

Is. 29:4 Then you shall be brought low; From the earth you shall speak, And from the dust where you are prostrate, Your words shall come. Your voice shall also be like that of a spirit from the ground, And your speech shall whisper from the dust.

Jerusalem will *be brought low* and *speak* with a voice like a demon *from the dust* of the earth—which sounds like whispering and muttering (also read Isaiah 8:19). Note: Jerusalem was *brought low* in 586 BC by the Babylonians when they burned the city as well as the temple. Jerusalem will also be *brought low* (overthrown) by the Antichrist during the middle of the Tribulation.

Is. 29:5 ¶ But the multitude of your enemies shall become like fine dust, And the multitude of the ruthless ones like the chaff which blows away; And it shall happen instantly, suddenly. God will *suddenly* punish Jerusalem's *enemies* and they will *become like fine dust* and *chaff which blows away*. This is speaking of the destruction of the Antichrist and his armies from throughout the world at the Second Coming of Christ, for in verse 7 we see the word “*nations*.”

Is. 29:6 From the Lord of hosts you will be punished with thunder and earthquake and loud noise, With whirlwind and tempest and the flame of a consuming fire.

Ariel's enemies will be judged by means of *thunder, earthquake, loud noise, whirlwind, tempest, and the flame of a consuming fire*. The *consuming fire* may point to the Shechinah *glory* that will be manifested at the Christ's Second Coming (Matthew 24:29-30). Note that *water* is not the resource used to bring such judgment, meaning that God will remain faithful to His promise of Genesis 9:11.

Is. 29:7 And the multitude of all the nations who wage war against Ariel, Even all who wage war against her and her stronghold, and who distress her, Shall be like a dream, a vision of the night.

Jerusalem's (Ariel's) enemies (the Gentile *nations*) will be consumed so quickly at Christ's Second Coming that it will seem as though they were *a dream, a vision of the night*.

Is. 29:8 And it will be as when a hungry man dreams-- And behold, he is eating; But when he awakens, his hunger is not satisfied, Or as when a thirsty man dreams-- And behold, he is drinking, But when he awakens, behold, he is faint, And his thirst is not quenched. Thus the multitude of all the nations shall be, Who wage war against Mount Zion.

The Gentile *nations...Who wage war against* Jerusalem will not succeed. Zechariah 12:2-4 and Zechariah 14:2-3 both confirm that the *nations* which attack and overtake *Jerusalem* at the end of the Tribulation will be swiftly destroyed. They will be destroyed at the Second Coming of Jesus (Revelation 19:11-16).

Is. 29:9 ¶ Be delayed and wait. Blind yourselves and be blind. They become drunk, but not with wine; They stagger, but not with strong drink.

Isaiah, in verses 9-12, deals with the basis for the difficulty in the land. In forsaking the Lord, the leaders of the nation had lost their ability to lead. They were *blind,...drunk, but not with wine*, causing them to *stagger, but not with strong drink*.

Is. 29:10 For the Lord has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers.

Due to their sin, the Lord had made the false *prophets* and *seers* (who tried to lead) numb to the things of the Spirit.

Is. 29:11 And the entire vision shall be to you like the words of a sealed book, which when they give it to the one who is literate, saying, "Please read this," he will say, "I cannot, for it is sealed."

God had taken away the leaders' ability to understand the truth of the Scriptures. Consequently, Isaiah's words were meaningless to them, as a *book* that had been *sealed*.

Is. 29:12 Then the book will be given to the one who is illiterate, saying, "Please read this." And he will say, "I cannot read."

Due to disobedience, the Scriptures were closed to not only the literate in the land, but to the *illiterate* as well.

