWH. Shebna and the nobles negotiated with the Egyptians to send military help and they sent large amounts of wealth to the Egyptians as a bribe but received only empty promises in return. Sennacherib, after capturing the rest of the cities of Judah around Lachish invaded Egypt after having first sent Rab-Shakah and Tartan with a large armed contingent to besiege Jerusalem. Sennacherib began his assault on Egypt and settled into a siege of the city of Pelusium on the eastern most delta of the Nile. The Egyptians while receiving the bribes from the Nobles in Jerusalem entered into lengthy negotiations with Sennacherib sending ambassadors from Zoan and Hanes, cities further up the Nile which incidentally had large Jewish settlements. After these conditions had gone on for some time Sennacherib's armies suffered from a plague of mice that swept through their encampments at Pelusium. One of the stunning results was that the mice ate the bow strings of the Assyrian soldiers making their weapons useless and forcing Sennacherib's withdrawal from Egypt.

In the meantime the siege of Jerusalem wore on and the news that no help was coming from Egypt moved Shebna to lead the unfaithful nobles to abandon their compatriots by a treacherous flight from the besieged city in order to save themselves. They were soon caught by the Assyrians and ironically were the only inhabitants of Jerusalem to go into Assyrian captivity as a result of this siege.

YHWH, through his prophets, had told the faithful to wait and that He Himself would deliver the city "not with the sword of man." (31:8) Sennacherib was not present when the "visitation" took place but arrived just afterward to see the results of a decimated army with the majority dead. The "visitation" that he missed was associated with eerie natural and supernatural phenomena,--pulsating, rhythmic vibrations, lights and sounds swept repeatedly back and forth in waves through the Assyrian camps and the result was a morning that dawned on 185,000 dead Assyrians. Sennacherib arrived at this juncture and gathered the remains of his army and returned to Assyria. A hiatus of more than 20 years free from the threat of Assyrian invasion resulted. A huge funeral pyre of the 185,000 corpses was gathered into the Valley of Hinom where they were burned amid the jubilation of Hezekiah and the inhabitants of Jerusalem who took the spoil of the Assyrian's goods. This is an outline of the predictions found in chapter 30.

Thus four chapters (30 to 33) are filled with predictions and poetic descriptions of events that came immediately before the siege and culminated in the end of the siege brought on by the mighty deliverance by direct intervention of YHWH. Chapters 34 and 35 which follow are flights into the future when Edom will have disappeared and the purpose for the Jewish nation will have been completed when the Messiah will come to complete the mission of the nation, which Isaiah has said is after the Babylonian captivity. He has already and will still make clear mention of the Babylonian captivity by further intricate and detailed predictions. Following that in chapters 36 and 37 Isaiah adds the actual history of the events here predicted so as to confirm them by comparing them with what these chapters presage. For further details please read the introduction to chapter 36.<sup>3</sup>

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<sup>3</sup> <http://www.moellerhaus.com/isa30-32.htm>

**<sup>1</sup>Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:**

Woe #4 of 6 (28:1; 29:1, 15; 30:4; 31:1; 33:1).

Rebellious: Deut 21:18-21 (rebellious son: stoned to death?)

This is the fourth woe. It is a woe because it is a warning. God says in effect, "Don't go to Egypt for help, because it won't be a good thing for you to do. Help down there is a mirage on the desert."<sup>4</sup>

The rebellious children are the people of Judah (see 1:2), those who have rebelled against God. The negotiations for an alliance were underway, and Isaiah condemned their twisted plans. The people of Judah sought advice from everyone but God. When we are driven by fear, we tend to search everywhere for comfort, advice, and relief, hoping to find an easy way out of our troubles. Instead, we should consult God. Although he gives emergency help in a crisis, he prefers to be our guide throughout our life. By reading his Word and actively seeking to do his will, we can maintain our bond with him who provides stability no matter what the crisis.<sup>5</sup>

This woe (see comments on 3:9) was pronounced against those in Judah who wanted to form an alliance. The prophet spoke to those people as if they were children, and obstinate children at that. Like children, they did not have the proper perspective to know what was best for them. Floundering in their desire to save themselves and their nation, they were forming plans but not God's plans. Actually their plans were sinful because they were not what God wanted them to do.<sup>6</sup>

This is the fourth woe in 28:1–35:10. The rebellious children are Hezekiah's advisers. To the sin of injustice they add the sin of devising plans independently of God. My Spirit is another way of speaking of God (11:2).<sup>7</sup>

Yahweh pronounced woe on the Judahites who were acting like rebellious children (cf. 1:2; Deut. 21:18-21). They were carrying out a plan that was not the Lord's. Specifically they were seeking an alliance with Egypt. Yahweh had forbidden returning to Egypt (Exod. 13:17; Deut. 17:16). He knew that Egypt would tempt them to do things contrary to His will. These Judahites added to the sin of acting without divine direction, the sin of seeking security from a source other than the Lord Himself.

Christians often do the same thing. God has said, "Do not go there," regarding some places that we may think will provide satisfaction for us (e.g., pornographic websites, restaurants where we can go to fill up so we feel better about some sorrow in our lives, a mall where we can buy something new that we think will make us feel better, etc.). In rebellion, we sometimes go there anyway.<sup>8</sup>

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<sup>4</sup> Thru The Bible with J. Vernon McGee.

<sup>5</sup> Life Application Study Bible.

<sup>6</sup> The Bible Knowledge Commentary

<sup>7</sup> The Nelson Study Bible

<sup>8</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

## 1-5 The Plan

This is the fourth of six woes in this section of Isaiah (chapters 28-35). You may recall that back in chapter five we learned "woe" is an interjection meaning "alas," basically communicating, "You are going to suffer horribly, 'cause you're in big trouble."

This woe is pronounced upon the Jews, whom God calls "rebellious children." You see, the Jews in Jerusalem knew that the Assyrians were conquering up north, and figured it was only a matter of time before they came south to their land. They had come up with a plan, but it didn't involve relying on God, or repenting to God.

The plan was a good one, at least in the world's eyes. They had sent ambassadors and princes down to Egypt with a large caravan of donkeys and camels carrying riches and treasures. They were going with the intention of establishing a diplomatic alliance between Judah and Egypt.

