

ISAIAH 27

In Returning and in Confidence You will be Saved^a
(Isaiah 30:1-33)

Isaiah 30:1-33 Revised Standard Version (RSV)

The Futility of Reliance on Egypt

30^b “Woe to the rebellious children,” says the Lord^c,
“who carry out a plan, but not mine;
and who make a league, but not of my spirit,
that they may add sin to sin;^d
² who set out to go down to Egypt,
without asking for my counsel,
to take refuge in the protection of Pharaoh,
and to seek shelter in the shadow of Egypt!^e
³ Therefore shall the protection of Pharaoh turn to your shame,
and the shelter in the shadow of Egypt to your humiliation.^f
⁴ For though his officials are at Zo’an
and his envoys reach Ha’nes,^g
⁵ every one comes to shame
through a people that cannot profit them,
that brings neither help nor profit,
but shame and disgrace.”^h
⁶ An oracle on the beasts of the Negeb.
Through a land of trouble and anguish,
from where come the lioness and the lion,
the viper and the flying serpent,
they carry their riches on the backs of asses,
and their treasures on the humps of camels,
to a people that cannot profit them.ⁱ
⁷ For Egypt’s help is worthless and empty,
therefore I have called her
“Rahab who sits still.”^j

A Rebellious People

⁸ And now, go, write it before them on a tablet,
and inscribe it in a book,
that it may be for the time to come
as a witness for ever.^k
⁹ For they are a rebellious people,
lying sons,
sons who will not hear
the instruction of the Lord;^l
¹⁰ who say to the seers, “See not”;
and to the prophets, “Prophesy not to us what is right;

speak to us smooth things,
 prophesy illusions,^m
¹¹ leave the way, turn aside from the path,
 let us hear no more of the Holy One of Israel.”ⁿ
¹² Therefore thus says the Holy One of Israel,
 “Because you despise this word,
 and trust in oppression and perverseness,
 and rely on them;^o
¹³ therefore this iniquity shall be to you
 like a break in a high wall, bulging out, and about to collapse,
 whose crash comes suddenly, in an instant;^p
¹⁴ and its breaking is like that of a potter’s vessel
 which is smashed so ruthlessly
 that among its fragments not a sherd is found
 with which to take fire from the hearth,
 or to dip up water out of the cistern.”^q
¹⁵ For thus said the Lord God^r, the Holy One of Israel,
 “In returning and rest you shall be saved;
 in quietness and in trust shall be your strength.”
 And you would not,^s ¹⁶ but you said,
 “No! We will speed upon horses,”
 therefore you shall speed away;
 and, “We will ride upon swift steeds,”
 therefore your pursuers shall be swift.^t
¹⁷ A thousand shall flee at the threat of one,
 at the threat of five you shall flee,
 till you are left
 like a flagstaff on the top of a mountain,
 like a signal on a hill.^u

God’s Promise to Zion

¹⁸ Therefore the Lord waits to be gracious to you;
 therefore he exalts himself to show mercy to you.
 For the Lord is a God^v of justice;
 blessed are all those who wait for him.^w
¹⁹ Yea, O people in Zion who dwell at Jerusalem; you shall weep no more. He will surely be gracious to you at the
 sound of your cry; when he hears it, he will answer you.^x ²⁰ And though the Lord^y give you the bread of adversity
 and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your
 Teacher.^z ²¹ And your ears shall hear a word behind you, saying, “This is the way, walk in it,” when you turn to the
 right or when you turn to the left.^{aa} ²² Then you will defile your silver-covered graven images and your gold-plated
 molten images. You will scatter them as unclean things; you will say to them, “Begone!”^{bb}
²³ And he will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which
 will be rich and plenteous. In that day your cattle will graze in large pastures;^{cc} ²⁴ and the oxen and the asses that till
 the ground will eat salted provender, which has been winnowed with shovel and fork.^{dd} ²⁵ And upon every lofty
 mountain and every high hill there will be brooks running with water, in the day of the great slaughter, when the
 towers fall.^{ee} ²⁶ Moreover the light of the moon will be as the light of the sun, and the light of the sun will be
 sevenfold, as the light of seven days, in the day when the Lord binds up the hurt of his people, and heals the wounds
 inflicted by his blow.^{ff}

