

4/28/83

I. PROPHETIES OF JUDGMENT (1-35).

A. concerning Judah and Jerusalem (1-12).

1. On the light of Judah's increasing hypocrisy and rebellion against God (1-6).
 2. On the light of the Assyrian threat (7-12). Here the coming Deliverer, Immanuel, is promised -- the Messiah.
- a. The conspiracy of Israel and Syria against Judah (7:1-25).

The historical background is given in 2 K. 16.

Briefly the point is this. Israel and Syria were threatened by Assyria. They wanted Ahaz to ally himself with them against Assyria. Ahaz refused to do so, and, instead, turned to Assyria for help instead of turning to the Lord.

- (1) The conspiracy (7:1, 2).
- (2) Isaiah's mission and Ahaz's unbelief (7:3-16). - a messianic prophecy.

Here we have a promise of deliverance and that promise related to Immanuel's birth (probably a contemporary son linked with the future birth of the Messiah).

- (3) Judah's judgment by the Assyrians (7:17-25).

b. The birth of Maher-shalal-hash-baz - (8:1-4) - an added promise of God's help, and perhaps related to the promise in 7:14-16.

- c. A second warning about the Assyrians (8:5-9:6).

- (1) The Assyrian invasion of Judah predicted (8:5-8).
 - (2) Isaiah's defense of Judah's enemies (8:9-18). See people were to trust the Lord and to fear Him, not their enemies.
 - (3) The unbelief of the people foretold (8:19-22).
 - (4) Another messianic prophecy (9:1-7). Thus the Lord continues to place before the people the ultimate hope of the nation in the coming of the Messiah.
- d. Judah warned by four judgments against Israel (9:8-10:4).
- (1) Against their pride - invasion (9:8-12).
 - (2) Rebellion against God, refusal to repent (9:13-17). Direct judgment from God.
 - (3) Against their sin - anarchy and turmoil within (9:18-21).
- Note: Here Judah becomes involved.
- (4) For their ^{injustice and} oppression toward their own people (10:1-4).
- e. God versus Assyria (10:5-34).
- (1) Assyria, God's instrument, rebuked for pride (10:5-15).
 - (2) See judgment of God on Assyria foretold (10:16-19).
 - (3) See salvation of the remnant prophesied (10:20-23).
 - (4) See destruction of Assyria predicted (10:24-34).
- f. The hope of Israel (11:1-12:6).

Isa. 11:1 - 12:6 (3)

- (1) The coming of the messiah (11:1-5).
 a righteous kingdom
- (2) The peace of the messiah's kingdom
(11:6-10).
- (3) The gathering of Israel (11:11-13).
- (4) The defeat of Israel's enemies (11:14-16).
- (5) The song of the remnant (12:1-6).
 - (a) Praising His Name (12:1-3).
 - (b) Proclaiming His Works (12:4-6),

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B.

~~THE~~ PROPHETIES OF JUDGMENT AGAINST THE GENTILE NATION (13-23) - those located in the middle East in the vicinity of Israel (Judah). And they were nations from whom the Israelites had received suffering.

The term
BURDEN
(10 of them)
depicts the
major
judgments.

* THE BURDEN OF BABYLON (13:1-14:23).

1. Remember that this was delivered before Babylon reached the zenith of her power.

We also see in this prophecy how these judgments foreshadowed "the day of the Lord."

* The announcement of Babylon's judgment

" (13:1-5).

Note: Vv. 4, 5 make it clear that the judgment will come from the Lord.

* Babylon's judgment foreshadows "the day of the Lord" (13:6-16).

The heavenly signs, etc., mentioned here go far beyond what happened when Babylon fell!

Note: The day of the Lord described by two other terms in v. 13.

Note: This extends to "the world" according to v. 11.

Note: This is something of a parenthesis since Isaiah gets back to the overthrow of Babylon in v. 17.

* The description of Babylon's judgment resumed (13:17-22).

Isaiah named the conquering nation: media. This was some 200 years (approx.) before Cyrus conquered Babylon in 539 B.C. Babylon conquered Assyria (Nineveh fell) in 610 B.C.

Note: God would do it (v. 17).

* The purpose of Babylon's doom (14:1, 2) -

d. to fulfill His ^(yours) purpose for Israel.

*** The song of the redeemed (14:3-23).**

i. This is against Babylon.

They express:

- 1) A lamentation that Babylon has fallen - typical of the overthrow of all Gentile power.
- 2) That the Lord has done this. Cf. 14:7.
- 3) The peace that the world will experience
- 4) A connection with the downfall of "Lucifer." See vv. 12-14. These designs go beyond ~~the~~ purposes which Babylon had.

