

Isaiah

The Revelation within Isaiah

Chapters 30-31

“Let us turn back to the year 704 BC. The scene is the southern gate of Jerusalem and there are the envoys of Judah setting off for the south. They must go through the dangerous and difficult country of the Negev, the desert which lies to between them and Egypt. They take a slow-moving caravan of asses and camels all those miles through the desert. They are charged by the king to go to the north and the south of Egypt to the town of Zoan in the north and Hanes in the south, and to give this gold and these treasures to the Egyptians, and to get them to come up. But Isaiah had a big placard (‘tablet’ or ‘scroll’) and it read: ‘Rahab the Do-Nothing’ – David Pawson, *Come With Me Through Isaiah*, p. 127

“There are two completely different names Rahab in the Old Testament that are both usually transliterated into the same name Rahab. We'll call them Rahab I (רהב) and Rahab II (רהב)...

The name Rahab I in the Bible

The famous Rahab is really Rachab (with a *ch* as in Bach or Loch). This Rahab is a prostitute in Jericho. When Joshua sends two unnamed spies to Jericho to check out the town, their area of reconnaissance is confined mostly to the house of Rahab, who, we shall assume, also ran a youth hostel. When the townsfolk of Jericho pursue the men, Rahab hides them safely under flax on the roof. When Israel destroys the walls of Jericho, Rahab's house, now marked with a scarlet cord, remains intact and Rahab and her household are incorporated into Israel.

The name Rahab II in the Bible

The lesser known Rahab, spelled רהב and indeed pronounced as Rahab, is a poetic nickname for Egypt, or rather the wisdom tradition of Egypt. It occurs in Psalm 87:4, 89:10, Isaiah 30:7, 51:9, Job 9:13 and 26:12. In the

latter verses of Job and Isaiah, God cuts her to pieces and Isaiah equates her with the dragon (תנין, *tanin*) of old that was pierced.

The name רהב (Rahab the primeval serpent) comes from the verb רהב (*rahab*), meaning to behave proudly in the sense of arrogant: - Abarim Publications, Rahab Word study

Chapters 30-31 have a common outline. Each chapter is split into 3 parts, or sections, and each section addresses the same audience. First part of each chapter addresses Egypt, second part addresses the children of Judah (God's people), and the third part of each chapter addresses Assyria.

Read Isaiah Chapters 30-31 in the New King James Version:

The Passion Translation: Chapters 30-31

30 This is what Yahweh says:

“Woe to the rebellious children,
who carry out their own plans but not mine,
and who sign treaties without consulting my Spirit,
piling one sin upon another.

2 You travel down to Egypt to find help
without being guided by the words of my mouth.

Instead you put your trust in Pharaoh's protection,
seeking shelter in the shadow of Egypt.

3 Therefore, Pharaoh's protection will become your shame,
and the shelter of Egypt's shadow will end in disaster!

4 Though your officials arrive at Zoan
and your ambassadors reach as far away as Hanes,

5 all will be put to shame because of such unreliable people.
They can offer you no help, only shame and disgrace!”

6 This is a prophecy of the desert animals:

The burden of the caravan is to

traverse a desert land of distress and trouble,
a land of the lion and lioness, the snake and the fiery flying one!
They carry their riches on the donkey's back
and their treasures on the camel's hump
to a nation that will give them nothing in return!

7 Egypt's help is utterly worthless;

that's why I nicknamed her
Rahab, the Do-Nothing Dragon.

A Message to God's Stubborn Children

8 God told me to write down in a book

words meant for the coming generation as an eternal witness.

9 For they are stubborn rebels, children always telling lies,

who refuse to listen to Yahweh's instruction.

10 They say to the seers:

"Stop seeing your visions."

They say to the prophets:

"Stop prophesying to us about what is right.

Prophecy only pleasant things to us, even if they're illusions!

11 Leave this narrow way; turn aside from this harsh path.

Don't confront us anymore with the Holy One of Israel!"

12 Therefore, this is what the Holy One of Israel has to say:

"Because you have despised this message,
and trust in your own clever abilities to deceive,
and rely upon oppression,

13 your own sin will become like a high, bulging wall
that is cracked and about to collapse.

In an instant, it will all fall down.

14 It will break into pieces like shattered pottery,
smashed so ruthlessly that not even a fragment
big enough to pick up a hot coal
or to scoop water from a cistern will be found!”

15 Lord Yahweh, the Holy One of Israel, says:

“Come back to me! By returning and resting in me you will be saved.

In quietness and trust you will be made strong.

But you refused.

