

6/11/00

**Isaiah 34-36**

Isaiah the prophet is forever going from the present day crisis to the crisis of the last days and when we come to chapter thirty-four he once again peers into the judgment of the nations and the wicked of the end times.

Then chapter thirty-five focuses on the flip side of that day, the redemption of the righteous in the Kingdom Age, they stand in sharp contrast to each other.

The closing of chapter thirty-five is an appropriate close to the corresponding Old Testament section of Isaiah's book. chapter one to thirty-nine.

The last four chapters, thirty-six through thirty-nine are a historical interlude regarding the days of Hezekiah.

Then he will move on to his second section corresponding to the New Testament, chapters forty to sixty-six, the person and propitious redemption by the Messiah, Jesus Christ.

**34:1-17**     **The judgment of the nations.**

**34:1-4**     The call for the nations to hear the judgment.

- 1) The address is to all the nations and people to hear. vs. 1  
\* Matt. 25:31-46
- 2) The period is designated as the "indignation of the Lord" against all nations. vs. 2a  
\* Joel. 3:2-17; Obe. 1:15-16; Rev. 6:17; 19:15
- 3) The event is His fury against all the armies of the world gathered at Armageddon. vs. 2b
- 4) The outcome is announced at the beginning, they are utterly destroyed and given over to slaughter, full of carnage. vs. 2c-d-3
- 5) The heaven and earth will be replaced. vs. 4; Joel. 2:30-31; Matt. 24:29; 2Pet. 3:10-12; Rev. 20:11; 21:1

**34:5-7**     The battle is Armageddon.

- 1) The Lord will do the fighting against Edom, the perennial enemies of God's people, the descendants of Esau. vs. 5-6; Rev. 19
  - a) Bozrah the capital of Edom, being twenty-five miles or so, southeast of the Dead Sea.
  - b) The book of Obediah deals with the judgment of Edom for their treachery to Israel.

- 2) The slaughter will be soaked with blood.  
vs. 7; Rev. 19:21
  - a) The judgment of the nations has already been individualized. Is. 13-23
  - b) They are compared to sacrificial animals.

**34:8-15** The day is “the day of the Lord”.

- 1) The day of the Lord is a period of prophetic period with many events. vs. 8
- 2) The day of the Lord is a day of vengeance on the ungodly. vs. 8
- 3) The day will be the most horrible in man’s history, bringing it to an end and complete. vs. 9-10
  - \* Brimstone and fire as Sodom and Gomorah.
- 4) The land of Edom will be uninhabited by man and it is and given over to the animals. vs. 11, 13
  - \* The word “emptiness” is the same word used for “without form and void” in Genesis. Gen. 1:2
- 5) Edom will not have any nobles or princes. vs. 12
- 6) The animals will inhabit it. vs. 14-15

**34:16-17** The prophet calls for all to read the accuracy of God’s word.

- 1) God would bring it to pass, even as He declared it. vs. 16

- 2) God sets the boundaries of man’s domain.  
vs. 17

**35:1-10** The benefit to the righteous in that day of the Kingdom.

**35:1-2** The land will flourish.

- 1) The creation will celebrate the day of it’s Creator’s return to set up the kingdom and redeem His creation, as Romans tells us. vs. 1-2; Rom. 8:23
  - a) From the wilderness to Mount Carmel and see the glory of the Lord.
  - b) The contrast between this and previous chapter can not be missed.
- 2) The creation is personified saying it will be glad, rejoice and sing.
- 3) The creation suffered the effects of Adam’s fall and reveals the curse of thorns and thistles.

**35:3-7** The people will be benefited.

- 1) The weak and tottering will be strong. vs. 3
  - \* The Kingdom will be a refuge to those who have been persecuted and mistreated for their faith.
- 2) The fearful-hearted will be vindicated and avenged by God in their final salvation. vs. 4; 2Thess. 1:5-8

- 3) The physically impaired will be healed.  
vs. 5a-6a-b  
\* Yet death will still exist in the Kingdom. Rev. 20:14; 21:4
- 4) The waters will flourish with vegetation.  
vs. 6c-7  
\* Two rivers will flow from Jerusalem, one to the Mediterranean and the other to the Dead Sea and heal it's waters. Zech. 14:8

**35:8-10** The highway of the righteous.

- 1) The highway will be called the highway of holiness, no unclean person or fool will walk in it. vs. 8  
a) The word for highway "maslul", indicates an embanked way and public road, one that had been raised and leveled. Is. 11:6; 19:23; 40:3; 43:19; 49:11
- b) The road is not for the people to return from exile but for all the nations that will journey to the holy city of Jerusalem. 2:1  
\* The Feast of Tabernacles will be celebrated at Jerusalem yearly. Zech. 14:16-17
- 2) No ravenous beast will threaten the redeemed who walk on it. vs. 9  
a) The animals will be docile, children will play with them. Is. 11:6-9