The five I will's of Satan:

Note where
belief in
free will
comes from.

- 1) Rebellion against God. nox pride, self-will,
manifested by Baby.
- 2) Objection with angels - Cf. Job 38:7
- 3) His messianic plot - Psa. 48:2.

4) }
5) } Against God again, as under 1).

- 5) That the honor afforded to most kings will not be given to Babylon's king.
- 6) That the Lord will do this - vv. 22, 23, the emphasis ending this section as it began in v. 17 of ch. 13.

THE DOWNFALL OF ASSYRIA (14:24-27).

2. This is related to the preceding section, and is assumed by it. But it is stated to give emphasis to
 - 1) God's purposes as compared with man's.
 - 2) The sovereignty of God.
 - 3) The inability of man to do anything about it. Cf. Job 40:6-14.

THE BURDEN OF THE PHILISTINES (14: 8-32).

3. 2 Chron 28:18 ff. tells about the Philistines annexing land which belonged to Judah. But they were not to rejoice because more trouble was coming to them. See serpent etc

do not denote just evil here, but power. He probably refers to Tiglath Pileser III who died, Shalmaneser IV, "the cockatrice," or adder, and Sargon II, the "fiery flying serpent."

v. 31, the "prophet" from the north is Assyria who will conquer Palestine, because of her ~~hostile~~ ^{hostess} of Judah, but will not conquer Judah because the Lord will defend her.

D. THE BURDEN OF MOAB (15:1-16:14).

- The Moabites were descendants of Lot by his oldest daughter. Cf. Gen. 19:37.

~~Delight~~ said of this prophecy (I, 322),

There is no other prophecy in the book of Isaiah in which the heart of the prophet is so painfully affected by what his mind sees, and his mouth is obliged to prophesy.

All that he predicts evokes his deepest sympathy, just as if he himself belonged to the unfortunate nation to which he is called to be a messenger of woe.

And we see his sympathy of Isaiah in spite of a long history of trouble between Israel and Moab.

- The lamentation and despair of Moab's cities (15:1-9).

Note Isaiah's grief in v. 5.

There is also the prediction of more judgments to come in v. 9.

Lessons:

- 1) It is not fitting for a prophet to rejoice in a message of judgment.
- 2) Regardless of how severe the message may be, a prophet must be faithful in delivering the message.

- Moab's only hope: submission of Judah (16:1-5).

It is presented as an appeal. The mention of Sela, the capital of Edom, shows that that is where Moab has put her trust - the Edomite capital built on the rocks.

- c. The doom of Moab certain (16:6-12).
Their re-pentance has come too late.
- d. The time of their judgment (16:13, 14).
The conquest of Moab is not specifically recorded in history. But it seems that Assyrian and Babylonian invasions are intended here.

5. THE BURDEN OF DAMASCUS (17:1-14).

Israel's downfall is judged here because Syria and Ephraim (Israel) were confederates. Review Isa. 7:1-16.

- a. Judgment predicted for the two nations (17:1-5).
- b. A glimmer of hope - the remnant (17:6-8).
- c. The inevitability of judgment (17:9-11).
- d. A warning to Israel's enemies (17:12-14).

Israel and Syria are intermingled in this prophecy so it is hard to distinguish them. What a contrast with the promised blessing in Gen. 12:1-3!

6. Woe upon Ethiopia (18:1-7).

During Isaiah's time Ethiopia and Egypt were ruled by the same monarch. That is the reason the judgments on these two powers are stated together (in chs 18 + 19). Ethiopia was the stronger power, but it seems that Egypt was (and is) more important prophetically. That could be the reason for the "woe" with Ethiopia, but the "burden" with Egypt.

a. The anxious fear of Ethiopia (18:1-3).

Here is pictured Ethiopia's frantic attempt to enlist allies against the formidable power of Assyria.

b. The indifference the Lord finds ^{to} ~~of~~ active opposition (18:4-6).

A unit,
the
18-20.

Very
clear

- c. Ethiopia to turn to the Lord of hosts (18:7).
- 7. THE BURDEN OF EGYPT (19:1-25).
 - a. The judgment of the Lord upon Egypt (19:1-17).
 - (1) From the Lord - as the source of all their calamities (19:1).
 - (2) Internal strife (19:2).
 - (3) Confounding of their idolatry (19:3).
 - (4) Outside intervention (19:4). It is impossible to identify positively this "cruel lord," but possibly Assyria.
 - (5) Natural calamities (19:5-10).
 - (6) Wisdom made foolish (19:11-14).
 - (7) Powerlessness (19:15).
 - (8) Fear (19:16,17).
 - b. Egypt to turn to the Lord (19:18-25).
- 8. The judgment of Ethiopia and Egypt by Assyria (20:1-6).