Interestingly, God saw that they were going to TSO-an and KhawNACE. It made sense, but it was also very ironic. You see, TSO-awn means "grace has fled," and Khaw-NACE means "place of departure."<sup>9</sup>

## **<sup>2</sup>That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!**

Hezekiah had been seeking a defensive alliance with Egypt against Sennacherib of Assyria (see 2 Kings 18:21).<sup>10</sup>

Who walk and go down to Egypt . . . To strengthen themselves in the strength of Pharaoh: This prophecy was given at a time when the Assyrian army was attacking Israel and Judah. The northern kingdom of Israel would be conquered by Assyria, and the people of Israel would be taken into exile. The Assyrians would then come against the southern kingdom of Judah, and because of this threat the leaders of Judah looked to Egypt for protection against the Assyrian invasion.<sup>11</sup>

**2-5:** An alliance with Egypt, made without consulting the Lord, would put Judah to shame (vv. 3, 5 [twice]). The Jews even sent a delegation to two Egyptian cities—Zoan and Hanes—to talk about an alliance, but the talks were doomed to fail. The officials in Zoan were incapable of helping (see comments on 19:11). The location of Hanes is unknown, but it may have been in the Egyptian Delta near Zoan. The Lord had already said many times through Isaiah that He would use Assyria to wipe out the Northern Kingdom and to punish the Southern Kingdom. So to look to a crumbling empire for help was useless and could only result in disgrace (vv. 3, 5).<sup>12</sup>

In looking to Egypt, Judah forsook the LORD: Who take counsel, but not of Me, and who devise plans, but not of My Spirit. In one sense, it was wise and good for Judah to understand that they needed help and were willing to look outside of themselves for help. In the larger sense, it was foolish and evil of Judah to look to others - especially Egypt - for help, instead of looking to the LORD.

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<sup>9</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah3001.php>

<sup>10</sup> Life Application Study Bible.

<sup>11</sup> <http://www.studydrive.org/commentaries/guz/isaiah-30.html>

<sup>12</sup> The Bible Knowledge Commentary

You take counsel - but is it of the LORD? You devise plans - but are they of God's Spirit? It is one sin to reject the LORD, and another sin all together to trust in something else. Therefore, to do what Judah did in this situation is to add sin to sin.<sup>13</sup>

**<sup>3</sup>Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.**

Sixfold result of false trust in man:<sup>14</sup>

1. Shame (Isa. 30:3,5)
2. Confusion
3. Unprofitable
4. Reproach
5. In vain (Isa. 30:7)
6. Purposeless

From the perspective of heaven, the strength of Pharaoh was nothing. As the LORD saw it, Egypt was no substance, just a shadow.<sup>15</sup>

**<sup>4</sup>For his princes were at Zoan, and his ambassadors came to Hanes.**

Hanes is Tanis.

Zoan and Hanes: These are both locations in Egypt connected with Pharaoh's forces. Zoan was a fortress not far from Pelusium in the eastern part of the Nile Delta where Herodotus says that Sennacherib was attempting to invade Egypt but was thwarted by a plague of mice which ate the bowstrings of his archers. See notes in the introduction to chapter 36.<sup>16</sup>

**<sup>5</sup>They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.**

Isaiah is talking to Hezekiah about the futility of making an alliance with Egypt against the Assyrians. (Yet, we do the same thing; i.e., making alliance with the World for our defense!)<sup>17</sup>

When Judah's ambassadors went into Egypt to meet the princes and form an alliance, they found them either unwilling or unable to help. The effort proved to be one of shame, confusion and reproach for even seeking such assistance rather than asking for God's help.<sup>18</sup>

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<sup>13</sup> <http://www.studyight.org/commentaries/guz/isaiah-30.html>

<sup>14</sup> Dake's Annotated Reference Bible

<sup>15</sup> <http://www.studyight.org/commentaries/guz/isaiah-30.html>

<sup>16</sup> <http://www.moellerhaus.com/isa30-32.htm>

<sup>17</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>18</sup> Dake's Annotated Reference Bible

The ambassadors of Egypt came to Judah, and saw that Judah had nothing to “give” them. It was foolish for the leaders of Judah to trust in a nation that looked at them this way!<sup>19</sup>

**Verses 5-7:** Fruitless dependence of Israeli nobles on the Egyptian alliance: The nobles of Jerusalem are described in very unflattering terms and the delivery of their wealth to Egypt and its uselessness is described in these verses. Egypt entered into negotiations with Sennacherib until his withdrawal from Egypt and did not draw battle lines with him nor pursue him on his way out of Egypt when he hoped to finish the siege of Jerusalem in his favor. That this did not materialize was in no way related to the uselessness of the hope the nobles placed on Egyptian salvation. "Their strength was to sit still" just as Isaiah predicted and warned. The Egyptians did not even send a relieving force to help the citizens of Pelusium who were being besieged. If the Egyptians were not going to save their own people when attacked, what hope was there that they would come to the aid of Jerusalem.<sup>20</sup>

"From the feared killer (Assyria) they seek help in the proved killer (Egypt)! It is ever so when alternatives to the Lord's salvation are chosen." Motyer, p. 246.<sup>21</sup>

**6The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that shall not profit them.***

**[burden of the beasts]** The oracle of judgment on the caravan of Judah taking presents into Egypt to seek the help of Egyptians against the Babylonians.

**[south]** Egypt (Isa. 30:5-7; Dan. 11:40-45).

**[land of trouble and anguish]** Egypt was a land of trouble and anguish when Nebuchadnezzar came against them, so they were powerless to help Judah (Jer. 25:9-29; 46:1-2).

**[the young and old lion]** This expresses the idea that the messengers of Judah would face the dangers of lions, vipers, and flying serpents trying to get help from Egypt, but they would not take one step toward God to seek His help. They would carry riches to Egypt to pay for help instead of asking God who would give it without price. They would get no profit from Egypt, but God Himself would be their profit if they would only turn to Him.

