

4/2/00

Isaiah 16-20

In our last study we left off at the end of chapter fifteen, which began the judgment of Moab and due to time, we couldn't complete it in chapter sixteen.

16:1-14 The judgment of Moab.

16:1-5 The refugees of Moab.

- 1) The prophet declares the tribute Moab would pay from Sela or Petra in the wilderness. vs. 1
 - a) Much like in the days of David and Solomon. 2Kings 3:4
 - b) Date is believed to be about 704 B.C
 - c) Sargon in 702 B.C. on his way to wage war against Arabia, devastated Moab as well as on his way back.
- 2) They will be as weak birds looking for refuge. vs. 2
- 3) The mercy of God is revealed in the refuge of the few in Petra. vs. 3
 - * Petra was originally the city of the Edomites, the descendants of Esau.
- 4) The refugees of Moab now look to the last days when Israel will be protected by God in Petra against the Anti-christ. vs. 4

- a) The Anti-christ will help the Jews build their temple. Rev. 11:1
 - b) The temple will be on the north end of the temple mount and a wall will be erected to separate the holy from the profane. Rev. 11:2; Ezk. 40:20
 - c) The Anti-christ will enter the temple and declare himself to be God. 2Thess. 2:4; Matt. 24:15
 - d) Israel will be persecuted and pursued by the Anti-christ's forces and the earth will swallow them up and protect and provide for her in the city of Petra for the last three and a half years of the Great-tribulation. Rev. 12
- 5) The end will fulfill the rule of Messiah on the throne of David, in true righteousness. vs. 5

16:6-12 The reason for her destruction was her pride.

- 1) All knew of her boasting. vs. 6
- 2) She will wail for the loss of her chief city in the southern part of Moab, her fields, vineyards and summer fruits. vs. 7-9
- 3) Her entire joy is lost, having no harvest or traders. vs. 10
- 4) The prophets heart grieves for her. vs. 11
 - * The name "Heres" means broken piece of pottery and is a play on words in view of verse seven.

- 5) The prayers of Moab to her gods will not prevail. vs. 12
* Sennacherib devastated them!

16:13-14 The affirmation of the divine revelation.

- 1) It is the word of the Lord, in relation to Moab up to that day. vs. 13
 - a) God had prophesied against her in the past. Num. 24:17; Deut. 23:2-5
 - b) Amos had prophesied against Moab. Amos 2:1-3
- 2) The Lord now declares the very near destruction, within three years of a hired man, in other words, the exactness of his release would be known by the man. vs. 14a-d
* 704 B.C., referring to Sennacherib.
- 3) The nation of Moab would be looked down on and only a remnant would be left. vs. 14e-f

17:1-14 The judgment of Damascus.

17:1-3 The burden of Damascus is certain.

- 1) The capital city of Syria being Damascus would cease from being a city and be in heaps, which took place in 732 B.C. by the Assyrians, through Tiglath-Pileser III. vs. 1

- a) The word “Behold” makes it emphatic. Is. 17:1, 19:1
 - b) The revelation was from God in a vision and his words. Is. 13:1, 18:4
- 2) The cities of Aroer were east of the Jordan River, one in the land of Ruben and the other in Gad, the flocks alone would occupy them. vs. 2
 - 3) The confederacy of Ephraim and Syria would be defeated by God. vs. 3
 - a) The period is about 735-732 B. C. Is. 7-8
 - b) The fortress of Ephraim, the Northern kingdom, the capital Samaria. Hos. 10:14; Mic. 1:6; Hab. 1:10
 - c) The remnant of Syria.
 - d) Their glory will be transient, as Israel’s
- 17:4-6** The judgment will be complete.
- 1) In that day marks the specific near fulfillment and perhaps a far fulfillment of the last seven years of tribulation. vs. 4, 7, 9, 11
* Jacob’s glory will fade physically weakens, perhaps by famine and disease.
 - 2) The severity of Israel’s judgment is illustrated by the harvest gathering and gleaning, leaving but few as prescribed

for the poor, the rest were transported.
vs. 5-6; Deut. 24:19-22

17:7-8 The judgment will turn some to God.

- 1) The Judgment would cause some to repent, turning to their Maker, the Holy One of Israel. vs. 7
 * The key name for God in Isaiah.
- 2) Those repentant would turn away from the futility of the pagan alters and idols. vs. 8
 - a) The alters to the calf worship in Bethel and Dan.
 - b) The wooden images, the goddess Asherim and poles of her fertility cult.
 - c) These poles stood at entrances of houses of prostitution and special brothels which were devoted to the goddess Asherah, who was considered by the Canaanites to be the mother of Baal and 69 other gods.