Thus, chs. 18, 19, + 20 form a unit dealing with Ethiopia and Egypt.

Note the position on the map of

- (1) Philistia
- (2) Egypt
- (3) Ethiopia.

Tartan, the head of the Assyrian forces took Ashdod (a city of Philistia, but here representing the whole country). Cf. 20:1. This resulted in God's call to Isaiah to warn the people of Judah of the impending defeat of Egypt and Ethiopia. See 20:2-4.

Vv. 5, 6 seem to have to do with Judah.

They could not trust in those two nations, and so they would be forced to say, "... how shall we escape?" (v. 6).

- 9. The burden of the desert of the sea" (21:1-10).

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"The inhabitants
of the island,
i.e.,
the coastland,
or of
the island,
i.e.,
of Judah."

This is a second judgment against Babylon.

- The destruction of Babylon predicted (21:1, 2) — before it had become a world power.
- The distress of Isaiah — over what God had revealed to him (21:3, 4).
- Isaiah, the watchman (21:5-11).

The watchman understands by revelation what God is going to do and is appointed to sound the warning.

Note: Such is the position of the child of God today with regard to the coming judgments of God. We know of them by the Word, and we must sound the warning.

10. The burden of Dumah, or Edom (21:11, 12).

The connection here seems to be (see on a map the location of Edom), "Since judgment is falling upon ^{Palestine,} Egypt, and Ethiopia (see chs 18-21) — and Babylon is doomed, what about Edom?"

Isaiah is the "watchman."

Although morning eventually will come, for the present they can only expect "the night" of judgment.

Let them come as often as they like to inquire, the answer will always be the same. **NOTHING CAN ALTER THE JUDGMENT PLANNED BY GOD.**

11. The burden upon Arabia (21:13-17).

The people of Arabia might do all within their power to help their own military forces (which were outstanding), but their defeat was also inevitable — "for the Lord God of Israel hath spoken it" (21:17 b).

Cf. on a
watchman,
Ex. 33:1-7.
Also Ex. 3:
17.

Scrib., the judgments were to show:

- (1) "that they were from God, nor from men"
- (2) "no nation could avoid the judgments either through foreign alliances or by their own efforts." A nation might be strong, but when God moved against them, they would collapse.
- (3) "that God delighted in His people. He might have to judge them because of their sin, but woe to the nation who delighted in smalls (or Judah) themselves!"
12. The burden of the valley of vision (22:1-²⁵~~25~~) shows how to do with Jerusalem which, as Geo. & Robinson said (p. 94) was affected by a "foreign temper." If Judah will like the Gentile nations, she can expect judgment, too.
 - a. She pleases; loving carelessness of Godah in a time of danger (22:1-3).
 - b. She grieves of Zion (22:4).
 - c. Despairing prediction of judgment (22:5-14).
- d. The removal of Judah; the appointment of Edomites (22:15-25).
 - (1) Shebna's removal (22:15-19) He may have been a foreigner with an affair in Godah.
 - (2) Eliakim's appointment (22:20-25).

On v. 22, cf. Rev. 3:1. Since Eliakim is a type of Christ, His people will benefit (v. 23, 24).

It is many refer to Shebna and to the certainty of the removal.

One, seeing Eliakim as a type of Christ, likens this replacement of Shebna to the victory of Christ over the Antichrist.
13. The burden of Syria (23:1-18).

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This chapter consists of two parts.

- The destruction of Tyre, the capital of Phoenicia (23:1-14).
- The restoration of Tyre (23:15-18).

This is the last of the burdens, or oracles, against foreign nations. It has to do with that which happened shortly before 722 B.C., according to Robinson, but there are many different opinions. What we need to be concerned about is NOT WHEN IT HAPPENED, BUT THAT IT DID HAPPEN.

Who brought about the destruction?

The Lord did. Cf. 23:8,9,11

Why did He do it? (1) The cause: Tyre's pride. (2) Its objective: "to bring into contempt all the honourable of the earth." The nations gloried in Tyre. God reduced her to nothing.

"Tarshish" (vv.1,6,10,14) was probably in southern Spain. It is mentioned as the extent of Tyre's commercial kingdom thus embracing everything in between! The nations felt secure as long as Tyre stood. But the fall of Tyre would cause great concern.