**[viper]** The viper may have been the puff adder, common in Arabia. Such serpents are about as thick and long as a man's forearm. They have a wide mouth by which they draw in a large amount of air which they loudly eject with great force. They are very poisonous (Isa. 59:5; Job 20:16; cp. note, Mt. 3:7).

**[fiery flying serpent]** Fiery flying serpents spring from one tree to another and even dart upon their prey to sting with a deadly blow (Isa. 14:29; cp. Num. 21:8).<sup>22</sup>

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<sup>19</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>20</sup> <http://www.moellerhaus.com/isa30-32.htm>

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<sup>22</sup> Dake's Annotated Reference Bible

This message is directed to those who carried bribes to Egypt through the desert in the Negev region.<sup>23</sup>

**6-7:** As the envoys (cf. v. 4) traveled to Egypt they had to pass through the Negev, a desolate, dangerous area with wild animals (lions and snakes). The delegation from Judah took expensive gifts to Egypt on the backs of donkeys and camels. Judah's people were so desperate for help that they were willing to risk hardship and go to great expense. But Isaiah called Egypt—a nation unable to help—Rahab the Do-Nothing. In Ugaritic literature Rahab was the name of a female sea monster associated with Leviathan (see comments on 27:1; cf. Job 9:13; 26:12). Perhaps the hippopotamus, an animal that often sits in the water of the Nile doing nothing, represents that mythical water beast. Understandably Rahab came to be a poetic synonym for Egypt (and also for a demon behind Egypt) when God overpowered the Egyptian soldiers in the sea at the Exodus (cf. Isa. 51:9; Pss. 87:4; 89:10). So Egypt, Isaiah wrote, was good for nothing; she could not assist Judah in any way.<sup>24</sup>

Isaiah proclaims a burden against the pack animals of Judah, which will carry the riches of Judah down to Egypt, through the wilderness, in a foolish attempt to purchase protection against the Assyrians.<sup>25</sup>

**7For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.**

Some texts read, “I have called her Rahab, who sits still...” Rahab = pride, arrogance (old name for Egypt, do not confuse with Rahab of Joshua) Job 26:12; Ps 87:4, 89:10.<sup>26</sup>

Rahab, which literally means “Storm” or “Arrogant,” was a dragon from pagan mythology who was pictured as resisting creation. Both the Rahab and Leviathan are symbolic of the forces of evil in the universe that God will destroy (51:9).<sup>27</sup>

"Dragon, sit still" -- implying that Egypt (Rahab (HSN-<H7294>)) would be of no help to Judah.<sup>28</sup>

This Harmless Dragon (also called Rahab) was a mythological female sea monster associated with Leviathan (see the note on 27:1; also Job 9:13; 26:12). It was a name associated with Egypt, where hippopotamuses, perhaps a likeness to Rahab, sat on the Nile River and did nothing.<sup>29</sup>

It will be wasted money, because the Egyptians shall help in vain and to no purpose. No wonder Isaiah feels sorry for the donkeys that will carry the treasure of Judah down to Egypt!

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<sup>23</sup> Life Application Study Bible.

<sup>24</sup> The Bible Knowledge Commentary

<sup>25</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>26</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>27</sup> The Nelson Study Bible

<sup>28</sup> Dake's Annotated Reference Bible

<sup>29</sup> Life Application Study Bible.

Despite the riches that the pack animals bring across the desert, Egypt will not help Judah at all, so one could call Egypt Rahab-Hem-Shebeth, which means “Rahab Sits Idle” or “Rahab the Do-Nothing.” Rahab is a name, but it is also the Hebrew word for pride, and is sometimes used as a title for Egypt (Psalms 87:4). Egypt will sit idly by as the Assyrians trouble Judah.

“It is all useless, bringing neither help nor advantage. ‘Well, of course!’ Isaiah might have said, for from the feared killer (Assyria) they were seeking help from the proved killer (Egypt)!” (Motyer)<sup>30</sup>

"Their strength was to sit still" The word "strength" in Hebrew is Rahab which is a synonym for Egyptian pride and arrogance. Isaiah's use of "play on words" is well illustrated here. See other places where Rahab refers to Egypt under Isa 51:9.<sup>31</sup>

When God's people today go to places that God has prohibited, to find satisfaction apart from Him, the result is disappointing at best, and disastrous at worst.

**<sup>8</sup>Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:**

Isaiah was told to write a permanent record of the stubbornness, rebellion, and sins of Judah.

Now go, write it before them on a tablet . . . that it may be for a time to come, forever and ever: God tells Judah this before it happens, and wants it documented. This is so when it all unfolds exactly as the LORD had spoken, Judah can have greater trust in the LORD.<sup>32</sup>

The Lord commanded Isaiah to write a public record on a table and a private one on a scroll, two enduring witnesses against His people's lack of trust in Him. The public record was for His people then to learn from, and the private one was for later generations. Other ancient Near Eastern nations recorded uniformly positive and complementary things about themselves, in contrast to what Isaiah wrote here about Judah. The content of what he wrote is unclear, but it was probably this oracle in some form.<sup>33</sup>

**8-11:** The people did not want to listen to God's instructions through Isaiah. So God told him to write down his message so that they could not claim they had never heard it. In the future, the scroll on which the message was written would witness against them. They were like rebellious... children (cf. v. 1), unwilling to listen to the Lord, to receive messages from His prophets. They did not want to be confronted with the truth from God, the Holy One of Israel (cf. v. 12 and see comments on 1:4).<sup>34</sup>

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<sup>30</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>31</sup> <http://www.moellerhaus.com/isa30-32.htm>

<sup>32</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>33</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>34</sup> The Bible Knowledge Commentary

**<sup>9</sup>That this is a rebellious people, lying children, children *that* will not hear the law of the LORD:**

**Seven sins of Judah:**

1. They rebel against God.
2. They are liars.
3. They refuse to hear the law of God.
4. They say to the seers, See not (Isa. 30:10).
5. To the prophets they say, Prophecy not right things to us; speak smooth things to us, prophesying deceits; get out of our way; turn aside out of our path; cause God to cease from among us (Isa. 30:10-11).
6. They despise the Word of God (Isa. 30:12).
7. They trust in oppression and perverseness, and depend upon it.<sup>35</sup>

That can mean “because.” Law refers to the prophet’s instruction, which is from the Lord Himself (see v. 15).<sup>36</sup>

That this is a rebellious people, lying children . . . who say to the seers, “Do not see.” God wanted Judah’s rejection of His message, and His messengers, to be documented. Judah wanted to hear from the prophets and God’s messengers, but they did not want to hear the truth from them. They want religion, but they don’t want the living God of heaven to be real in their life (Cause the Holy One of Israel to cease from before us).