Judgment on Assyria

²⁷ Behold, the name of the Lord comes from far,
burning with his anger, and in thick rising smoke;

his lips are full of indignation,
and his tongue is like a devouring fire;^{gg}

²⁸ his breath is like an overflowing stream
that reaches up to the neck;

to sift the nations with the sieve of destruction,
and to place on the jaws of the peoples a bridle that leads astray.^{hh}

²⁹ You shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord, to the Rockⁱⁱ of Israel.^{jj} ³⁰ And the Lord will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones.^{kk} ³¹ The Assyrians will be terror-stricken at the voice of the Lord, when he smites with his rod.^{ll} ³² And every stroke of the staff of punishment which the Lord lays upon them will be to the sound of timbrels and lyres; battling with brandished arm he will fight with them.^{mmm} ³³ For a burning place has long been prepared; yea, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance; the breath of the Lord, like a stream of brimstone, kindles it.ⁿⁿ

Revised Standard Version (RSV)

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^a **Chapter 28** is the first chapter of a new section of Isaiah through Chapter 39, dealing more directly with actual historical events during Isaiah's lifetime, and in particular, the invasion of Judah by King Sennacherib of Assyria in 701 B.C. which occurred during the reign of Hezekiah in Judah (2Ch 29-32;). Hezekiah became sole King in 715 B.C. shortly after Assyria had conquered the Northern Kingdom of Israel and deported many of its people. He immediately began the cleansing of the Temple in Jerusalem (2Ch 29:1-5; 2Ki 18:3-6). Because it took time to cleanse the Temple and consecrate enough priests, the celebration of the first Passover after the Temple was cleansed was delayed for a month (2Ch 30:2-4). Hezekiah sent letters to those who remained in Israel after the deportations inviting them to come to Jerusalem to celebrate the Passover with Judah (2Ch 30:1, 6) but most in Israel laughed and scorned the invitations (2Ch 30:10) though some obeyed the summons (2Ch 30:11). After this celebration, those who had been in Jerusalem returned to their homes in Judah and destroyed the altars on the high places and the Asherah poles (2Ch 31:1). Hezekiah, who had been a vassal of Assyria rebelled against the new Assyrian King, Sennacherib (2Ki 18:7), and made an alliance with Egypt against Assyria (Is 30:1-5, 31:1-3) which Isaiah had condemned as a failure to trust only in the Lord for salvation. This rebellion may have had something to do with Hezekiah's religious revival (2Ch 32:1; 2Ki 18:22) though this is not certain. Seeing that his rebellion was likely to draw an Assyrian response, Hezekiah strengthened the defenses of Jerusalem including enclosing the primary water source for the capital in a wall and building Hezekiah's Tunnel to bring water from the source to the City in a way protected from besiegers (2Ch 32:2-5). Sennacherib, whose army consisted of troops from many nations subject to Assyria, first conquered the rest of Judah (2Ki 18:13; Is 36:1) and threatened Jerusalem. Hezekiah tried to buy Sennacherib off by giving him all the gold and silver available from the Temple (2Ki 18:15-16) but Sennacherib was not appeased. He then besieged Jerusalem and attempted to undermine the morale of the defenders and intimidate Hezekiah into surrender (2Ch 32:9-19; 2Ki 18:18-37; Is 36:2-22) by, among other things, insulting God by pointing out that none of the gods of the other nations Assyria had conquered had been able to save their nations (2Ki 18:33-35). The Egyptians did not come to the aid of Judah as they were required to do by the alliance (2Ki 18:21; Is 36:6). In despair (2Ki 19:1-3; Is 37:1-3), Hezekiah joined Isaiah in praying to God for the salvation of Jerusalem (2Ch 32:20; 2Ki 19:14-20; Is 37:14-22). God responds through Isaiah's

voice assuring Jerusalem that it will be saved (2Ki 19:21-34; Is 37:6-7, 37:21-35) and sending a plague to destroy the Assyrian army outside Jerusalem's walls (2Ch 32:21-22; 2Ki 19:35-36; Is 31:8, 37:36-37). Chapters 28–31, the first group of chapters in this new section of Isaiah, alternate between threats of the danger of making an alliance with Egypt with assurances of the power and protection of the Lord. **Chapter 28** deals with the question of whether Jerusalem will trust in its own efforts and alliances with other nations for its protection, or it will trust in the Lord. **Chapter 29** promises that while Judah will suffer a chastening at the hand of the Lord, it will be given a reprieve from final destruction.