"Chittim," or Kittim, was probably Cyprus which was a part of Tyre's domain. She supplied essential decking for Tyre's great maritime fleet. It likewise represented the great westward extension of Tyre's power and wealth.

J. A. Alexander says two things characterized Tyre:

- Her maritime trade.
- Her ability to withstand her enemies.

See held off Assyria (who blockaded her) for 5 years; Babylon, for 13 years!

The restoration of Tyre here predicted will turn to Israel's advantage. God would prosper Tyre to meet the needs of His people (v. 18), even though Tyre was as a harlot, not devoted to the Lord.

Lessons from Isa. 13-23 - God's judgment on the nations:

- 1) Ch 13 - God rules in the affairs of men.
He brings down the mightiest. He moves upon the wills of ungodly men ("the Medes" - see v. 17) to do His will. Thus, we have the sovereignty of God.

← Also, in 13:11 - God's hatred of PRIDE.

- 2) Ch 14 - See Lord's mercy upon Israel.
See v. 1 a.

Also the salvation of the heathen. See v. 1 b.

See ultimate defeat of Lucifer and all evil - vv. 12 ff.

The immutable purpose of God. Cf. 14: 24-27.

- 3) Ch. 15 - With Moab we see against the certain doom of the ungodly which they cannot escape. Note Isaiah's great distress - a lesson for all who preach eternal judgment!
- 4) Ch. 16 - Continuing with Moab - God rewards those who are good to His people. Only in aligning themselves with God's people is there hope.
- 5) Ch. 17 - To stand against God's people, as Syria and Israel did against Judah, shall be ruined!

The Lord's people may displease Him, but He delights in them and will never cast them away. Note the gleaning grapes of v. 6.

BABYLON

BABYLON
PALESTINA
(PHYLST'IA)

MOAB

MOAB

DAMASCUS

- 6) Ch. 18 - See nations (here, Ethiopia) must not be deceived by the fact that God is apparently taking His rest. He will arise to defend His people and judge the earth. The only place of refuge is in Israel's God.
- 7) Ch. 19 - How fearful the mighty become when God begins to shake the earth! But, in His grace, God often overrules for His glory and for the salvation of men, as was predicted of Egypt.
- 8) Ch 20 - From Isaiah's experience, how humbling it is to declare the message of God, which we do by our clothes and our actions, as well as by what we say. There is a time to be silent and to do as the Lord tells us. Cf. 1 Cor. 2:14 ff.
- 9) Ch. 21 - As in Ch. 15, Isaiah's great distress over his message. He was a watchman on duty day and night.
- 10) Ch. 22 - Here (v.4) Isaiah wept for Israel, given to pleasure, ignoring the warnings of judgment. The child of God can still sin, and his sin, if persisted in, will bring divine judgment.
- 11) Ch 23 - Wealth, good business and international trade, alliances with nations near and far, do not guarantee prosperity. The greater a nation is, the harder and faster and farther it falls when God decrees its overthrow.

From this we learn:

- (1) To dedicate what we have to God, and to use it for His glory.
- (2) To seek the extension of God's work, not to extend ours.

ETHIOPIA

EGYPT

EGYPT

BABYLON
EDOM
ARABIA

JERUSALEM

TYRE

(3) To use what we have to help others,^(cf. v. 18)
 especially the people of God.
 note again God's hatred of pride - in
 23:9.

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Isaiah 24-27

I. Prophecies of judgment (1-35).

- A. Concerning Judah and Jerusalem (1-12).
- B. Concerning the Gentile nations, Judah's neighbors (13-23).

→ C. Concerning the whole Earth (24-27).

This series of prophecies has not been fulfilled. They are far more extensive than ~~any judgment~~ ^{any} ~~the~~ has ever seen. Also, that which follows the judgments has never come upon the earth - peace, the glory of God, etc.

The four chapters constitute a unit of prophecy.

Chapter 24 begins with:

1. The prophecy of world-wide judgment (24:1-12).

This will include Jerusalem, "the city of confusion," or of wasteness, emptiness, desolation. This will take place during the ~~great tribulation~~.

2. The response of the remnant (24:13-15).

"In the midst of the land among the people" is a ref. to ~~to~~ Judah (all of Israel).

Cf. Isa. 12. The words for "sing" and "cry aloud" in the two passage (this + Isa 12) are the same.

3. The description of the judgment completed (24:16-20).

4. The reign of the Lord on earth (24:21-23)

v. 23 speaks of the conclusion of the judgments which will be marked by the Second Coming of the Messiah (Christ.)