- b) The kinsman goal, Christ is responsible for the redeemed.
- 3) The ransomed of the Lord, those who He paid the price on the cross for will go to Zion singing and everlasting joy, for all sorrows and sighing will be gone. vs. 10  
\* Is. 2:2-3; Jer. 50:5; Zech. 8:21-23; 4:16-21

**36:1-22** The boast of Sennacherib against Jehovah.

- \* Chapter thirty-six to thirty-nine are a historical interlude, as I mentioned earlier, of Sennacherib's invasion and the events surrounding the extension of Hezekiah's life.
- \* Thirty-five and six focus on Assyria, while thirty-eight and nine on Babylon. 2Kings 18-20; 2Chron. 32

**36:1-3**

- 1) The fourteen year of Hezekiah, was 701 B.C. when Sennacherib came against the cities of Jerusalem. vs. 1  
a) Ahaz had made a treaty with Sargon, Hezekiah continued to pay tribute but later broke it. 2Kings 18:7  
b) Hezekiah acknowledge his wrong and paid tribute again. 2Kings 18:14
- 2) The king of Assyria sent Rabshakeh, which is a title, not a name, meaning his

chief cup-bearer, his top field commander, next to him, in order to intimidate, insult and humiliate the men on the wall, psychological warfare. vs. 2;  
2Kings 18:17

- 3) The upper aqueduct by the Fuller's Field was around the Jaffa Gate. vs. 2
- 4) Eliakim who was over the household, Shebna the scribe, secretary of state, and Joah the recorder, treasurer, of Hezekiah came out to him. vs. 3

### **36:4-10** The request to surrender.

- 1) The message was for Hezekiah, from Sennacherib, king of Assyria, asking him in who was his confidence and trust. vs. 4  
\* His disdain is demonstrated by not even using he title "king" in reference to Hezekiah!
- 2) He accused Hezekiah of bluffing, unable to withstand Sennacherib in war and wanted to know that in view of his rebellion, who was his trust. vs. 5
- 3) He declared that Egypt was a broken reed, weak and would only hurt them. vs. 6
- 4) He challenged Hezekiah's trust in Jehovah, seeing he had taken down the alter. vs. 7

\* Hezekiah in his reform, took down all the pagan alters and the enemy had come to associate them with the worship of Jehovah! 2Kings 18:4;  
2Chron. 30:14

- 5) He challenged them sarcastically by ridicule, to buy horses from them, if they could put men on them and told them, if they did, they would not be able to stand against the weakest captain, even trusting Egypt. vs. 8-9  
\* The arrogance of the Assyrians was well known as well as their ruthlessness to torture people, leading cities to commit mass suicide.
- 6) Lastly, he tells them that the Lord sent him to destroy Jerusalem. vs. 10

### **36:11-12** The request of Hezekiah's men.

- 1) Eliakim, Shena and Joah requested that Rabshakeh speak to them in Aramaic, the international language, instead of Hebrew to the men on the wall. vs. 11  
\* The reason was obvious, they realized it could incite rebellion and cowardice among the ranks.
- 2) Rabshakeh infuriated told them that his master had sent him to speak to the men on the wall not them. vs. 12  
\* In common blood and guts kind of language of commanding officers, he

threatened the men in vulgar language to humiliate them!

**36:13-22** The accusations and threats of Rabshakeh.

- 1) Rabshakeh furiously stood and in a loud voice called the attention of the men on the wall, to listen to the king of Assyria. vs. 13
- 2) He told them not to let Hezekiah deceive them, being unable to deliver them. vs. 14
- 3) He told them not to believe Hezekiah that God would deliver the city, from Assyria. vs. 15
- 4) He told them to make peace with Sennacherib and they could live in peace till he came to taken them away. vs. 16-17
  - a) He was suggesting the overthrow Hezekiah.
  - b) Assyria had a practice of cross-populating entire countries to demoralize them and lessen the chance of rebellion.
- 5) He warned them not to believe Hezekiah regarding the Lord and then he challenges the Lord by declaring that none of the other gods of he nations have delivered the from Assyria. vs. 18-20

- a) This was his fatal mistake, in charging God and His abilities in relation to man!
- b) Samaria had already been taken in 722 B.C

**35:21-22** The response of the Hebrews.

- 1) All held their peace and remained silent. vs. 21a
- 2) This was the command of king Hezekiah. vs. 21b-c
- 3) The three men went to Hezekiah and tore their clothes before him and repeated all the words of Rabshakeh. vs. 22
  - a) A sign of desperation.
  - b) A sign of grief and sorrow.