

- Isaiah concludes with Tophet, associated with the Valley of Hinnom and Israel's horrific idolatrous practices (2 Kgs 23:10; Jer 7:31). Isaiah uses this place of judgment as a picture of the destruction awaiting the proud king of Assyria. The imagery also points to the Bible's wider teaching concerning final judgment. *"The breath of the LORD, like a stream of brimstone, doth kindle it"* (v33). The NT uses 'Gehenna' (or, 'hell'), associated with the Valley of Hinnom, in speaking of final punishment (Matt 10:28; Mk 9:43–48). No earthly power can escape the judgment of God.
- The tragedy of Judah is captured in four words: *"But ye said, No"* (v16a). Yet God's grace shines through: *"Blessed are all they that wait for him"* (v18). Faith is not trusting that everything will happen according to our plans; faith is trusting God when His way and timing are different from ours.

Notes

The Woe of Misplaced Trust (30:1–33)

- Isaiah 30 exposes Judah's tragic misplacement of trust. With Assyria threatening Jerusalem, Judah chose to seek help from Egypt rather than trust the LORD. Their problem was not simply a political miscalculation; it was a spiritual failure - an act of rebellion and unbelief (Deut 17:16).

1. Trusting Egypt Instead of God (30:1–7)

- Judah had made plans to deal with Assyria, but those plans revealed a deeper spiritual problem: they were trusting Egypt instead of God (v1).
 - *"They take counsel, but not of me"* - They planned, but did not seek God's direction.
 - *"Covered with a covering, but not of my spirit"* - They sought protection through Egypt rather than the LORD.
 - *"Added sin to sin"* (v1) - They rejected God's counsel and trusted a foreign power.
- Isaiah highlights their failure: *"...and have not asked at my mouth"* (v2). Their problem was not merely poor planning; it was prayerless planning. Judah had exchanged the shadow of the Almighty (Ps 91:1) for the shadow of Pharaoh. Planning is wise, but planning without prayer reveals that we trust our own wisdom more than God's.
- Isaiah exposes the foolishness of Judah's decision.
 - Shame instead of strength (v3) - Egypt appeared strong, but could not deliver Judah.
 - Diplomacy without deliverance (v4) - Judah sent envoys to Egypt, but their efforts would accomplish nothing. They worked hard on the wrong solution.
 - An ally who could not help (v5) - Egypt could not profit or protect Judah (Ps 118:9).
- Isaiah describes Judah's dangerous journey through the Negev carrying valuable treasures to Egypt (v6). Yet the verdict was: *"For the Egyptians shall help in vain, and to no purpose"* (v7). Egypt is called 'Rahab who sits still' (v7), a poetic name associated with Egypt (Ps 87:4; Isa 51:9). Egypt looked impressive but was unable to act when Judah needed help.

2. Rejecting God's Word (30:8-17)

- Judah's misplaced trust in Egypt was only the outward symptom of a deeper problem: they had rejected God's Word. The LORD commanded Isaiah: *"Now go, write it before them in a table, and note it in a book"* (v8). God wanted His message recorded as a permanent witness against Judah's rebellion. He called them *"a rebellious people, lying children, children that will not hear the law of the LORD"* (v9). Their problem was not that God had stopped speaking; God was speaking, but Judah refused to listen. They demanded: *"Prophecy not unto us right things, speak unto us smooth things"* (v10). They wanted comfortable words rather than confronting truth. Their rejection reached its climax: *"Cause the Holy One of Israel to cease from before us"* (v11). They did not want God's holiness exposing their sins. We can also become selective listeners (2 Tim 4:3).
- Because Judah rejected God's Word, she also rejected God's way of deliverance. Isaiah compares their false confidence to a cracked wall or shattered clay vessel (vv12–14). Their security appeared strong but was ready to collapse. Then comes one of God's greatest invitations: *"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength"* (v15). Four words describe God's way:
 - *Returning* - repentance; turning back to God.
 - *Rest* - settled confidence in God's ability.
 - *Quietness* - refusing frantic schemes and fear.
 - *Confidence* - trusting God rather than human resources.
- Yet Judah responded: *"And ye would not"* (v15). Instead, they said: *"No; for we will flee upon horses"* (v16). They chose military strength instead of trusting God. Verse 17 says: *"One thousand shall flee at the rebuke of one."* This reverses the covenant blessing of Leviticus 26:8, where five Israelites would chase a hundred enemies. Faith is not the absence of responsible action; it is refusing to trust our actions more than we trust God. God does not forbid wise planning. He forbids self-reliance.

3. Waiting Upon the LORD (30:18–26)

- Judah had rejected God's Word, trusted Egypt, and refused to wait upon Him. Yet the LORD had not abandoned His people. Instead, *"therefore will the LORD wait, that he may be gracious unto you"* (v18a). Isaiah gives this wonderful promise: *"Blessed are all they that wait for him"* (v18b). God's delay does not mean He has forgotten us. His timing is always perfect. He

is *"a God of judgment"* (v18c), yet He is also gracious and merciful. At the cross, God's justice and mercy meet perfectly (Rom 3:26).

- Even through adversity, God would teach His people: *"Thine eyes shall see thy teachers"* (v20), and *"This is the way, walk ye in it"* (v21). God guides His people through His truth. Judah would cast away her idols (v22). When God changes the heart, He changes what the heart values.
 - These blessings go beyond Judah's immediate restoration and point forward to the Messianic Kingdom, when the Lord Jesus Christ will reign over the earth in righteousness.
 - Abundant provision - vv23–24. The land will flourish with rain, crops, and plentiful food for the livestock.
 - Creation restored - v25. Isaiah describes *"rivers and streams of waters"* even upon the mountains (Rom 8:21).
 - Extraordinary light and healing - v26. The light of the sun and moon will be greatly increased, and *"the LORD bindeth up the breach of his people, and healeth the stroke of their wound."* The LORD who disciplines His people will ultimately restore and heal them.
- What sin, judgment, and suffering had damaged, God will restore. God's purposes do not end with discipline. They lead to restoration.

4. The LORD'S Judgment Upon Assyria (30:27–33)

- Isaiah now turns from Judah's misplaced trust in Egypt to God's judgment upon Assyria, the very empire Judah feared. The LORD comes in judgment: *"Behold, the name of the LORD cometh from far, burning with his anger"* (v27). The *"name of the LORD"* represents His presence, character, and authority. The God whom Judah had ignored now reveals Himself in holiness and power. Assyria and the other nations were powerful, but they were still only creatures before the Creator. In contrast to His enemies, God's people are told: *"Ye shall have a song"* (v29). Judah's fear would be replaced with worship.
- God's enemies will discover that the God they have opposed is not weak or distant. His power is irresistible (v30). Isaiah states: *"For through the voice of the LORD shall the Assyrian be beaten down"* (v31). Judah had sought Egypt's military assistance, but God needed no foreign army. This finds dramatic historical fulfillment in Isaiah 36–37, when the angel of the LORD struck down 185,000 Assyrian soldiers in one night (37:36). The

contrast is striking: Assyria trusted in military power; Judah was pictured rejoicing in God's power. The victory belongs to the LORD.