On the moon and the sun in 24:23,

Cf. Mt. 24:21-31.

note the expression, "in that day," in 24:21.

See it also in 25:9; 26:1; 27 (4x) - vv. 1, 2, 12, 13. It was used first in ch. 2, vv. 11, 17, 20, and is identified in v. 12 as "the day of the Lord of hosts." This expression is very important in the OT. Sometimes it refers to judgment; sometimes, to great blessing. The passages where it is used will show that it covers the Tribulation period and the Millennial Period, with an emphasis on the Second Advent of Christ!

5. The Celebration of the Lord's Return (25:1-26:19).

- a. God's Faithfulness in Overthrowing the Enemies of His People While Protecting Them (25:1-5).
- b. The Establishment of the Messianic Kingdom (25:6-12).

Note: "in this mountain," in vv. 6, 7, 10. This also is an important expression in Isaiah's prophecy. Cf. 2:2, 3; 11:9; 27:13. It is expressive of a kingdom; here, the messianic kingdom.

Cf. v. 8, quoted in 1 Cor. 15:54. This indicates a resurrection, although not necessarily the same one as in 1 Cor 15. In fact, they are different: one occurs at the Rapture; the other at the Second Coming.

- c. The Song of Deliverance (26:1-19).
 - 1) Praise for a strong city in which the righteous nation is safe (26:1-4).
 - 2) Praise for the downfall of the Lord's enemies (26:5-11).
 - 3) ^{the Lord's} people pledge their sole allegiance to Him (26:12-15).

4) Praise for Answered Prayer (26:16-19).

The nation of Israel was powerless to help herself, but the Lord has restored her from the dead. All this is spoken, of course, prophetically!

b. Isaiah's exhortations - showing that "the day" had not yet come (26:20-27:13).

a. Re: the hope of the people of the Lord (26:20, 21).

- 1) That the Lord will protect them (26:20).
- 2) That the Lord will come to deliver them (26:21).

b. The prospects connected with the Messiah's coming (27:1-13).

- 1) The overthrow of Satan. (27:1). Cf. Gen. 3:1; Rev. 12:9; 20:1, 2, 3, 7, 10.
- 2) The preservation and purification of Israel (27:2-11). However, vv. 9-11 show that the land will be devastated.
- 3) The regathering of Israel to the land (27:10, 11). Cf. Mt. 24:31.

This also
is a song.

- Cf. the
song in
Isa. 1-27:

1) Isa. 5:1-7.

2) Isa. 12.

3) Isa. 26

4) Isa. 27:2ff.

I. Prophecy of Judgment (1-35).

- A. Concerning Judah and Jerusalem (1-12).
- B. Concerning the Gentile nations (13-23).
- C. Concerning the whole Earth (24-27).
- D. Six Woes of Judgment (28-33).

The first 5 are against Judah; the sixth is against Assyria.

(Cf. the 6 woes in ch. 5.)

1. Woe to the Crown of pride (28:1-29).

- a. Their pride led to drunkenness (pleasure) which closed their hearts to the truth, and would lead to judgment (28:1-13).

"Crown of pride" suggests the outstanding example of pride in all the earth. This is just exactly the opposite of what we would expect from the people of God.

Cf. v. 11, quoted in 1 Cor. 14:21.

The nation needed to be taught as little children, but even then the Word would only add to their judgment.

d. Judah's false security: their covenant with death (28:14-22).

Vine calls this Israel's foreign policy - i.e., their agreement with Gentile powers instead of trusting in the Lord.

The Lord Himself would annul their covenant with death.

c. God's plowing in judgment anticipates a harvest (28:23-29).

Thus the "woe" concludes on a note of hope.

2. Woe to Ariel (29:1-14). This is best translated as the altar-heath of God because the prophet here is speaking against their dead formality in worship.

a. The prediction of sudden judgment (29:1-6).

b. God's judgment upon Israel's enemies (29:5-8).

c. The Lord's people incapable of understanding the message of God (29:9-12).

d. The nature of Israel's sin, and God's work to remedy it - "a marvelous work" (29:13, 14).

3. Woe to those who seek to take the Lord's place (29:15-24).

a. The blasphemy of God's people (29:15, 16).

Cf. v. 16 -
quoted in
Rom. 9:33
1 Pet. 2:6

Every hope
except that
based upon
the Messiah
will prove
to be a false
hope.

Cf. Isa.

b. The situation remedied by the Lord
(29:17-24).

Note the progressive degeneration indicated
by the first three woes:

- 1) Pride.
- 2) Fornicacy.
- 3) Dification of men.