^b **Chapter 30**

^c The **Lord** (יהוה, *Jehovah*) here and in verses 9, 18 (twice) and 26, 27, and 29-33.

^d (1) Verses 1-17 contain three short oracles against making an alliance with Egypt, 1–5, 6–7 and 8–17 which continue the theme of Chapter 29 (Ex 23:32-33). That these were originally separate oracles is indicated by the fact that the oracle in verses 6–7 is introduced by its own heading, “Oracle on the Beasts of the Negeb”. God’s words to the people of Jerusalem are that woe will come upon them because they are making an alliance and crafting plans (עצה, *etsah* meaning counsel, advice or plan) to defeat the Assyrians, but that alliance and those plans are not of the Lord. The **rebellious children** are the people, and particularly the rulers, of Jerusalem who have rebelled (from סרר, *carar*) against God by their unjust actions (Is 1:23, 30:9), their arrogance (Is 5:21, 28:15, 66:2) and forming a secret (Is 29:15), futile (Jr. 2:18) alliance with Egypt (2Ki 18:21; Is 1:2-4; Jr 43:7). To **Make a league** is literally to “pour out (נצק, *nacak*) a libation (מסכה, *maccekah*)” as part of the ritual of treaty making. **Spirit** is from the Hebrew רוּחַ, *ruwach*. The people of Jerusalem sought advice and counsel from everyone but God. God could get Israel out of Egypt (Ex 14-15), but could not get Egypt out of Israel (Nu 11:1-6; Dt 17:16).

^e (2) It was common to consult God through His prophets or through a priestly oracle before making a major political decisions (e.g., Ex 28:29-30; Nu 27:21; 1Sm 14:36-42, 23:1–12; 1Ki 22:5; Ps 5:8; Pr 16:23; Jon 1:7; *see also*, Ac 1:26; Jas 1:5), but Jerusalem’s leadership thought to keep its plan for a treaty with Egypt secret even from God and His prophets (Is 29:15) so they did not consult the Lord (Is 8:19). Both refuge (עוז, *azaz*) and protection (מגו, *ma`owz*) are from the same root meaning “stout” (עז, *oz*) which appears in Ps 84:5 meaning strength. They sought shelter, a covering (צל, *tsel*, a covering as in shade), not from God but from Egypt. Trusting in anything or anyone other than God (Ps 46:7-11, 121:5) will be futile (Is 31:1, 36:6-9). Throughout the Psalms the shadow or shade of the Lord is where His people take refuge (Ps 17:8, 36:7, 91:1, 121:5), an apt metaphor in a desert land.

^f (3) Trusting in the alliance with Egypt will be futile and end in humiliation (קלמה, *kel-im-maw*) (Is 20:3-5; Jr 2:36–37, 42:18-22).

^g (4) Egyptian officials and envoys were ready to negotiate at **Zoan** (Tanis, Is 19:13) and **Hanes** (Ahnas, Anusis, 55 miles south of Memphis, also called *Heracleopolis Magna* by the Romans) where the ruling Nubian dynasty had its capitals (Is 19:11; Ezk 17:15; Jr 43:7). The Septuagint for verses 4-5 read, “For there are princes in Tannis, evil messengers. ³In vain shall they labor *in seeking* for a people which shall not profit them for help, but *shall be* for a shame and reproach.”

^h (5) Everyone will be disappointed when they trust in the Egyptians, a people who cannot be trusted (Is 36:6, 31:3; Jr 2:36). In Hebrew: Profit (יצל, *ya`al*); shame (בשת, *bosheth*); disgrace (חֶרְפָּה, *cherpah*, also reproach). In whom will we trust when the day of trouble comes (Is 10:3)?

ⁱ (6) The **beasts of the Negeb** here could be envoys themselves, compared to animals, who are traveling the long, and dangerous, way around to Egypt to avoid detection. Or they could be the wild lions and snakes who live in the desert who threaten the envoys. Or perhaps they are the beasts of burden (Is 46:1-2; 1Ki 10:2) who are carrying the tribute to Egypt (Is 15:7; Ps 68:30) in the hope it will buy protection from the Egyptians. The **Negeb** (נֶגֶב, *negeb*), coming from a root meaning “parched”, is now called the Negev Desert region of southern Israel (Gn 12:9; Ac 8:26). The Israelites wandered in the desert for 40 years after the Exodus before being allowed to enter the Promised Land (Dt 4:20, 8:14-15; Jr 11:4). Isaiah describes the desert as containing **lions, vipers** (אֶפְסָה, *eph`eh*) and moving [flying (עוף, *uwph*)], **fiery serpents** (שָׂרָף, *saraph*; Nu 21:4-9; Is 14:29) making travel there very dangerous and also recalling the Exodus. The Septuagint reads, “The vision of the quadrupeds in the desert. In affliction and distress, where are the lion and lion’s whelp, from there also come asps, and the young of flying asps, there shall they be who bore their wealth on donkeys and camels to a nation which shall not profit them.”