16 And though you boast, ‘No! We will flee on horses,’
you will indeed flee for your lives!

You say, ‘We will ride on swift horses,’

but your pursuers will be swift to chase you!

17 A thousand will flee at the threat of one,

and all will flee at the threat of five,

until nothing will be left of you—

like a lonely flagstaff on the top of a hill,

or like a signpost on a barren mountain!”

God’s Promise to His People

18 For this reason the Lord is still waiting to show his favor to you
so he can show you his marvelous love.

He waits to be gracious to you.

He sits on his throne ready to show mercy to you.

For Yahweh is the Lord of justice,

faithful to keep his promises.

Overwhelmed with bliss are all
who will entwine their hearts in him,
waiting for him to help them.

19 Yes, the people of Zion who live in Jerusalem
will weep no more.

How compassionate he will be
when he hears your cries for help!
He will answer you when he hears your voice!

20 Even though the Lord may allow you
to go through a season of hardship and difficulty,
he himself will be there with you.
He will not hide himself from you,
for your eyes will constantly see him as your Teacher.

21 When you turn to the right or turn to the left,
you will hear his voice behind you to guide you, saying,
“This is the right path; follow it.”

22 Then you will see your idols as they are—unclean!
Your silver-overlaid idols and gold-plated images are defiled.
You will discard them like a filthy menstrual cloth,
saying to them, “Good riddance!”

23 Then God will supply you with abundant rain
for the seeds you sow.
He will bless you with an incredible, plentiful harvest.
And in that day he will give you lush, broad pastures for your cattle.

24 Even your oxen and donkeys that work the soil
will feed on good grain, separated from its chaff.

25 On the day of great slaughter,
when all their towers tumble,

God will bless you with sparkling streams and bubbling brooks
flowing down every high hill and every lofty mountain.

26 Moonlight will shine as bright as sunlight,
and the sun's glare will become seven times brighter,
like the light of seven days rolled into one.
That will be the day when the Lord Yahweh
heals the bruises and wounds that he has inflicted.

God Will Judge the Nations

27 Look! Here comes Yahweh with his mighty power and glory!
He comes in his awesome splendor with thick clouds!
Consumed with anger, his lips are filled with fury,
and his words are a devouring fire!

28 His breath is as overwhelming as a flooding river
reaching up to the neck.
He sifts the nations in his sieve of destruction
and places a bridle in their jaws that causes them to wander.

29 But you will have a joyous song throughout the night,
as one celebrating a holy, consecrated feast.
You will have gladness of heart,
as one celebrating to the sound of a flute
and dancing up the mountain of Yahweh,
the Rock who shelters Israel!

30 And Yahweh will cause everyone
to hear his awe-inspiring, majestic voice.
He will open their eyes to see his mighty power
coming down with raging anger and consuming fire!
His power will descend in cloudburst, thunderstorm, and hail.

31 And when his rod strikes the Assyrians,
they will be terror-stricken by the mighty voice of Lord Yahweh.
32 Every stroke of Yahweh's punishing rod
will be to the sound of cymbals and strumming harps.
God himself fights them in battle with dancing!
33 From long ago, the king's fiery burial place has been prepared,
stacked high with plenty of firewood to fuel the flame.
Yahweh's breath, like a stream of sulfur, kindles it.

Trust the Holy One of Israel

31 Woe to those who run down to Egypt for help,
trusting in the might of their multitude
of cavalry, chariots, and riders.
Their confident trust is not in the Holy One of Israel,
nor do they consult with Yahweh.
2 Yet he is wiser than them all!
He can call down calamity upon evildoers
and never needs to retract his words.
He will stand up against the wicked and those who protect them.
3 The Egyptians are not gods; they're only human!
Their horses are not supernatural; they're only flesh!
When Yahweh demonstrates his power,
the helper will stumble and the helped will fall—
both will perish together!

The Lord Will Fight for His People

4 This is what Yahweh said to me:
"When a lion, the great beast, growls over his prey,

and when the shepherds band together against him,
the lion is neither terrified by their shouts
nor disturbed by all the noise they make.
So will Yahweh, the Commander of Angel Armies,
come down to fight for you on Mount Zion and on Zion's hill!

5 Just as a bird hovers over its nest to protect its young,
so will Yahweh, Commander of Angel Armies, shield Jerusalem.
He will protect her, deliver her, spare her, and rescue her!"

Repent and Return

6 "People of Israel! Repent and turn back to God,
whom you have deeply betrayed.

7 For a time is coming
when all people will throw away
their sinful idols of silver and gold
and forsake all that their own hands have made.