Is. 29:13 ¶ Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote,

There was much dead religion practiced among the Jews of Isaiah's day, meaning they possessed no spiritual life. Because the leaders were unable to properly teach the Scriptures, the people only gave *lip service* to the things of God (they "looked" spiritual but possessed no inward spiritual life). Jesus dealt with a similar issue during His First Coming in Matthew 15:1-9 and Mark 7:1-7. In fact, the rejection of Jesus during His earthy ministry resulted from the Pharisees living by tradition (the commandments of men) rather than the word of God. This rejection of the Messiahship of Jesus led to the dispersion of the Jews in A.D. 70 (which continues today) and will eventually lead to the signing of the covenant with the Antichrist, followed by the Tribulation (discussed in chapter 28). Consequently, the Orthodox Jew of our day looks very religious due to his observance of commandments of men that were communicated in oral form during Jesus' earthy ministry. They were later written down (around 220 AD) and are known today as the Mishnah. The fact that the Orthodox Jews of today are overly influenced by human commandments has caused them to be insensitive to the word of God. How else can their rejection of the Messiahship of Christ be explained when so much proof is available for to all who approaches the Scriptures honestly, openly, and literally? The following quote from the Mishnah (the traditions of men, which were oral commands during Jesus' earthy ministry but written down later around 220 AD) confirms that the Orthodox Jew views these traditions as carrying more authority than the word of God:

Greater stringency applies to [the observance of] the words of the Scribes than to [the observance of] the words of the [written] Law (The Mishnah; Danby; Fourth Division, Nezikin; Sanhedrin, 11.3; page 400).

This mindset will continue until the remnant of Jews at the end of the Tribulation realize their error and renounce Orthodox Judaism. It is then that they will adhere to a literal and contextual view of the Scriptures and accept Jesus as the Messiah. (The notes associated with Isaiah 52:13 tie in well here.)

Is. 29:14 Therefore behold, I will once again deal marvelously with this people, wondrously marvelous; And the wisdom of their wise men shall perish, And the discernment of their discerning men shall be concealed."

The work that God makes reference to here is the same as that mentioned in Isaiah 28:21. God will *deal marvelously with this people* during the Tribulation in that one of the main purposes of the Tribulation is to cause the Jews to discard the commandments of men and return to the commandments of God. Their *power* (or will) will be broken (Daniel 12:7-10) and they will be a humbled people who recognize their error in rejecting the Messiahship of Christ (Hosea 5:15). There is no doubt that man *learns righteousness* when God's *judgments embrace the earth* (Isaiah 26:9).

Obviously, God judges a nation by removing wisdom and discernment from within—*And the wisdom of their wise men shall perish, And the discernment of their discerning men shall be concealed*. This explains why a deficiency of godly male leadership will exist among the Jews during a major portion of the Tribulation. Isaiah 3, along with the notes associated with that intriguing chapter, confirms the same.

Is. 29:15 ¶ Woe to those who deeply hide their plans from the Lord, And whose deeds are done in a dark place, And they say, "Who sees us?" or "Who knows us?"

Can you imagine believing that you could *hide your plans from the Lord*? This would indicate one thing for certain—that you know little or nothing concerning the Person of God. He is omniscient (all-knowing), meaning that nothing can transpire without His full knowledge of the entire affair. This erroneous thinking of the unwise leadership will be revealed, for their lack of discernment and wisdom will have caused them to twist the truth to their advantage, as we find in verse 16.

Is. 29:16 You turn things around! Shall the potter be considered as equal with the clay, That what is made should say to its maker, "He did not make me"; Or what is formed say to him who formed it, "He has no understanding"?

Unwise leaders incorrectly view the Creator *as equal with the created*. The Tribulation will cause such thinking to vanish, and the Jews will finally recognize their rightful position—that of *clay* in the hands of *the potter* (the notes associated with Isaiah 64:8 tie in well here). This will lead to the entire Jewish nation repenting and submitting to Christ, the very subject that Isaiah addressed in the remainder of this chapter.

Is. 29:17 ¶ Is it not yet just a little while Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest?

The land's ability to produce vegetation will be greatly enhanced during the Millennium, a condition that will follow the national regeneration of the Jewish nation at the end of the Tribulation. Isaiah 60-66, along with Ezekiel 40-48, gives much detail as to the conditions that will exist during those one thousand years.

Is. 29:18 And on that day the deaf shall hear words of a book, And out of their gloom and darkness the eyes of the blind shall see.