The problem God confronted in Judah didn’t end in the days of Judah. Paul describes the same kind of heart in 2 Timothy 4:3-4 : For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.<sup>37</sup>

These records were necessary because Israel had proved to be a rebellious, disappointing son of God who refused to listen to His instruction (Heb. Torah). This is a general indictment.

**9-11 We Don't Want The Word**

The Jews had gotten fed up with hearing God's Word being spoken through the seers and the prophets. They told them, "You're not allowed to see visions anymore, you're not allowed to prophesy to us anymore." They absolutely refused to listen.

A guy in our church e-mailed me yesterday (9/28/2005) and said that the Bible study he conducts for a group at his work in the break room has come under fire from some co-workers. They have gone to the management to get it shut down. Of course, profanity and sexually immoral talk take place in the break room constantly, but that's not nearly as offensive as a group of people reading their Bibles!

When people are rebellious against God, it's not enough that they reject His Word. They also try to silence those who speak it as well. They say, "Let us hear no more about God."<sup>38</sup>

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<sup>35</sup> Dake's Annotated Reference Bible

<sup>36</sup> The Nelson Study Bible

<sup>37</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>38</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah3001.php>

**<sup>10</sup>Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:**

In their attitudes and actions the Judahites had made the statements in these verses, though probably not with their mouths. They wanted innocuous preaching that did not confront them with the will of the Holy One of Israel.<sup>39</sup>

**<sup>11</sup>Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**

Some people in Judah may have sought refuge in Egypt. In their desire to find security, they wanted to hear only good news. They did not welcome the truth from God's prophets. Often the truth makes us uncomfortable. We prefer lies and illusions when they make us feel more secure. It is much better to face reality than to live a lie. Don't settle for something that makes you feel comfortable but is not true.<sup>40</sup>

**<sup>12</sup>Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:**

Oppression = extortion.

Because of the sins of Isa. 30:8-12, especially those having to do with despising the Word of God by the prophet and trusting in oppression and perverseness, their iniquity was to fall upon their own heads and destroy them like a crumbling wall breaking suddenly upon them, and like a potter's vessel being shattered by a great fall (Isa. 30:12-14).<sup>41</sup>

Because you despise this word . . . Therefore this iniquity shall be to you like a breach ready to fall: God promises that because Judah trusted in Egypt instead of Him, everything will be broken and collapsed. Judah will be like a collapsed wall, whose breaking comes suddenly, in an instant. Judah will be like a shattered clay pot, which is broken in pieces.<sup>42</sup>

**12-17:** Immediately after they said they did not want to be confronted by the Holy One of Israel (v. 11) ironically Isaiah did confront them with more words from the Holy One of Israel (cf. v. 15). Rejecting Isaiah's message (vv. 9-11) and relying on oppression (i.e., fraud, or plans to avoid God's counsel) and deceit (which Egypt would practice on them), they would undergo judgment. That judgment would come suddenly—like a cracked wall that would collapse on them (v. 13). And it would be severe—like a pot so shattered that the pieces cannot be used for anything (v. 14). Though the Lord had called for repentance and trust so that the Judahites might have salvation and strength (v. 15) they did not want any of it. Instead they depended on military might (v. 16). But if they were to rely on horses (cf. 31:1), God said they would be forced to flee

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<sup>39</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>40</sup> Life Application Study Bible.

<sup>41</sup> Dake's Annotated Reference Bible

<sup>42</sup> <http://www.studyight.org/commentaries/guz/isaiah-30.html>

(30:16-17), being easily alarmed by the enemy. They would stand alone like a banner on a hill as a warning to others not to count on military strength.<sup>43</sup>

**<sup>13</sup>Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.**

Breach in the wall (graphic idiom for their time: their cities depended upon the walls for defense).<sup>44</sup>

Consequently their iniquity would lead to disaster, similar to the sudden internal collapse of a high wall, and the severe external smashing of an earthenware jar. It would be complete, as when no useful pieces remain after the smashing of a pot. That judgment had not yet come was hardly grounds for concluding that it would not come (cf. Matt. 24:36-44; Mark 13:32-37; 2 Pet. 3:3-10).

"The interval from the first cracks until the actual collapse [of a wall] may be a long time, but when the collapse comes it is terribly sudden and irreversible. So it will be with this refusal to rely on God. Years may pass, but one day the Assyrians will stand at the door with all Judah in ruins behind them." Oswalt, p. 554.

When God miraculously slew Sennacherib's besieging forces around Jerusalem in 701 B.C., the Assyrians had already destroyed much of Judah.<sup>45</sup>

**<sup>14</sup>And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.**

Rom. 9; Ps 2. Pottery not only broken, but remaining pieces too small for any secondary use.<sup>46</sup>

There would not be one piece of the pottery left, not one large enough to carry coals on or take water from a pit. The ruin was to be complete; thus it would be with Judah when the Babylonians and Romans came to destroy them (Isa. 30:13-14). This is further proof that the destruction referred to was not to be the Assyrian invasion of Isa. 36:1 -- Isa. 37:38, but the ruin of Jerusalem by Nebuchadnezzar (2Ki. 25), and no doubt also the one by the Romans in A.D. 70 (Mt. 24:2; Lk. 21:20-23). No destruction by the Assyrians was as complete as that by both the Babylonians and the Romans.<sup>47</sup>

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<sup>43</sup> The Bible Knowledge Commentary

<sup>44</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>45</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>46</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>47</sup> Dake's Annotated Reference Bible

**<sup>15</sup>For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.**

Here God offered deliverance to Judah if they would only return to Him and rest and be saved; but they would not. They said that instead of trusting in God they would flee, so destruction was determined upon them (Isa. 30:15-17). At both destructions -- the one by Nebuchadnezzar (2Ki. 25:1-10) and the other by Rome in A.D. 70 -- people did flee from Jerusalem and were destroyed (Lk. 21:12-24).<sup>48</sup>

God warned Judah that turning to Egypt and other nations for military might could not save them. Only God could do that. They must wait for him "in quietness and confidence." No amount of fast talking or hasty activity could speed up God's grand design. We have nothing to say to God but thank you. Salvation comes from God alone. Because he has saved us, we can trust him and be peacefully confident that he will give us strength to face our difficulties. We should lay aside our well-laid plans and allow him to act.<sup>49</sup>

In returning and rest you shall be saved; in quietness and confidence shall be your strength: God offered to Judah the promise of protection from Assyria. They didn't need to look to Egypt to help at all. They could have trusted God for His promise.