17:9-11 The judgment was the result of their sin.

- 1) In that day the strong cities will be like forsaken forest. vs. 9
- 2) The reason was they had forsaken the Rock of their stronghold refuge, God and depended on the superstitious cult plants in the worship of Adonis for their crops. vs. 10

a) In assuring of new life, similar to the worship of Tammuz. Is. 1:29; 65:3; 66:17; Ezk. 8:14

b) God is the Rock. Deut. 32:4; 30-31

3) In that they will not prosper but their harvest will come to nothing and they will reap grief and desperate sorrow. vs. 11

* NO person can sin with impunity and think that God will wink at his sin or think that his sin will bring about good!

17:12-14 The judgment is limited by God.

- 1) The Assyrian armies are described as a multitude, noisy as a roaring sea. vs. 12
- 2) The Lord will rebuke their arrogance. vs. 13
- 3) The Lord would kill them in one night. vs. 14

* God sent out one angel against Sennacherib's army who blasphemed God and killed 185,000 troops.
2Kings 19:35

18:1-7 The judgment of Assyria rejoiced over by the Ethiopians.

18:1-2 The rebuke of Ethiopia.

- 1) The land of buzzing wings, refers to the swarms of insects on the Nile River, of Ethiopia or Cush. vs. 1
 - a) There is no oracle “Burden” of judgment that begins this section as those before or after but literally “Ho”, not “Woe”.
 - b) The rivers include the Blue Nile, the White Nile in modern Sudan, Barka, Awash, Rebi Shebeli and others.
- 2) They were sending ambassadors to Egypt by the sea, referring to the Nile of the upper region that was very wide. vs. 2

* Nahum also calls the Nile “sea”. Nah. 3:8

 - a) The Ethiopians had become masters of the Egyptians under Piankhi and his son Shabaka around 716-15 B. C. 2Kings 17:4
 - b) Vessels of reeds or papyrus, correlating with the Nile River.
 - c) Their description is of tall, smooth skin and powerful warriors.
 - d) The rivers that divide, refers to the tributaries of the Nile.

* It appears that the command to go is to God’s prophet to the nation of Ethiopia.
- 3) The message was a call to confederate and stand against Assyria, lifting the banner and blowing the trumpet. vs. 3

* This looks forward to the Anti-christ and his destruction. Zech. 12:2-3, 6; 14:2-4; Rev. 19

18:4-6 The battle was the Lord’s.

- 1) God says through the prophet Isaiah that He was the watcher and the One to destroy Assyria, pruning and cutting her down. vs. 4

* Judah was to trust in Jehovah not Egypt or Ethiopia!
- 2) God would destroy Assyria illustrated by the perfect time of the ripe harvest and their bodies would be food for the beasts for summer and winter. vs. 5-6
 - a) He used the angel of the Lord and would us the Medes. Is. 13:17
 - b) God does nothing without revealing it to His prophets. Amos 3:6-7
 - c) The long term fulfilment is the super of the great God. Rev. 19:17-18

18:7 The gratitude of the Ethiopians.

- 1) The Ethiopians would recognize that the defeat came by the Lord of hosts.
- 2) Their free-will offerings would be brought to Jerusalem.
 - a) This was during Hezekiah’s reign as God destroyed Sennacherib’s army with one angel by night. 2Chron 32-20-23

- b) The ultimate fulfilment will be in the Kingdom Age, when all nations will come to Jerusalem. Ps. 2:6-12; 72:15; Is. 60:6; Zech. 14:16-21

19:1-20:6 The judgment against Egypt.

19:1-17 The burden against Egypt.

19:1-4 *The hand of God on Egypt.*

- 1) God will come from heaven swift and suddenly to judge the gods of Egypt again, striking fear in their hearts. vs. 1
* The clouds are a common imagery for God's presence and coming.
- 2) God would bring Ethiopia against her and civil war would ensue, which took place prior to 712 B.C. , around 740's and 730's. vs. 2
* Herodotus records that Egyptian unity secured by the power of the Cushite dynasty was destroyed by civil war in it's twelve kingdoms.
- 3) God would dis-spirit Egypt, destroying their sought-out council of their gods and spirits, which are demons. vs. 3; 1Cor. 10:20
- 4) God would allow Assyria to be His instrument. vs. 4
 - a) The fierce king, refers to Assyria or specifically to Esarhadden, who

subdued Egypt in 670 B.C and or Ahurbanipal, in 669-633 B.C.

- b) The command is given by the Lord, Jehovah, the captain of the armies of heaven and earth.