^j (7) Egypt will not be able to come to Judah’s aid when the Assyrians attack (Is 30:5, 36:6). Isaiah calls them **Rahab** (רַהַב, *rahav* meaning “puffed up” or arrogant) who sits still. Rahab is also the name of the raging, destructive sea monster associated with Leviathan (Is 27:1, 51:9; Jb 9:13, 26:12; Ps 87:4, 89:10-11). Here as elsewhere Egypt is compared to Rahab, the monster. Rahab is often associated with Egypt perhaps referring to the hippopotamus who sits in the Nile and does nothing. The Septuagint reads, “The Egyptians shall help you utterly in vain; tell them, This your consolation is vain.”

^k (8) Isaiah is instructed to write down his condemnation of the foolish policy pursued so that the truth of his warning and its dire consequences (vv. 12–17) may afterward be recognized (Is 8:1, 8:16; Jr 36:2; Hab 2:2).

^l (9) Some commentators assert that verses 9-17 consist of 3 separate prophecies (9-11,12-14,15-17) dating from early in Hezekiah's reign repeating Isaiah's complaints against contemporary faith and practice, their **rebellion against God** (Is 1:2-4, 1:10, 24:5, 28:12-15, 30:1, 59:3-4; Jr 7:28; Mt 11:15). The people having refused to listen, the claim is that Isaiah ceases to prophecy (though how do we know he really is quiet or simply does not include anything from, or identified from, that period in the completed book) until just before the Assyrian invasion (Is 5:24). The people having not listened, Isaiah puts the three prophecies in writing and is proven right. Another period of silence was perhaps marked by Is 8:16-18 from after the Syro-Ephraimite war. The Septuagint for verses 9-11 reads, "For the people are disobedient, false children, who would not hear the law of God; ¹⁰who say to the prophets, Report not to us; and to them that see visions, Speak them not to us, but speak and report to us another error; ¹¹and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel."

^m (10) The actions of the people, particularly the leaders, demonstrated their desire not to hear prophecies of doom or calls for repentance by the Lord or His Prophets (Is 5:20; Jr 5:31, 6:14, 11:21, 23:17, 23:26; Am 2:12, 7:12-13; 1Ki 22:8-27; 1Sm 9:9; Jr 28:1-11; Ezk 13:7-16; Rm 16:18; 2Tm 4:3-4). Those in Judah who sought refuge in Egypt, or with an alliance with Egypt, did not want to hear what the prophets said about such reliance because the truth would disturb the security they felt in doing so. The two terms, **seers** (רָאָה, *ra'ah*) and **prophets** (חֹזֵה, *chozeh*) are synonyms for prophetic figures such as Isaiah (Is 1:1; 2:1; 6:1-5, 29:10). There is wordplay between the nouns (seers and prophets) and their cognate verbs (see and prophecy), both of which, from different roots, mean "to see".

ⁿ (11) Jb 21:14–15; Ac 13:8.

^o (12) Because Judah has rejected the word of God and His Prophets (Is 5:20-24, 7:9, 8:6, 28:15; Dt 32:20; Jon 3:4), and continued in injustice and oppression despite warnings (Is 5:8, 3:14-15, 5:7, 32:7, 47:10, 59:13; Ps 62:10-11), disaster will come upon them. The Septuagint for verses 12-14 reads, "Therefore thus says the Holy One of Israel, Because you have refused to obey these words, and have trusted in falsehood; and because you have murmured, and been confident in this respect; ¹³therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very close at hand. ¹⁴And its fall shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that you should not find among them a sherd, with which you might take up fire, and with which you should draw a little water."