Once the Jews repent, and turn away from the commandments of men, they will be given the ability to understand God's written word, which is referenced as "*a book*." This particular *book* is also mentioned in verses 11 and 12. It is amazing how certain "systems" of thought can cloud one's thinking. Just imagine being raised to believe that the words of the Mishnah possess more authority than God's written word. You would have to allegorize all the verses in the Scriptures (and there are a wealth of them) that contradict the words of the Mishnah in order to adhere to

that system of thought. Error would follow, and your theology would rest upon the opinion of man rather than the authority of God. A similar situation exists today in the body of Christ. Many are interpreting the Scriptures from an allegorical frame of reference (rather than literally and in context), giving the final authority to the teacher rather than the word of God.

Is. 29:19 The afflicted also shall increase their gladness in the Lord, And the needy of mankind shall rejoice in the Holy One of Israel.

The Jewish remnant of the Tribulation will *increase in gladness in the Lord* and *rejoice in the Holy One of Israel*. They will do so because the Tribulation will have served one of its main purposes—that of bringing them to repentance, to a place of being *needy*.

Is. 29:20 For the ruthless will come to an end, and the scorner will be finished, Indeed all who are intent on doing evil will be cut off;

The non-believing Jews will not survive the Tribulation; for the only Jews left alive will be the believing remnant, fulfilling Romans 11:26. The phrase, “*who are intent on doing evil*,” is interesting. The sinful nature, that resides in all the unredeemed, has always caused them to pursue wrongdoing (until they make a choice to repent and accept Jesus as Savior). This will run true during the Tribulation as well.

Is. 29:21 Who cause a person to be indicted by a word, And ensnare him who adjudicates at the gate, And defraud the one in the right with meaningless arguments.

Verse 21 describes the behavior of the unredeemed within the Jewish nation, especially during the Tribulation. They will not protect those *in the right*, those *in the right* being the believing remnant during the Tribulation. The notes associated with Isaiah 41:17, 59:15, and 65:13-14 have much to say about this subject.

Is. 29:22 ¶ Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob, "Jacob shall not now be ashamed, nor shall his face now turn pale;

We must define some terms before continuing. *Abraham* was the father of the Jewish nation, the nation being Israel, the Hebrew people. *The house of Jacob* points to Israel because Jacob’s *name* was changed to *Israel* in Genesis 32:28. Therefore, we can conclude the following concerning Isaiah 29:22.

The Lord *redeemed Abraham* through faith in the *seed* of Genesis 3:15 (Genesis 15:6), the *seed* being *Christ* (Galatians 3:16). (The Old Testament believers believed in the seed who would come; we today believe in the seed who came.) God will redeem the remnant of the Jews at the end of the Tribulation through faith in this same *seed*, the *seed*, of course, being *Christ* (Galatians 3:16). This Jewish remnant will “*not now be ashamed, nor shall his face now turn pale*” because of the promises included in the Abrahamic covenant (mentioned first in Genesis 12:1-3). In fact, just as Abraham was redeemed through faith, the Jewish nation living at the end of the Tribulation will be redeemed through faith as well—Romans 11:26. One thing is certain when the subject of redemption is taken through the sixty-six books of God’s word. All the redeemed, from Genesis through Revelation, experience redemption through faith in Christ, the *seed* of Genesis 3:15.

Is. 29:23 But when he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob, And will stand in awe of the God of Israel.

The remnant, Abraham's offspring alive at the end of the Tribulation, will not only revere and obey God, but *stand in awe of Him* as well.

Is. 29:24 "And those who err in mind will know the truth, And those who criticize will accept instruction.