Trusting God's promise means returning. If there is conspicuous disobedience in our lives, we must return to the LORD's ways. Outright disobedience is never consistent with real trust in God's promise. Returning also has the idea of drawing close to the LORD.

Trusting God's promise means rest. When we trust God, we don't have to strive for ourselves. We don't have to run all about trying to protect or guard ourselves. We have the best Protector, the best Guard in God. We can rest in Him, and when we do, it shows we are really trusting in God's promise.

Trusting God's promise means quietness. You don't need to argue for your side when God is on your side. Be quiet before Him and before others. It shows that you really trust Him.

Trusting God's promise means confidence. You aren't given to despair or fear, because you trust God's promise. You know He can and will come through, and you have a profound confidence in the God who loves you.

All of these things together mean a real trust in God's promise, and it means that we shall be saved, and it means that we will find strength. There is no person walking this earth more powerful than a child of God boldly and properly trusting the promise of the living God!<sup>50</sup>

Wait and trust quietly in YHWH: Hezekiah believed this message and repeated the same instructions to the inhabitants of Jerusalem. This was well known to the Assyrians who warned the population not to listen to the "foolish talk" of Hezekiah. The faith of Hezekiah, even though supported by a miracle of healing and the regression of the shadow on the sun dial, should not be minimized. He was a great example of faith even in the light of the signs he had already witnessed. (See notes on chapter 38 for the chronology of the healing events.)<sup>51</sup>

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<sup>48</sup> Dake's Annotated Reference Bible

<sup>49</sup> Life Application Study Bible.

<sup>50</sup> <http://www.study-light.org/commentaries/guz/isaiah-30.html>

<sup>51</sup> <http://www.moellerhaus.com/isa30-32.htm>

**16But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.**

But you would not, and you said, “No, for we will flee on horses” - Therefore you shall flee! Because Judah rejected God’s promise, and trusted in horses and other such things instead, they would need to flee! If they would have trusted God’s promise instead, they would never had reason to flee, and would have seen the LORD’s salvation and strength instead.<sup>52</sup>

We will flee: The unfaithful rulers of the city fled and abandoned the people of Jerusalem when they were needed most in order to save themselves at the beginning of the siege. They were soon pursued by the Assyrians and easily captured and were taken to Assyria as captives. Ironically those who treacherously and traitorously fled were the only inhabitants of Jerusalem to suffer captivity during this siege. Those who followed Hezekiah's and Isaiah's instructions to "quietly wait" were delivered with a mighty hand.<sup>53</sup>

**17One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.**

One thousand shall flee: The point is that the nation will be utterly routed (Deut. 32:30).

One thousand shall flee at the threat of one: This is reversal of the promise of Leviticus 26:8, and a fulfillment of the curse promised in Leviticus 26:17 : I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.<sup>54</sup>

**18And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.**

“Don’t let the tyranny of self-sufficiency rob you of the miraculous.” (Pastor Romaine)<sup>55</sup>

Don't be in a hurry. Don't say, "We are at the end of the age, and the Lord is going to come this year or next -- or at least before the year two thousand." God says, "Let Me work this out. I have not given you any dates." Learn to wait upon the Lord. This matter of looking for the Lord Jesus to come to take His own out of the world is a matter of waiting. And we are told that they who wait on the Lord will renew their strength. You cannot rush God. He is in no hurry. Maybe things are not working out the way you think they should; maybe you and I would like to rearrange them, but let God work things out. He has eternity ahead of Him; and, when you and I get in step with Him, life will be much easier for us down here.<sup>56</sup>

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<sup>52</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>53</sup> <http://www.moellerhaus.com/isa30-32.htm>

<sup>54</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>55</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>56</sup> Thru The Bible with J. Vernon McGee.

**Verses 18-33** have a Millennial fulfillment, as seen in the unfulfilled predictions under [will of the LORD] Though not always expressed, the doctrine of God waiting on man is plainly implied throughout Scripture. Here it says He will wait for Judah to repent so He can fulfill the everlasting covenants made with their fathers (Isa. 30:18-19). God would have fulfilled them earlier if Israel had only obeyed; but they refused, so He waited. He has waited nearly 2,000 years since Christ died and will continue to wait until the second coming of Christ to bless the Jews (Isa. 30:18-33; 66:19-21; Zech. 12:10 -- Zech. 14:21; Mt. 23:37-39; Rom. 11:25-29). [that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you] God waits to be gracious and merciful to all who will turn to Him. Why can't He be gracious and merciful at all times? Because He must wait for man to repent. God won't force His grace and mercy on people, but will bless anyone who repents and has faith in Jesus Christ (Jn. 1:11-12; 3:16-18). [God of judgment: blessed are all they that wait for him] Because He is a God of judgment, He cannot bless men contrary to His Word; but He will bless them to the letter of the Word when they fulfill righteousness.<sup>57</sup>

**18-22:** Though the people had turned from the Lord, He longed to be gracious and compassionate to them (v. 18; cf. v. 19) for they were in a covenant relationship with Him. He is also the God of justice, giving blessings to those who depend on Him. In the Millennium Israel will again be faithful to the Lord. And when she calls on Him (not on some other nation) for help, He will answer. Though she experienced difficulties (e.g., having only bread to eat and water to drink in times of calamity), eventually God will bless her. The Israelites will readily listen to their spiritual guides (teachers) such as the prophets and priests (in contrast with rejecting them, v. 10); no longer will the teachers need to hide for safety. The people will be sensitive to God's Word, as if He were saying, This is the way, walk in it. They will be conscious of God's leading at all times. When they heed His instructions they will then get rid of their idols (cf. 31:7; Hosea 14:3b; Micah 5:13-14), things that are defiled and morally dirty.<sup>58</sup>

Therefore the LORD will wait, that He may be gracious to you: We often wonder why the LORD waits to do things in our lives. Isaiah tells us plainly that it is so He may be gracious to you. Whenever the LORD waits or seems to delay, it always has a loving purpose behind it. We can trust that even when we don't understand it.