^p (13) The disaster will come suddenly (Is 29:5, 47:11) even though it has been building up and anticipated for a long time (Is 28:17, 26:21). It is like a wall that is bulging but will collapse suddenly when the stress is too great (1Ki 20:30; Ezk 13:14; Ps 62:3-4).

^q (14) The **shards** of the broken pot will be so small they cannot be used for anything (Jr 19:10-11 [also referring to **Topheth** as the place to which the dead shall be consigned, see note v. 33 below]; Ps 2:9).

^r The **Lord God** (יְהוָה אֱדֹנָי, *Adonai Yahweh*).

^s (15) The Holy One (קָדוֹשׁ, *qadowsh*) of Israel (Is 6:3) says to His people that in repentance (שׁוּבָה, *shuwbah*, return) (Hos 14:1; Jl 2:13; Ac 2:38) and resting in, or waiting for, (נָחַת, *Nachath*) (Ex 14:14; Ps 37:7, 62:1, 8:6, 28:12; Ps 116:7) the Lord, they will find salvation (יָשַׁע, *yasha*) (Is 7:4-9, 32:17, 58:12) and protection from enemies (Lv 26:36-37; Jsh 23:10). A right relationship with God, not frantic activity (Ps 127:2), brings quiet and peace because we know that God keeps His promises. God demands what He always demands, that we put our trust in Him alone. The Septuagint for verses 15-16 reads, "Thus says the Lord, the Holy Lord of Israel; When you shall turn and mourn, then you shall be saved; and you shall know where you were, when you trusted in vanities; then your strength became vain, yet you would not hearken; ¹⁶but you said, We will flee upon horses; therefore shall you flee; and, We will be aided by swift riders; therefore shall they that pursue you be swift."

^t (16) The leaders of Jerusalem have rejected the Lord's counsel, and shall instead rely upon the speed of their horses [that is their own plans and devices] to flee, but the horses of their enemies will be faster (Is 2:7, 31:1-3; Hos 1:7-9, 14:3; Jb 39:19; Ps 20:7-8; Dt 17:16).

^u (17) Judah will flee at the sight of a few of its enemies (Dt 28:25, 32:30; Lv 26:8; Pr 28:1). A Flagstaff is alone and unprotected, and visible from far off, a target for the enemy (Is 11:10).

^v **God** (אֱלֹהִים, *Elohim*), literally "Gods".

^w (18) Verses 18-26 contain a description of the glories of the Messianic time, with the **Day of Slaughter** referring to the Day of the Lord (Is 42:14-16, 60:20, 35:5-7, 65:17-25; Rv 21:3, 22:5). The Day of Slaughter also refers more immediately to the deliverance of Jerusalem from the Assyrians in which the bulk of Assyria's army will be destroyed (2Ch 32:21-22; 2Ki 19:35-36; Is 31:8, 37:36-37). In **verse 18**, the Lord will wait to be gracious until His people wait for Him (Hab 2:3; Ps 2:12, 34:8-9; Jer 17:7; Is 8:17, 25:9, 26:8, 33:2-5, 65:10) because God is a God of Justice (Is 5:16, 28:17, 61:8). There is an implication that a good judge will show both judgment and mercy, and will only carry out justice (punishment) (Is 2:11, 2:17) for so long as necessary to bring His people back, and then relent (Ex 34:6; Is 48:9, 54:8; Jon 3:10; 2Pt 3:9-15). Relying on God is itself a blessing and will trigger the great events of the Eschaton (Pr 16:20). This is the image of a restoration of the relationship between God and His people. The Septuagint reads, "And the Lord will again wait, that He may pity you, and will therefore be exalted that He may have mercy upon you; because the Lord your God is a Judge; blessed are they that wait on Him."

^x (19) When His people repent (Ps 50:15) and come back to God, He will not be slow to answer their prayer and bring salvation (Is 14:32, 25:8, 58:9, 60:20, 65:9, 65:24, 61:1-3; Lk 4:16-21; Ezk 20:40, 37:25-28; Mt 7:7-11). It likely has an immediate meaning and context (2Ch 32:20; 2Ki 19:14-20; Is 37:14-22), as well as a Messianic one (Rm 11:25-12:1). The Septuagint reads, "For the holy people shall dwell in Zion; and whereas Jerusalem has wept bitterly, saying, Pity me; He shall pity you; when He heard the voice of your cry, He hearkened to you."

^y The Lord (אֲדֹנָי, *Adonay*).