The believing remnant that survives the Tribulation *will know the truth and accept instruction* throughout the Millennium and the Eternal Order. In fact, all Jews during the Millennium will know Christ (read the notes associated with Isaiah 54:9, 13 and 59:21 for more input). **Isaiah 30**

Is. 30:1 "Woe to the rebellious children," declares the Lord, "Who execute a plan, but not Mine, And make an alliance, but not of My Spirit, In order to add sin to sin;

Having discussed the covenant that the Jews will sign with the Antichrist in chapters 28-29 (which will result in global destruction), in chapters 30-31 Isaiah addresses the covenant that the Jews of Isaiah's day made with Egypt to secure protection against Assyria. They were rebellious in doing so, for it was not God's *plan* nor was it of God's *Spirit*. This covenant would fail, for Scripture teaches (as well as the secular historical record) that the Assyrians overthrew the Egyptians and invaded the southern kingdom, overtaking all the fortified cities in Judah with the exception of Jerusalem (as will be confirmed by Isaiah 36-37). We find in Isaiah 30 that King Hezekiah disregarded Isaiah's counsel and, in blatant disobedience, formed an alliance with Egypt. In other words, Hezekiah aligned himself with the political movement within the southern kingdom that was pro-Egypt. Isaiah was pro-Assyria, for he knew that the Assyrian aggression against the southern kingdom was a direct result of King Ahaz's lack of faith (discussed in Isaiah 7). Isaiah understood well that had Hezekiah trusted God instead of Egypt, God would have overthrown the Assyrians with ease.

Is. 30:2 Who proceed down to Egypt, Without consulting Me, To take refuge in the safety of Pharaoh, And to seek shelter in the shadow of Egypt!

Hezekiah and his followers made a covenant with Egypt without first *consulting* God. Consequently, Isaiah's counsel was disregarded. Hezekiah and his supporters desired *the safety* and *shelter* that Egypt supposedly could provide. They were wrong!

Is. 30:3 "Therefore the safety of Pharaoh will be your shame, And the shelter in the shadow of Egypt, your humiliation.

The covenant with *Egypt* would result in *shame* and *humiliation*; for the Assyrians easily defeated the Egyptians, as will be discussed in more detail in verse 5.

Is. 30:4 "For their princes are at Zoan, And their ambassadors arrive at Hanes.

The Jewish *princes (ambassadors)* went to *Zoan* and *Hanes* (both located within Egypt) to sign the ill-advised covenant.

Is. 30:5 "Everyone will be ashamed because of a people who cannot profit them, Who are not for help or profit, but for shame and also for reproach."

According to the Assyrian record, Egypt fell to Sennacherib in the Valley of Eltekeh (located west of Jerusalem, not far from the Mediterranean coast) and was of no benefit to Judah.

Therefore, the covenant with Egypt would result in *shame* and *reproach* for Judah. It proved to be Hezekiah's greatest lapse of faith while serving as king of Judah.

Is. 30:6 ¶ The oracle concerning the beasts of the Negev. Through a land of distress and anguish, From where come lioness and lion, viper and flying serpent, They carry their riches on the backs of young donkeys And their treasures on camels' humps, To a people who cannot profit them;

This verse describes the environment that the Jewish ambassadors faced as they traveled to Egypt. They had many animals and creatures to reckon with as they transported the *riches* and *treasures* needed to secure the covenant with Egypt.

Is. 30:7 Even Egypt, whose help is vain and empty. Therefore, I have called her "Rahab who has been exterminated."

Egypt's help will be *vain and empty*; therefore, Isaiah makes reference to Egypt as "*Rahab*." Egypt is also called *Rahab* in Psalm 89:10 and Isaiah 51:9-10 when these verses are studied in context. Context also allows us to conclude that it is Egypt that God is alluding to even in Psalm 87:4. Fausset's Bible Dictionary interprets the last phrase of Isaiah 30:7 as follows: "*I called her Arrogance (Rahab) that sitteth still.*" When depended upon, *Egypt* was of no benefit. It became obvious to Judah that *Egypt* could say much but do little after Sennacherib's defeat of the Egyptians in the Valley of Eltekeh (for more input relating to this battle, read the notes associated with Isaiah 36:1).

Is. 30:8 Now go, write it on a tablet before them And inscribe it on a scroll, That it may serve in the time to come As a witness forever.

Isaiah is told to *write* down the prophecy *on a scroll* as a reminder of the futility of this ill-advised alliance with Egypt. When this short-term prophecy is fulfilled, it will serve to validate Isaiah's long range prophecies; therefore, he is told to *write* it down as a reminder (*witness*) to the people.