And therefore He will be exalted, that He may have mercy on us: When God has mercy on us, it exalts Him. Mercy does nothing to exalt the person who receives it; mercy recognizes the guilt of the one who deserves the punishment. But mercy exalts the goodness of the person who gives it. It shows them to be loving, generous, and full of mercy.

For the LORD is a God of justice: On the surface, mercy and justice seem to oppose each other. If a guilty criminal stands before the judge, he has the choice to show either mercy or justice. But God is so great, He can show both at the same time. Because on the cross, Jesus took the punishment we deserve, God's justice is satisfied. At the same time, He shows mercy by extending the work of Jesus to us as payment for our sins. Only God can reconcile mercy and justice, that He might be just and the justifier of the one who has faith in Jesus (Romans 3:26).

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<sup>57</sup> Dake's Annotated Reference Bible

<sup>58</sup> The Bible Knowledge Commentary

Blessed are all those who wait for Him: Because God is so great, there is a built-in blessing for those who wait for Him. Isaiah doesn't mean wait just in the sense of passing time, but in the sense of patiently waiting for and trusting God's promise.

"Certain of God's people are in trouble and distress, and they are eager for immediate rescue. They cannot wait God's time, nor exercise submission to his will. He will surely deliver them in due season; but they cannot tarry till the hour cometh; like children, they snatch at unripe fruit. 'To everything there is a season, and a time to every purpose under the heaven'; but their one season is the present; they cannot, they will not wait. They must have their desire instantaneously fulfilled, or else they are ready to take wrong means of attaining it. If in poverty, they are in haste to be rich; and they shall not long be innocent. If under reproach, their heart ferments towards revenge. They would sooner rush under the guidance of Satan into some questionable policy, than in childlike simplicity trust in the Lord and do good. It must not be so with you, my brethren, you must learn a better way." (Spurgeon)<sup>59</sup>

Yahweh is a God of justice; He will do what is right at the right time. Since He promised to bless His people, He will also, after punishing them for their lack of trust, extend grace and show compassion to them. So those who long for Him will experience blessing when their waiting is over.

**<sup>19</sup>For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

[the people shall dwell in Zion at Jerusalem] The people are Jews -- all the thirteen tribes who will make up the Jewish nation under the Messiah. They shall dwell in Zion at Jerusalem. This is proof again that Zion is a literal place in Jerusalem, and that it is not the church or some spiritual kingdom of God among men today.

[thou shalt weep no more] This is another point of identity with the Millennium and the New Earth eternally (Isa. 65:19; Rev. 21:3-7).

[when he shall hear it, he will answer thee] God will always hear when men cry out to Him (Mt. 7:7-11; 1Jn. 1:9).<sup>60</sup>

You shall weep no more . . . He will be very gracious to you at the sound of your cry: When God's people wait on Him and patiently trust His promise, God pours out His grace at the cry of their heart. Even if it feels God is distant, He hears and promises to answer.<sup>61</sup>

**<sup>20</sup>And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:**

Though God has cursed, yet He will bless in the end when Messiah comes. Judah then shall walk in the right way and destroy all her idols (Isa. 30:20-21).

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<sup>59</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

<sup>60</sup> Dake's Annotated Reference Bible

<sup>61</sup> <http://www.studylight.org/commentaries/guz/isaiah-30.html>

The Lord gave his people adversity for food and suffering for drink, but he promised to be with them, teach them, and guide them during hard times. God expects a lot from us, and many times following him can be painful; but he always acts out of his love for us. Next time you go through a difficult time, try to appreciate the experience and grow from it, learning what God wants to teach you. God may be showing you his love by patiently walking with you through adversity.<sup>62</sup>

Though the Lord gives you the bread of adversity and the water of affliction . . . your eyes shall see your teachers: When Judah was prosperous and comfortable, they wouldn't listen to God. Now, God has given them the bread of adversity and water of affliction, but they can hear God and be guided by Him again. It's always better to be uncomfortable and in tune with the Lord than to be comfortable and out of step with God.<sup>63</sup>

**21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

When the people of Jerusalem left God's path, he would correct them. He will do the same for us. But when we hear his voice of correction, we must be willing to follow it!<sup>64</sup>

**22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.**

Idolatry was encouraged by Ahaz (Hezekiah's predecessor). Hezekiah forbids idolatry (2 Kgs 18:4)

"Unclean cloth" is polite KJV for used "menstrual cloths!"<sup>65</sup>

You will also defile the covering of your graven images of silver: The people of Judah kept household idols that they used to honor or worship other gods. The LORD promises a day when they will defile those images, and throw them away as an unclean thing. What a wonderful thing it is when God's people say to wicked and idolatrous things, "Get away!"

You will throw them away as an unclean thing: The literal Hebrew for unclean thing is literally a menstrual cloth. The people of God would come to hate their idols so much that they would throw them away as readily as they would throw away a used menstrual cloth. Interestingly, the King James Version and the New International Version both translate these words as menstrual cloth, but the New King James Version uses the euphemistic unclean thing.<sup>66</sup>

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<sup>62</sup> Life Application Study Bible.

<sup>63</sup> <http://www.studyight.org/commentaries/guz/isaiah-30.html>

<sup>64</sup> Life Application Study Bible.