^z (20) God, who in the past made the people blind and deaf through the prophetic message (Is 6:9-10; Ps 74:9; Am 8:11) and who in his anger hid his face from the house of Jacob (Is 3:1-2, 8:17; Ps 80:5), shall through the process of punishing them, reveal Himself (Jn 14:9) to them and help them to see and understand his teaching clearly (Jer 31:34; Is 29:18, 33:15-16;). The Septuagint for verses 20-21 reads, "And though the Lord shall give you the bread of affliction and scant water, yet they that cause you to err shall no more at all draw near to you; for your eyes shall see those that cause you to err, ²¹and your ears shall hear the words of them that went after you to lead you astray, who say, This is the way, let us walk in it, whether to the right or to the left."

^{aa} (21) When we stray, God will, as a good teacher, offer correction, but we must be willing to listen for God's voice. (Jr 31:33-34; Ps 25:8-9; Pr 3:6; Is 35:8-9, 42:16, 29:24; Dt 5:32, 28:14; Jn 14:6). This applies to Isaiah's time, to Jesus' time, and to our own.

^{bb} (22) Unclean things may be reference to menstrual clothe. Gn 35:2-4; Ex 32:2; Jdg 17:3-4; Is 2:20, 27:9, 31:7, 46:6; Hos 14:8; Mt 4:10. The Westminster Larger Catechism (1647) Question 76 reads, "WHAT IS REPENTANCE UNTO LIFE? A. REPENTANCE UNTO LIFE IS A SAVING GRACE, WROUGHT IN THE HEART OF A SINNER BY THE SPIRIT AND WORD OF GOD, WHEREBY, OUT OF THE SIGHT AND SENSE, NOT ONLY OF THE DANGER, BUT ALSO OF THE FILTHINESS AND ODIOSNESS OF HIS SINS [Is 30:22], AND UPON THE APPREHENSION OF GOD'S MERCY IN CHRIST TO SUCH AS ARE PENITENT, HE SO GRIEVES FORA AND HATES HIS SINS, AS THAT HE TURNS FROM THEM ALL TO GOD, PURPOSING AND ENDEAVORING CONSTANTLY TO WALK WITH HIM IN ALL THE WAYS OF NEW OBEDIENCE." In Question 108 it reads, "WHAT ARE THE DUTIES REQUIRED IN THE SECOND COMMANDMENT? A. THE DUTIES REQUIRED IN THE SECOND COMMANDMENT ARE, THE RECEIVING, OBSERVING, AND KEEPING PURE AND ENTIRE, ALL SUCH RELIGIOUS WORSHIP AND ORDINANCES AS GOD HATH INSTITUTED IN HIS WORD; PARTICULARLY PRAYER AND THANKSGIVING IN THE NAME OF CHRIST; THE READING, PREACHING, AND HEARING OF THE WORD; THE ADMINISTRATION AND RECEIVING OF THE SACRAMENTS; CHURCH GOVERNMENT AND DISCIPLINE; THE MINISTRY AND MAINTAINANCE THEREOF; RELIGIOUS FASTING; SWEARING BY THE NAME OF GOD, AND VOWING UNTO HIM; K AS ALSO THE DISAPPROVING, DETESTING, OPPOSING ALL FALSE WORSHIP; AND, ACCORDING TO EACH ONE'S PLACE AND CALLING, REMOVING IT, AND ALL MONUMENTS OF IDOLATRY [Is 30:22]." The Septuagint reads, "And you shall pollute the plated idols, and you shall grind to powder the gilt ones, and shall scatter them as the water of a removed woman, and you shall thrust them forth as dung."

^{cc} (23) The Land will be restored beginning with, or imaged as, the coming of the rain. Lv 26:3-5; Ps 65:9-13, 104:13-14, 144:13-14; Is 32:20; Jr 5:24; Hos 4:16. The Septuagint reads, "Then shall there be rain to the seed of your land; and the bread of the fruit of your land shall be plenteous and rich; and your cattle shall feed in that day in a fertile and spacious place."

^{dd} (24) High quality fodder and grain. Gn 45:6; Mt 3:12; Lk 3:17. The Septuagint reads, "Your bulls and your oxen that till the ground shall eat chaff mixed with winnowed barley."

