

A Trek Through Isaiah 27 - 31:1 - 32:20

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Isaiah said Yahweh is Lord of history; true security is found in Him.
 Is this true? Six woes introduce the greatest of Isaiah's interim fulfillments.
 Today woe 5.

<u>The Lord of History (28:1 - 37:38)</u>					
1st Woe: The word of God and the purpose of God 28:1-29	2nd Woe: Is anything too hard for the LORD? 29:1-14	3rd Woe: Spiritual transformation 29:15-24	4th Woe: Faithlessness and faithfulness 30:1-33	5th Woe: All things new 31:1 - 32:20	6th Woe: Home at last 33:1 - 35:10
Historical Epilogue 36:1 - 37:38					

The fifth woe: All things new 31:1 - 32:20

Applies the principles from the 2nd woe: Is anything too hard for Yahweh? 29:1-14

- Judah's present leaders have denied Yahweh and are depending on human wisdom.
- Yahweh is going to transform the land and His people.
- Wicked men will come to an end.
- The true Israel will flourish. They will truly sanctify Yahweh and tremble before Him.

Structure

- 31:1-9 The Egyptian alliance fails but Yahweh protects His people
- 32:1-20 The coming King and His renewed people

Prologue: disaster & deliverance 31:1-5

Failure of the Egyptian alliance 31:1-3

Isaiah 31:1–3 (LSB): Woe to those who go down to Egypt for help And rely on horses, And trust in chariots because they are many And in horsemen because they are very mighty, But they do not regard at the Holy One of Israel, nor seek Yahweh!

2 Yet He also is wise and will bring about an evil demise And does not turn His words aside, But will arise against the house of evildoers And against the help of the workers of iniquity.

3 Now the Egyptians are men and not God, And their horses are flesh and not spirit; So Yahweh will stretch out His hand, And he who helps will stumble, And he who is helped will fall, And all of them will come to an end together.

- V1 The folly of the nation
 - Those who go down to Egypt for help. Going continually
 - rely on horses
 - Re 30:16...We will ride upon swift steeds
 - Trust. The question of faith: Where is your trust?
 - in chariots because they are many And in horsemen because they are very mighty
 - Horses and chariots revolutionized the warfare of that time. Judah is trusting in the latest tech.
 - But they do not regard at the Holy One of Israel, nor seek Yahweh!
 - Ok to use means. But their choice involved a denial of Yahweh.
 - Here is the danger in Dt 17:16 realized: Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses. Yahweh has said to you, 'You shall never again return that way.'
- V2 The certainty of Yahweh
 - He also is wise
 - Jibe at the wise men of Judah who were recommending alliance
 - will bring about an evil demise
 - Yahweh is jealous for His people; will destroy any other savior.
 - He is able to act
 - He is faithful to act
 - And does not turn His words aside
 - Word given. Does not change
 - As Balaam prophesied to Balak in Num 23:19 God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?
 - May change if His people repent.
 - but will arise against the house of the evildoers
 - Parallel with 2a: bring about evil
 - Against Judah and Egypt her help.
 - Verbs denote ongoing action, describing God's character. Judah was deliberately acting against what they should have known about Yahweh.

- V3 The result
 - The Egyptians are men, and not God
 - So true security is not found in them
 - And their horses are flesh and not spirit
 - Latest tech is powerless against Yahweh
 - So Yahweh will stretch out His hand
 - Picture of action
 - And he who helps will stumble, And he who is helped will fall, And all of them will come to an end together.
 - When God's people seek help outside Him, He will not allow it.
 - Judah's plans will fail. Both the helped (Judah) and the helper (Egypt) will fall.

Yahweh saves His city 31:4-5

Isaiah 31:4–5 (LSB): For thus says Yahweh to me, “As the lion or the young lion growls over its prey, Against which a multitude of shepherds is called out, And it will not be dismayed at their voice nor afflicted at their noise, So will Yahweh of hosts come down to wage war on Mount Zion and on its hill.”

5 Like flying birds so Yahweh of hosts will defend Jerusalem. He will defend and deliver it; He will pass over and provide a way of escape.

- The view changes to the future deliverance of Zion.
- Two pictures of Yahweh's protection for His city.
- V4 Fierce defense
 - A young lion protecting his prey
 - The Lion of Judah cannot be driven off from protecting His city.
- V5 Gentle care
 - A mother bird hovering over her nest
 - Four-fold deliverance: protect and deliver it; spare and rescue it.”