<sup>65</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>66</sup> <http://www.studyight.org/commentaries/guz/isaiah-30.html>

**23<sup>7</sup>Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.**

#### **Ten Material Blessings in the Millennium<sup>67</sup>**

1. Rain (Isa. 30:23-26)
2. Good sowing
3. Increased bread
4. Fat and plenty
5. Good stock
6. Large pastures
7. Good food for stock
8. Plenty of water
9. Increased moonlight
10. Increased sunlight

**23-26:** Isaiah then described what times will be like when the people live according to God's Word and are obedient to Him. In the Millennium God will send... rain, and crops will be plentiful (cf. Deut. 28:1-14). Even the animals will have plenty to eat (Isa. 30:23-24). The day of great slaughter may refer to the Battle of Armageddon (cf. Rev. 16:16; 19:17-21). After Israel's and God's enemies are defeated, Israel will enjoy great peace and an abundance of water in the land (Isa. 30:25).

Also light will be increased, for the moon will be like the sun and the sun will be seven times brighter than normal. Perhaps this is figurative language but it is difficult to know for sure. At that time the Lord will heal His people of the wounds (cf. 1:5) He inflicted, that is, He will restore them to the place of blessing.<sup>68</sup>

**24<sup>7</sup>The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.**

[ear the ground] I.e., plow the ground.

[winnowed with the shovel and with the fan] Winnowing involved separating the kernels from the chaff by throwing the grains up with a shovel and letting the wind or fan blow the chaff away.<sup>69</sup>

**25<sup>7</sup>And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.**

This verse expresses the idea that there will be plenty of water in all places. Even the desert shall blossom as a rose (Isa. 35:1-10).<sup>70</sup>

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<sup>67</sup> Dake's Annotated Reference Bible

<sup>68</sup> The Bible Knowledge Commentary

<sup>69</sup> Dake's Annotated Reference Bible

<sup>70</sup> Dake's Annotated Reference Bible

**<sup>26</sup>Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**

Millennial?

This will be literal, not spiritual. The night will be as light as our present day and the light of the day will be increased sevenfold or be as the light of seven days.

[in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound] In the day that God blesses Israel and sets them free from all curses of the past and the great tribulation calamity of the future Antichrist who will seek to destroy all Jews (Dan. 9:27; 12:1-7; Ezek. 38-39; Zech. 12:10 -- Zech. 14:21; Mt. 24:15-31).<sup>71</sup>

**<sup>27</sup>Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:**

Devouring fire. Cf Ex 24:17; Deut 9:3, 19, 10:7, 29:6, 33:14.

The judgment of God will be accompanied by thick, rising smoke and words that consume like fire (see 33:14; Luke 12:49; Hebrews 12:29). People who were brought up in a church but dropped out often complain about the preaching of the wrath of God. Yet his wrath and anger are very real and are designed for the rebellious and for those who hate God, not for those who are humble and love him. Are you one of God's people? Help others discover God's love so that his wrath will never be an issue for them.<sup>72</sup>

The Lord would involve Himself in Judah's situation personally, His name being the summation of His character (cf. Exod. 3:15; Ezek. 1:28). He would come from heaven to judge the nations. The imagery of the passage is strongly anthropomorphic and theophanic (cf. Exod. 13:21; 19:18; Ps. 18:7-15; 50:3; Nah. 1:3-8; Hab. 3:3-15). "Anthropomorphic" means in human form, and "theophanic" means Godlike in appearance. God's anger burned like fire, and His judgment would overwhelm people like a flood. He would sift the nations in judgment like grain in a sieve, and He would control them as a rider directs his horse.

**27-33:** Isaiah now spoke again of the present situation, prophesying that the Assyrian army (v. 31), which was surrounding Jerusalem, would be defeated (37:36). This occurred in 701 b.c. God in His anger would rush against His enemies. Like dense clouds... a fire, and a torrent (cf. v. 30) His wrath would overtake the enemy. He shakes the nations in a sieve, like a farmer shaking grain to clear it of small pebbles (cf. Amos 9:9). This defeat of Assyria would cause Judah to rejoice much as they did in their three annual festivals (Ex. 23:14-17) when they went to the temple on Mount Zion, the mountain of the Lord (cf. Isa. 11:9; 27:13; 56:7; 65:25; 66:20), who is the nation's Rock (cf. 17:10; 26:4; 44:8; cf. comments on Ps. 18:2), its source of security. Merely by a command (voice, Isa. 30:30-31) of anger (cf. vv. 27-28) God would shatter Assyria with His scepter and rod. This would cause Judah to rejoice (cf. v. 29) with music from

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<sup>71</sup> Dake's Annotated Reference Bible

<sup>72</sup> Life Application Study Bible.

tambourines and harps (cf. 24:8). The Assyrian army would be destroyed like a pile of wood or a sacrifice in Topheth, an area in the Valley of Hinnom south of Jerusalem where children were sometimes sacrificed to the false Ammonite god Molech (2 Kings 23:10; Jer. 7:31; cf. Jer. 7:32; 19:6, 11-14). This fire was for the king, perhaps Hezekiah, as if he were to use it in destroying his enemy. By God's breath (cf. Isa. 30:28) He would figuratively kindle the fire by which He would consume the bodies of the Assyrian soldiers. His breath would be like sulfur, which burns with great intensity (cf. Gen. 19:24; Job 18:15; Ps. 11:6; Ezek. 38:22; Rev. 9:17-18). This speaks of the eternal torment of the wicked in "the lake of fire" (kjv; Rev. 19:20; 20:10; 21:8).

[the name of the LORD cometh from far] The name of the Lord is sometimes put for the Lord Himself. Here it speaks of the coming of God from heaven to destroy Antichrist and the kings of the earth for their tribulation upon His people, Jews and saints (Isa. 63:1-5; Ezek. 38-39; Joel 2-3; Zech. 14; Mt. 25:31-46; Jude 1:14-15; Rev. 19).

[burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire] Fivefold method of judgment on enemies:

1. Burning with fierce anger
2. Burden heavy (with burning wrath)
3. Lips full of indignation
4. Tongue as a devouring fire
5. Breath like an overflowing flood<sup>73</sup>

**<sup>28</sup>And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.**

Bridle like the hooks in the jaw (Cf. Ezek 38).

[to sift the nations with the sieve of vanity] This could refer to the separation of the nations at the judgment of the nations (Mt. 25:31-46).