8 Assyria will fall by the sword but not the sword of man.
It will not be man's sword that will slaughter them but God's!
They will run from battle,
and their young men will be made slaves.

9 Fear will cause them to surrender their high fortress,
and they will panic at the sight of princes,
and desert their battle flag,"
says the Lord God of the fire that burns in Zion
and whose furnace burns in Jerusalem!

NKJV: Chapters 30-31 with Notes:

30 “Woe to the rebellious children,” says the Lord,
“Who take counsel, but not of Me,
And who devise plans, but not of My Spirit,
That they may add sin to sin;
2 Who walk to go down to Egypt,
And have not asked My advice,
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
3 Therefore the strength of Pharaoh
Shall be your shame,
And trust in the shadow of Egypt
Shall be your humiliation.
4 For his princes were at Zoan,
And his ambassadors came to Hanes.
5 They were all ashamed of a people who could not benefit them,
Or be help or benefit,
But a shame and also a reproach.”

6 The burden against the beasts of the South.
Through a land of trouble and anguish,
From which came the lioness and lion,
The viper and fiery flying serpent,
They will carry their riches on the backs of young donkeys,
And their treasures on the humps of camels,

To a people who shall not profit;

- This describes the men of Judah bringing a caravan of good to Egypt in an attempt to gain Egypt's aid in the coming invasion with Assyria. The Egyptians did not respond, as Judah had nothing that would profit Egypt. The men of Judah were confounded and ashamed. These men risked their lives, encountering lions, poisonous vipers, and flying serpents, all for nothing. - Perry Stone Hebraic Prophetic Study Bible, footnotes p 1071

7 For the Egyptians shall help in vain and to no purpose.

Therefore I have called her

Rahab-Hem-Shebeth.

- "The name means "blusterer" or "braggart" – someone whose mouth is bigger than their life, who is always boasting of what they will and can do, someone who is all talk and no action. The interesting thing is that Egypt already had this nickname in the ancient world. So many times she had boasted of what she would do to other nations, and never did it. She was always boasting of conquering the world and yet she never really liked to leave her own country. So Isaiah gave her (Egypt) another nickname to the known one of 'all talk' and called her 'Rahab sit still' or 'Braggart Sit-Still'." - Pawson, Come With Me Through Isaiah, p 130

A Rebellious People

8 Now go, write it before them on a tablet,

And note it on a scroll,

That it may be for time to come,

Forever and ever:

9 That this is a rebellious people,

Lying children,

Children who will not hear the law of the Lord;

10 Who say to the seers, "Do not see,"

And to the prophets, "Do not prophesy to us right things;

Speak to us smooth things, prophesy deceits.

- Judah was so rebellious that the men demanded the prophets not speak any negative prophetic warnings, but only prophesy "smooth," or positive things. Many Christians have the same attitude today. They consider prophetic preaching and warnings negative and would rather hear a man or woman tickle their ears and make them feel good (see 2 Tim 4:3) -- Perry Stone Hebraic Prophetic Study Bible, footnotes p 1071

11 Get out of the way,
Turn aside from the path,
Cause the ***Holy One of Israel***
To cease from before us.”

- This was not a title the people liked for God, but Isaiah reminded people that God is the Holy One of Israel, and His holiness means he has got to deal with your sin. - Pawson, *Come With Me Through Isaiah*, p 131

12 Therefore thus says the Holy One of Israel:

“Because you despise this word,
And trust in oppression and perversity,
And rely on them,

13 Therefore this iniquity shall be to you

Like a breach ready to fall,

A bulge in a high wall,

Whose breaking comes suddenly, in an instant.

14 And He shall break it like the breaking of the potter’s vessel,

Which is broken in pieces;

He shall not spare.

So there shall not be found among its fragments

A shard to take fire from the hearth,

Or to take water from the cistern.”

15 For thus says the Lord God, the Holy One of Israel:

“In returning and rest you shall be saved;

In quietness and confidence shall be your strength.”

But you would not,

- I have been long enough in ministry to see in people’s lives that this works, and a poise and a serenity is given to them in the middle of a crisis, when they are

confident that God plus one is a majority, and that nothing can prevail against us if
God is for us. - Pawson, *Come With Me Through Isaiah*, p 129

16 And you said, “No, for we will flee on horses”—

Therefore you shall flee!

And, “We will ride on swift horses”—

Therefore those who pursue you shall be swift!

17 One thousand shall flee at the threat of one,

At the threat of five you shall flee,

Till you are left as a pole on top of a mountain

And as a banner on a hill.