Call to return 31:6-9

Isaiah 31:6–9 (LSB): Return to Him against whom you have deeply rebelled, O sons of Israel.

7 For in that day every man will reject his silver idols and his gold idols, which your hands have made for you as a sin.

8 And the Assyrian will fall by a sword not of man, And a sword not of man will devour him. So he will flee from the sword, And his choice men will become forced laborers.

9 “His rock will pass away because of terror, And his princes will be dismayed at the standard,” Declares Yahweh, whose fire is in Zion and whose furnace is in Jerusalem.

- V6 Call to return to Yahweh
 - Call to Isaiah’s contemporaries
 - Deeply rebelled
 - Not only rebelled but deepened their rebellion
 - As Is 29:15 Woe to those who deeply hide their counsel from Yahweh, And whose deeds are done in a dark place, And they say, “Who sees us?” or “Who knows us?”
 - Hiding their plans
 - Also Is 30:1 Woe to the rebellious children,” declares Yahweh, “Who execute counsel, but not Mine, And make an alliance, but not of My Spirit, In order to add sin to sin,
 - Adding sin to sin
- V7 A people renewed
 - every man will reject his silver idols and his gold idols
 - They will see the truth about Yahweh and about their idols.
 - They themselves will cast them away
 - which your hands have made for you as a sin.
 - Made by their own hands
 - Recognized as defiled.
 - As Is 30:22 And you will defile your graven images overlaid with your silver, and your molten images plated with your gold. You will scatter them as an impure thing and say to them, “Be gone!”
- V8-9a Enemies defeated
 - The Assyrian will fall
 - Sennacherib’s loss of his army at Jerusalem
 - a sword, not of man
 - Divine. The death angel
 - His rock.
 - What the Assyrians were depending upon (king, gods, military power, etc)
 - will pass away because of terror
 - Contrast the rock of Judah.
 - His princes will be dismayed at the standard
 - Of Yahweh

- V9b Basis for the call
 - Declares Yahweh
 - God's faithfulness to His people based on His character
 - whose fire is in Zion and whose furnace is in Jerusalem.
 - 2x for emphasis
 - As 29:1 Jerusalem as Ariel, where the holy fire burns.
 - Fire
 - Speaks of offerings and forgiveness of sin,
 - Furnace
 - Speaks of burning up enemies.
- Call to Judah to be sons of Israel (the faithful remnant) rather than sons of Jacob (the deceiver) so they would obtain the victory.
- Here is OT faith. As Psalm 130:1–8 (LSB)
 - 1 Out of the depths I called to You, O Yahweh.
 - 2 O Lord, hear my voice! Let Your ears be attentive To the voice of my supplications.
 - 3 If You should keep iniquities, O Yah, O Lord, who could stand?
 - 4 But with You there is forgiveness, That You may be feared.
 - 5 I hope for Yahweh, my soul does hope, And for His word do I wait.
 - 6 My soul waits for the Lord More than the watchmen for the morning, The watchmen for the morning.
 - 7 O Israel, wait for Yahweh; For with Yahweh there is lovingkindness, And with Him is abundant redemption.
 - 8 And it is He who will redeem Israel From all his iniquities.

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The coming kingdom 32:1-8

- Describing the millennium

New leaders 32:1-2

Isaiah 32:1–2 (LSB): Behold, a king will reign righteously And princes will rule justly.

2 Each will be like a refuge from the wind And a shelter from the storm, Like streams of water in a dry country, Like the shade of a huge rock in a weary land.

- v1 The coming King
 - a king will reign righteously And princes will rule justly.
 - The King and His administration
 - righteously...justly.
 - Characteristics of His reign
- v2 Four pictures of true security from the Judean countryside
 - a refuge from the wind
 - a shelter from the storm
 - streams of water in a dry country
 - the shade of a huge rock in a weary land.

New people 32:3-4

Isaiah 32:3–4 (LSB): Then the eyes of those who see will not be blinded, And the ears of those who hear will pay attention.