[bridle in the jaws of the people] Sometimes the captives were led into captivity by bridles, so this could refer to the half of Jerusalem that will go into captivity just before Armageddon (Zech. 14:1-5).<sup>74</sup>

**<sup>29</sup>Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.**

“Mighty” is Hebrew word “rock” (Cf. Deut 32:4).

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<sup>73</sup> Dake's Annotated Reference Bible

<sup>74</sup> Dake's Annotated Reference Bible

[Ye shall have a song] Here is the Millennial song of Israel after the deliverance at Armageddon when the captives will have been freed and all Israel gathered to the Lord at Jerusalem. It will be sung as they go up to Jerusalem to fulfill Isa. 2:2-4; 35:8-10.<sup>75</sup>

**<sup>30</sup>And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.**

Sevenfold method of judgment on enemies:

1. The Lord shall cause His glorious voice to be heard.
2. He will show the lighting down of His arm.
3. He will show manifest indignation of His anger.
4. He will show the flame of a devouring fire.
5. He will make a great scattering.
6. He will send a tempest.
7. Rain great hailstones (see Ezek. 38:17-21; 2Th. 1:7-10; 2:8; Jude 1:14-15; Rev. 16:17-21; 19:21)<sup>76</sup>

**<sup>31</sup>For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.**

While the term "Assyrian" here specifically denotes the leader of the Assyrians here conquering the Northern Kingdom. However, there are places where the term "Assyrian" is used as an idiom of the Coming World Leader.<sup>77</sup>

[the Assyrian] "The Assyrian" is often a title of Antichrist (Isa. 10:24; 14:25; Mic. 5:5-6).<sup>78</sup>

The Assyrian here is the final enemy of God in the Great Tribulation. "Tophet" was a place in the valley of the son of Hinnom where the most abominable idolatries were practiced. Little children were offered as sacrifices! It speaks in this passage of the worst spot in the lake of fire.

"The king" mentioned represents the beast and the false prophet: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).<sup>79</sup>

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<sup>75</sup> Dake's Annotated Reference Bible

<sup>76</sup> Dake's Annotated Reference Bible

<sup>77</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>78</sup> Dake's Annotated Reference Bible

<sup>79</sup> Thru The Bible with J. Vernon McGee.

**<sup>32</sup>And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.**

This means that in every place where the Lord permits the appointed rod and staff of Antichrist to pass, there will be music and rejoicing when He shall fight against the scourge to destroy it completely in battle.<sup>80</sup>

**<sup>33</sup>For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.**

Tophet = lowest part of the Valley of Hinnom (place of burning) also located the altar to idol Molech (child sacrifice). Cf. 2 Kgs 23:10; Jer 7:31, 19:6, 11. Later became the place of the “city dump” where they threw their refuse which gave rise to an idiom “Gehenna” (which denotes the lake that burneth with fire and brimstone).

King = Melech (yet same consonants for Moloch)<sup>81</sup>

### **Tophet - Chart 1**

This verse explains that Tophet is ordained (Hebrew: `arak (HSN-<H6186>), set in a row; arrange; put in order) of old (Hebrew: 'ethmowl (HSN-<H865>), therefore; yesterday; of late; times past) for the king (the Assyrian of Isa. 30: 21). It is prepared; He (Jehovah) hath made it deep and large; the pile thereof (of Tophet) is fire and much wood; the breath of the Lord, like a stream of brimstone (sulphur), doth kindle it (Isa. 30:33). The verse should be understood in connection with the Assyrian (the Antichrist) and his great army of Isa. 30:30-32. It no doubt pictures the exact spot where Antichrist will be destroyed at Armageddon. Much of the army with him will be also destroyed and Tophet, at that time, will be a great funeral pyre kindled by the Lord like a stream of brimstone (sulphur). He will come with great flaming fire which will destroy multitudes in this battle (Isa. 30:20; Ezek. 38:17-21; 2Th. 1:7-10).

The word Tophet in Hebrew: denotes that which causes loathing, abhorrence, and vomiting. Just as Tophet was to be a place of great destruction and a burial ground for multitudes in the ruin of Jerusalem by Nebuchadnezzar (Jer. 7:31-32; 19:6-14), so it was appointed by the Lord in this prophecy to be a place of slaughter when Jerusalem will be surrounded by the armies of the Anitchrist. It is a deep valley on the southeast of Jerusalem, celebrated as the place of idolatry and worship of Moloch. Here a large brazen image with hollow trunk and arms was heated, and children were offered as sacrifices to it. To drown their cries as they were being put into this red hot idol, drums were beaten, which were called Toph or Tophim; and so the name Tophet was given to this part of the valley -- the valley of the son of Hinnom (2Ki. 16:3; 21:6; 23:10). Fires were kept going in this valley to burn up the refuse of the city and to purify the atmosphere and prevent contagion. Because of this it became a symbol of eternal hell among the Jews. Therefore the name Gehenna was coined to denote the place of eternal torment (note, Lk. 12:5).<sup>82</sup>

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<sup>80</sup> Dake's Annotated Reference Bible

<sup>81</sup> Notes on Isaiah by Chuck Missler, KHouse.org

<sup>82</sup> Dake's Annotated Reference Bible

[the king it is prepared] The Assyrian, the Antichrist of Isa. 30:31 who is to be destroyed in Tophet (Zech. 14:1-15; 2Th. 2:8; Rev. 19:19-21). This king is the only one referred to in this prophecy. To bring Hezekiah or some other one into it would be adding to Scripture.

[he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it] He -- Jehovah, who is the only one referred to in this prophecy as doing all the things predicted in Isa. 30:30-33. To bring another into the picture would be out of harmony with the passage. The Lord is the one who created this valley and when He did so, He made it deep and large. He alone is the one who will kindle the great fire in Tophet when Antichrist and his army are destroyed.<sup>83</sup>

“Tophet,” meaning “the burning place,” is the Valley of Hinnom below the hill of Zion, the place where human sacrifices were offered to Molech (cf. 2 Kin 23:10; 2 Chr 28:3, note; Jer 7:31).

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<sup>83</sup> Dake's Annotated Reference Bible