19:5-10 *The commercial and ecological affects on Egypt.*

- 1) In it's short-term fulfillment, God's hand as in the time of the Exodus was on her.
- 2) In it's long-term fulfillment it is possible that it is speaking about the results of the building of the Aswan Dam.
- 3) The intrusion of the salt water into the Nile River, the river or canals for irrigating dried up. vs. 5
* The rising and falling of the Nile was considered by the Egyptians as a gift from the gods and in fact was one of their gods!
- 4) Tributaries turned foul and the reeds destroyed, referring to the farm lands. vs. 6-7
- 5) The fishing industry disappears due to the lack of sediments silt and nutrients cut off to the Mediterranean Sea. vs. 8
- 6) The commerce and clothing industry suffered much. vs. 9-10

19:11-15 *The foolishness of Egypt.*

- 1) The princes of Zoan, was the Hyskos capital from about 1750-1550 B. C. and Noph or Memphis was the most important city, the capital of Lower Egypt, during the Old and Middle Kingdoms, both are declared to be fools by God for boasting in their descendants wisdom. vs. 11
- 2) God taunts them, calling the wise to tell the purposes of God against Egypt. vs. 12
- 3) God declares that the princes have deceived, deluded Egypt being the cornerstones or governors. vs. 13
- 4) God says, He has intervened by sending a distorting spirit, bring about her downfall and ill condition as a drunken man who vomits on himself. vs. 14
* 1Kings 22:23; Is. 29:10
- 5) The devastation will be complete. vs. 15

19:16-17 *The judgment was all God's doing.*

- 1) In that day, Egypt will be as a fearful woman, due to the hand of God over her. vs. 16
* This probably has to have a far fulfillment in the tribulation period, preceding the Kingdom.
- 2) The land of Judah would be a terror to Egypt in that day, due to the fact that they associated God with Judah. vs. 17

- a) The far fulfillment will be again in the Kingdom.
- b) The Lord of hosts is found in both versus.

19:18-25 *The future repentance and conversion of Egypt and Assyria.***19:18-20** *They will turn to God.*

- 1) In that day is a favorite and key word of Isaiah, appearing forty-two times, representing one fourth of the instances in the Old Testament.
- 2) The phrase is often used in a double sense of near and far fulfillment, as it certainly is in our passage, when "In that day", Egypt will clearly speak the language of Canaan and swear by the name of the Lord of hosts. vs. 18
 - a) One called the city of righteousness or "of the sun" not destruction, in the millennium.
 - b) Perhaps an allusion to the five cities captures after Jericho and Ai.
 - c) In spoke of four cities in Egypt where Jews were living. Jer. 44:1
- 3) In that day there will be an altar to the Lord in Egypt and a pillar to the Lord at it's borders, to serve as a sign and witness to God. vs. 19-20

- a) God will deliver them when they call on Him.
- b) Sending them a Savior and a mighty One.
 - * Some have identified the pillar to be the great pyramid but I doubt if it is!

19:21-22 *Egypt will offer sacrifices.*

- 1) In that day they will have a personal relationship with Jesus. vs. 21
- 2) The judgment must first come, then the repentance. vs. 22

19:23-24 *Egypt will be one with Assyria and Israel.*

- 1) A highway will exist between Egypt and Assyria and there will be mutual travel and unity of the two. vs. 23
- 2) The presence of Israel will assure the blessing on both Egypt and Assyria in that day. vs. 24
 - a) This three-fold friendship will not occur till the Kingdom Age!
 - b) The fulfillment of the promise to Abraham. Gen. 12:3

20:1-6 The judgment of Egypt and Ethiopia.

- 1) The year Tartan, the title of commander and chief, when Sargon II sent him to fight against Ashdod, the chief fortress

city of the Philistines and he took it in 711 B.C. vs. 1

* For years historians and critics declared that Sargon did not exist until the discovery of many documents with his name.

- a) The Philistine refused to pay tribute and failed in their attempt to defend themselves.
 - b) The discoveries of Assyrian inscriptions in the nineteenth century confirmed the Bible.
- 2) In the same year God spoke to Isaiah in 713 B.C. to remove his clothes and go with a loin cloth, bare footed and go walking around Judah. vs. 2
 - 3) Isaiah was a sign to Judah that Egypt and Ethiopia would be taken captives by Assyria, within three years, in the very same manner. vs. 3-4
 - a) The countries united in attempt to stop Assyria.
 - b) Then in 701 B.C. they sent an army against Sennacherib and were defeated 32 miles west-northwest of Jerusalem.
 - 4) The result would be that Judah, who was attempting to depend on Egypt would conclude that their destiny would be the same, if they trusted in Egypt instead of God. vs. 5-6

* Warns about not making alliances with
Egypt. Is 30-31