4 And the heart of the hasty will discern knowledge, And the tongue of the stammerers will hasten to speak clearly.

- V3-4 New eyes, ears, heart, tongue
 - Eyes...will not be blinded
 - Contrast 29:9 ...blind yourselves and be blind!
 - Ears...will pay attention
 - Contrast 30:9 ...children unwilling to hear
 - Heart...will discern knowledge,
 - Contrast 29:11 And the vision of all this has become to you like the words of a book that is sealed.
 - Tongue...speak clearly
 - stammerers. Those who are drunk.
 - Contrast Is 28:7 ... the priest and the prophet reel with strong drink, ... They reel while having visions; They totter when rendering a verdict.
- Reversal of Is 6:10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, And hear with their ears, And understand with their hearts, And return and be healed."

Right discernment of character 32:5

Isaiah 32:5 (LSB)

5No longer will the wicked fool be called noble, Or the rogue be spoken of as generous.

- Transition to v6-8
- True discernment of character and rejection of the wicked.
- the wicked fool
 - Heb nabal
 - Does not understand because they refuse to understand
 - Consciously rejects the way of life and chooses the way of death
- Noble
 - Worth emulating
- The rogue
 - one who seeks self-advantage to the hurt of others
- generous
 - Giving to others

The wicked and the righteous 32:6-8

Isaiah 32:6–8 (LSB): For a wicked fool speaks wicked folly, And his heart does wickedness: To do ungodliness and to speak error against Yahweh, In order to make the hungry person empty; He even causes the thirsty to lack a drink.

7 As for a rogue, his weapons are evil; He counsels wicked schemes To wreak destruction on the afflicted with lying words, Even though the needy one speaks justly.

8 But the noble man counsels noble plans; And by noble plans he rises up.

- A separate poem. Why the fool, rogue will not be called noble.
- V6 the wicked fool: one who rejects God
 - What he does
 - Outwardly: speaks wicked folly
 - Inwardly: his heart does wickedness
 - Against Yahweh
 - to practice ungodliness
 - to speak error against Yahweh
 - Against men
 - to make the hungry person empty;
 - He even causes the thirsty to lack a drink.
- V7 The rogue: one who seeks self-advantage to the hurt of others
 - his weapons are evil
 - he counsels wicked schemes
 - To wreak destruction on the afflicted with lying words, Even though the needy one speaks justly.
- V8 The noble man: one with a noble character
 - counsels noble plans
 - by noble plans he rises up
 - As Eph 4:1 walk in a manner worthy of the calling to which you have been called

Warning of impending judgment 32:9-14

Isaiah 32:9–14 (LSB)

9 Rise up, you women who are at ease, And hear my voice; Give ear to my word, You complacent daughters.

10 Within a year and a few days You will quake, O complacent daughters; For the grape harvest is ended, And the fruit gathering will not come.

11 Tremble, you women who are at ease; Quake, you complacent daughters; Strip, undress, and put sackcloth on your waist,

12 Beat your breasts for the desirable fields, for the fruitful vine,

13 For the land of my people in which thorns and briars shall come up, Indeed, against all the joyful houses and the exultant city.

14 Because the palace has been abandoned, the populated city forsaken. Hill and watchtower have become caves forever, A joy for wild donkeys, a pasture for flocks,

- Isaiah turns to the women
 - women...daughters
 - As in Is 3
 - Maybe
 - as the soul of the nation
 - because the men would not listen
 - because Isaiah was offended by a group of women participating in a harvest festival.
 - Who are at ease...complacent
 - Resting in circumstances: a good harvest.
 - Thinking all is well
 - Not broken over the sins of their people
 - Assuming that security is an eternal right
- Calls them to repentance
 - Rise up...hear my voice... give ear to my word.
 - Call to repent.
 - Not ignoring his message as in Is 3
 - Come out of their complacent rest.
 - Change their attitude so they could hear the prophet's message.
- What is coming if they don't repent
 - the grape harvest is ended, And the fruit gathering will not come
 - Quake...tremble
 - No more resting in circumstances
 - Strip, undress, put sackcloth on your waist, beat your breasts
 - Either mourning or captivity
- View expands to the nation
 - Palace abandoned, populated city forsaken
 - Hill and watchtower have become caves forever, a joy for wild donkeys, a pasture for flocks

Coming regeneration 32:15-18

- Expands on 32:1ff

The Agent of regeneration 32:15a

15 Until the Spirit is poured out upon us from on high...

- Until
 - The judgment will have an end
- The Spirit.
 - The Holy Spirit
 - Agent of regeneration who creates and gives life
 - He will do what the wicked rulers could not do
 - Contrast 29:10 For Yahweh has poured out upon you a spirit of deep sleep...
- poured out upon us from on high.
 - From God
 - Given in full measure

The effects of regeneration 32:15b-18

Isaiah 32:15–18 (LSB): ...And the wilderness becomes a fruitful orchard, And the fruitful orchard is counted as a forest.