^{ee} (25) Day of great slaughter, the Day of the Lord or the day Assyria falls. Is 2:15, 32:19, 33:21, 35:6-7, 41:18, 43:19-20, 34:2; Ps 107:35; Jl 3:18, 4:18. The Septuagint reads, "And there shall be upon every lofty mountain and upon every high hill, water running in that day, when many shall perish, and when the towers shall fall."

^{ff} (26) Restoration of God's people pictured as physical healing. Is 24:23, 1:5-6, 60:19-20; Jr 30:17; Hos 6:1-2; Rv 21:23, 22:5; Is 61:1, 1:6, 30:13-14, 53:5, 61:1; Dt 32:39; Jb 5:18; Is 33:24; Jr 33:6. The Septuagint reads, "And the light of the moon shall be as

the light of the sun, and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of His people, and shall heal the pain of your wound.”

^{gg} (27) [30:27–33] God’s punishment of Assyria. The name of the LORD: here, God himself; cf. Ps 20:2. Is 10:16-17, 29:6, 33:10-14, 59:19, 10:17, 10:5, 13:5, 66:14-15. The Septuagint reads, “Behold, the name of the Lord comes after a long time, burning wrath; the word of His lips is with glory, a word full of anger, and the anger of His wrath shall devour like fire.”

^{hh} (28) A remnant will pass through the sieve. Is 11:4, 8:7–8, 30:33, 37:29; 2Ki 19:28; 2Th 2:8; Na 1:8; Am 9:9; Wis 5:23. The Septuagint reads, “And His breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for their vain error; error also shall pursue them, and overtake them.”

ⁱⁱ The **Rock** (צור, *tsur*) or “Mighty One” of Israel.

^{jj} (29) God’s coming does not terrify the faithful. 1Sm 2:5; 1Ki 1:40; Is 2:3, 26:4, 44:8; Dt 32:18; Ps 42:4. The Septuagint reads, “Must you always rejoice, and go into My holy places continually, as they that keep a feast? And must you go with a flute, as those that rejoice, into the mountain of the Lord, to the God of Israel?”

^{kk} (30) Rod and Staff are means of God’s defeat of Assyrians. Ex 19:16; Ps 18:13, 29:1-7; Is 10:17; 28:2; 29:6; Jsh 10:11. The Septuagint reads, “And the Lord shall make His glorious voice to be heard, and the wrath of His outstretched arm, to make a display with wrath and anger and devouring flame; He shall lighten terribly, and His wrath shall be as water and violent hail.”

^{ll} (31) Fulfilled in Is 37:36, 2Ki 19:35. Is 9:4, 10:5, 10:12, 11:4, 14:25, 31:8, 10:26; Mi 6:9. The Septuagint reads, “For by the voice of the Lord the Assyrians shall be overcome, even by the stroke in which He shall smite them.”

^{mmm} (32) Punishing rod, some Hebrew manuscripts have Hebrew for foundation instead. Ex 15:1; Is 2:19, 10:24–26, 11:15, 14:24–27, 19:16; 1Sm 18:6; Jr 31:4; Ezk 32:10. The Septuagint reads, “And it shall happen to him from every side, that they from whom their hope of assistance was, in which he trusted, themselves shall war against Him in turn with drums and with harps.

ⁿⁿ (33) Ps 18:8; 2Ki 23:10; Jr 7:31, 19:6, 11:4, 30:28, 34:9; Gn 19:24; Ezk 20:48, 24:9-10, 38:22; Jr 19:6-15; Mk 9:43. Tophet: a site, near Jerusalem, where children were sacrificed by fire to Molech (2 Kgs 23:10), and where, probably, Ahaz sacrificed his son (2 Kgs 16:3). Here, Isaiah speaks of “his tophet,” the site prepared for burning up the king of Assyria. King: there seems to be a play on words between the Heb. word for king (*melek*) and the name Molech. This defeat of Assyria becomes the occasion for Israel’s festal rejoicing (v. 32). Topheth is the place of burning, the valley of Hinnom, outside the SW corner of Jerusalem, where Molech worshipped, including infant sacrifice, was carried on. The King is a reference to Molech. God’s judgment is described as a “sacrifice” (atonement?) Is 34:6; Jr 46:10; Ezk 39:17-20. Does this look forward to Messiah? Is there a reference to cremation here? The Septuagint reads, “For you shall be required before your time; has it been prepared for you also to reign? No, God has prepared for you a deep trench, wood piled, fire and much wood; the wrath of the Lord shall be as a trench kindled with Sulphur.”