God Will Be Gracious

18 Therefore the Lord will wait, that He may be gracious to you;

And therefore He will be exalted, that He may have mercy on you.

For the Lord is a God of justice;

Blessed are all those who wait for Him.

19 For the people shall dwell in Zion at Jerusalem;

You shall weep no more.

He will be very gracious to you at the sound of your cry;

When He hears it, He will answer you.

20 And though the Lord gives you

The bread of adversity and the water of affliction,

Yet your teachers will not be moved into a corner anymore,

But your eyes shall see your **teachers**.

- The Hebrew word for “teacher” (*mowreh*) is a homonym for “rain.” The gift of a teacher is to water our hearts with the rain of the Spirit and the rain of Truth. When

God teaches our hearts, it is like spring rain falling, refreshing and renewing our spirits. – TPT footnotes

21 Your ears shall hear a word behind you, saying,
“This is the way, walk in it,”

Whenever you turn to the right hand
Or whenever you turn to the left.

- This verse and the preceding verse teach us that
 - (1) God will be with us in our troubles.
 - (2) God will not hide himself from us when we pass through hard times.
 - (3) God himself will teach us lessons in our trials.
 - (4) We can set our eyes on him no matter what is happening around us.
 - (5) His voice will lead us into making good decisions.
 - (6) We have his promise of constant guidance as we listen to his voice.The voice of the Lord and the Word of God are our faithful guides throughout our lives. -TPT Footnotes

22 You will also defile the covering of your images of silver,
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
You will say to them, “Get away!”

23 Then He will give the rain for your seed
With which you sow the ground,
And bread of the increase of the earth;
It will be fat and plentiful.
In that day your cattle will feed
In large pastures.

24 Likewise the oxen and the young donkeys that work the ground
Will eat cured fodder,
Which has been winnowed with the shovel and fan.

25 There will be on every high mountain
And on every high hill
Rivers and streams of waters,

In the day of the great slaughter,
When the towers fall.

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 that the Lord binds up the bruise of His people
And heals the stroke of their wound.

- Instead of the moon being as bright as the sun and the sun increasing seven times (which would destroy life on earth as we know it) being a literal possibility, it appears to be a comparison to light, or illumination, increasing sevenfold during the days of the Messiah. The knowledge of the Lord will cover the earth as waters "cover the sea". Isa 11:9 - Perry Stone Hebraic Prophetic Study Bible, footnotes p 1072

Judgment on Assyria

27 Behold, the name of the Lord comes from afar,
Burning with His anger,
And His burden is heavy;
His lips are full of indignation,
And His tongue like a devouring fire.

28 His breath is like an overflowing stream,
Which reaches up to the neck,

- This imagery is also seen in 2 Thessalonians, where Paul writes that Christ will come in "flaming fire" to take vengeance on those who do not know God when He returns to the earth... (2 Thess 1:8) God's power and anger can be represented with the imagery of fire (see Heb 12:29) - Perry Stone Hebraic Prophetic Study Bible, footnotes p 1073

To sift the nations with the sieve of futility;
And there shall be a bridle in the jaws of the people,
Causing them to err.

29 You shall have a song
As in the night when a holy festival is kept,

- During certain holy seasons, Jews often stay awake all night and sing songs during the night hours. For example, many Jews stay awake all night during the time of Pentecost. - Perry Stone Hebraic Prophetic Study Bible, footnotes p 1073

And gladness of heart as when one goes with a flute,
To come into the mountain of the Lord,
To the Mighty One of Israel.

30 The Lord will cause His glorious voice to be heard,
And show the descent of His arm,
With the indignation of His anger
And the flame of a devouring fire,
With scattering, tempest, and hailstones.

31 For through the voice of the Lord
Assyria will be beaten down,
As He strikes with the rod.

32 And in every place where the staff of punishment passes,
Which the Lord lays on him,
It will be with tambourines and harps;
And in **battles of brandishing** He will fight with it.

- As translated by some scholars. The Hebrew word *uvemilkhamot* ("with battles of") is emended by some to read *uvimkholot* ("with dancing"). The majority view of the Hebrew text is "battles of brandishing (uplifted weapons/arms)." This "punishing rod" will fall on the spiritual forces of darkness as we celebrate and dance in the victory of the risen Christ. – TPT Footnotes

33 For Tophet was established of old,
Yes, for the king it is prepared.
He has made it deep and large;
Its pyre is fire with much wood;
The breath of the Lord, like a stream of brimstone,
Kindles it.