16 Then justice will dwell in the wilderness, And righteousness will live in the fruitful orchard.

17 And the work of righteousness will be peace, And the service of righteousness, quietness and security forever.

18 Then my people will live in a peaceful abode, And in secure dwellings and in undisturbed resting places;

- V15b Natural world restored
 - the wilderness becomes a fruitful orchard, And the fruitful orchard is counted as a forest.
 - The curse reversed: What was a wilderness becomes fruitful and cultivated fields become super-fruitful.
- V16 Righteousness restored
 - Justice will dwell...righteousness will live
 - As Is 1:26 Then I will have your judges return as at the first, And your counselors as at the beginning; Afterwards you will be called the city of righteousness, A faithful town.”
- V17 Peace restored
 - Peace...quietness
 - Contrast the false peace in 32:9 women who are at ease... complacent daughters.
 - quietness and security forever
 - In the promises of God. True security
- V18 A secure pasture
 - My people
 - For the elect
 - Peaceful abode
 - Lit grazing place. Picture of a safe pasture provided by the Shepherd for His flock
 - Contrast the false security of the complacent women in 32:9

Epilogue: Destruction & blessing 32:19-20

The world city brought down 32:19

Isaiah 32:19 (LSB): And it will hail when the forest comes down, And the city will be utterly laid low.

- Hail
 - Divine action pictured as a violent storm
- Forest comes down
 - May refer to the natural world or to the Assyrian army (Is 10:33-34)
- City...utterly laid low
 - Man's organization apart from God
 - May refer to Jerusalem or the world city.

Blessings for those regenerated 32:20

Isaiah 32:20 (LSB): How blessed will you be, you who sow beside all waters, Who let out freely the ox and the donkey.

- How blessed will you be
 - Plural: intensive
 - Blessings for the elect
- who sow beside all waters,
 - No boundaries
- Who let out freely the ox and the donkey
 - No danger

Application: Using means vs trusting means.

Isaiah 31:1 (LSB)

1Woe to those who go down to Egypt for help And rely on horses, And trust in chariots because they are many And in horsemen because they are very mighty, But they do not regard at the Holy One of Israel, nor seek Yahweh!

- Judah thought they could obtain security by means of technology.
- They did not regard their God

Means are how we get things done. How can we use them without trusting in them?

Philippians 4:11–13 (LSB)

11 Not that I speak from want, for I learned to be content in whatever circumstances I am.

12 I know how to get along with humble means, and I also know how to live in abundance; in any and all things I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

13 I can do all things through Him who strengthens me.

- V11
 - I learned. A learned skill
 - To be content. Satisfied. John: able to accomplish the Lord's work.
 - In whatever circumstances I am. Every situation
- V12
 - I know how to get along with humble means...going hungry...suffering need. Lacking the things of this world
 - I know how to live in abundance...being filled...having abundance. Having the things of this world
- V13
 - I can do all things.
 - For Christ. For Paul, to live was Christ (Phil 1:21)
 - Not for himself. Paul was ready to die for the name of the Lord Jesus (Acts 21:13)
 - Through Him
 - Through Him. Through Christ. Not in self-sufficiency himself or with others.
 - As Paul said to the proud Corinthians (1 Cor 4:7) What do you have that you did not receive?
 - who strengthens me
 - How? Through His Spirit. He indwells us (Jn 14:17), empowers us (Acts 1:8), guides us into all truth (Jn 16:13)
 - Through His word. Some examples
 - 1 Cor 10:13 says that we can trust God to be faithful; He will not allow us to be tempted beyond what we are able but will provide a way of escape so that we can endure
 - Heb 12:7 tells us to count trials as joy because they are the discipline of a heavenly Father to bring us to holiness.
 - Heb 12:3 tells us to consider Jesus who endured such hostility from sinners, so that we will not grow weary and lose heart.
 - 1 Pet 1:5 reminds us of our inheritance incorruptible, kept in heaven for us by the power of God.
 - Phil 1:6 assures us that God will finish the good work that he began in us.
 - Example: music prayer
 - So, let us not be like Judah and trust in means. Let us use the means we are given and be content with them. Let us not be strengthened in means but be strengthened in Christ.

References

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