The Folly of Not Trusting God

31 Woe to those who go down to Egypt for help,
And rely on horses,
Who trust in chariots because they are many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
Nor seek the Lord!

- If you read the Psalms you will find this theme again and again: put not your trust in princes, put not your trust in horses, put your trust in the Lord. Putting your trust in superior weapons means that you do not trust God. - Pawson, *Come With Me Through Isaiah*, p 128

- Israel had a rule for their kings to not acquire large amounts of horses. See Duet 17:16-17

2 Yet He also is wise and will bring disaster,
And will not call back His words,
But will arise against the house of evildoers,
And against the help of those who work iniquity.

3 Now the Egyptians are men, and not God;
And their horses are flesh, and not spirit.
When the Lord stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.

God Will Deliver Jerusalem

4 For thus the Lord has spoken to me:
“As a lion roars,
And a young lion over his prey

(When a multitude of shepherds is summoned against him,
He will not be afraid of their voice
Nor be disturbed by their noise),
So the Lord of hosts will come down
To fight for Mount Zion and for its hill.

5 *Like birds flying about,*

So will the Lord of hosts defend Jerusalem.

Defending, He will also deliver it;

Passing over, He will preserve it.”

- At the conclusion of World War I in 1917, a Christian British general, Edmund “The Bull” Allenby, took Jerusalem, ending thirteen centuries of Islamic rule, including four hundred years of Turkish occupation (1517-1917). According to one tradition, the Turks believed that before they would ever lose control of Palestine, the water of the Nile River would have to flow into Palestine. Of course, this would be impossible. However, when the British began laying twelve inch pipe, pumping water from Egypt to supply water for British troops in Jerusalem, the suspicious Turks heard about this incident and became discouraged.

Interestingly, a Muslim prophesy attributed to tenth century poet Ibn-Khasri said that “the man who will conquer Jerusalem and redeem it from the infidel for all time to come, will enter into the Holy City humbly on foot and his name is God’s Prophet.”

In Britain, John Hilton was a mechanic in the British Royal Flying Corps. In June 1917, after attending church on a Sunday morning, a clergyman saw Hilton’s military uniform and made a strange prediction. The minister informed Hilton that he had been reading Isaiah 31 and believed “aeroplanes” would be used to deliver Jerusalem to the British. Months later, prior to a planned invasion of the old city of Jerusalem, Allenby wired London for advice on how to take the city without bloodshed and without destruction of the holy places. The reply was the same Scripture the minister mentioned, Isaiah 32:4-5(above)

Someone noticed that the prophecy mentioned a lion’s roar, and the emblem of Britain was a lion. After receiving the wire, Allenby called for planes to fly low over Jerusalem and drop leaflets warning the Turks. (to leave before an incoming invasion) When the Turks heard the sound, saw the unusual airplanes, and read the name Allenby in their Turkish language, they misread the it as Allah en Nabi, translated in Arabic Allah (God), and Nabi (prophet), or the “Prophet of God”. The Turks surrendered the keys of Jerusalem to Allenby, whom Arab Christians at that time were calling “God’s Prophet”. On December 9, 1917, two days later, Allenby and

several military commanders entered the Jaffa Gate and walked into the city on foot. The combination of Allenby's name and his taking the city on foot fulfilled the prediction of a tenth century Islamic poet; and Allenby's method of sparing the city from destruction was inspired by a Biblical Hebrew prophet...Thus as "birds flying", the Lord both delivered Jerusalem and preserved its holy places!" - Perry Stone Hebraic Prophetic Study Bible, footnotes p 1074

6 Return to Him against whom the children of Israel have deeply revolted. 7 For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.

**8 *"Then Assyria shall fall by a sword not of man,
And a sword not of mankind shall devour him.***

But he shall flee from the sword,

And his young men shall become forced labor.

9 He shall cross over to his stronghold for fear,

And his princes shall be afraid of the banner,"

Says the Lord,

Whose fire is in Zion

And whose furnace is in Jerusalem.

- There is one profound difference between Judah putting her trust in Assyria and putting her trust in Egypt, Judah had once been slaves of Egypt, and from Egypt God had rescued her, and he had already proved that he was greater than Egypt. They had history behind them, so they had no excuse for trusting Egypt. After all, with a mighty hand He had brought them out. The lesson I want to draw is this: what is the point of going back to trust the things which God rescued you when He saved you? In what did you put your trust in the past? Your health? Your money? Your friends? Your intelligence? Your connections? Science? The welfare state? What did you trust to see you through your troubles before you knew the Lord? - Pawson, *Come With Me Through Isaiah*, p 135