Session 10 The Forerunner Message in Isaiah 30

1. Introduction
   1. Isaiah spoke to the leaders of Jerusalem sometime before Assyria invaded the land in 701 BC. Many Old Testament prophecies have a partial fulfillment in proximity to the generation in which the prophet spoke the prophecy and then have a complete fulfillment at the end of the age.

*During Isaiah’s lifetime, this was the big negative event of his lifetime. It was 701. Assyria as you know was the great superpower of that hour in the Middle East. It was the superpower of Assyria. It is basically made up of current Middle East nations today. They just called it Assyria. The Assyrians, the mighty superpower invaded the land of Judah, the southern kingdom, and went right up to Jerusalem and surrounded it in 701 BC. That was the most dramatic negative event in Isaiah’s life, 701 BC. So he was giving this prophecy right before that, maybe a year or two, maybe five or ten years. Nobody knows. He was telling them it is coming, it is coming, it is coming. So the leaders of Israel did not like him telling them that.*

*The other big negative event or date was up north. Remember there was a civil war, so there was the northern kingdom and the southern kingdom. In 721 BC, twenty years earlier, the Assyrians wiped out the north, and the south stayed intact. Isaiah was saying that what they did in the north they were posturing to do in the south. They did it in the north in 721. That was the big negative event up north, and 701, twenty years later, was the big negative event in the south in Isaiah’s generation. Those are two really important dates.*

* 1. Note: Five dates that are important to know to better understand the message of the prophets.
     1. 931 BC civil war—the 10 tribes of Israel (north) fought against Judah (south).
     2. 721 BC Israel (north) was destroyed by Assyria (about 200 years after the civil war started).
     3. 586 BC Judah (south)—Jerusalem was destroyed by Babylon (Nebuchadnezzar).
     4. 536 BC The Jews returned from Babylonian captivity to rebuild Jerusalem and temple.
     5. AD 70 Jerusalem was destroyed by the Romans (1948 re-established the state of Israel).
  2. Outline for Isaiah 30

30:1-7 The peril of trusting Egypt

30:8-17 Jerusalem rejected God’s word and leadership

30:18-26 God will transform Jerusalem

30:27-33 God will destroy Assyria

*In this outline of Isaiah 30, I only give you a little bit of the context of the chapter. If you do not understand a little bit of what is happening in the verses that do not pertain to the end times, when we get to the end-time verses you have the story but not in context. So I do not want to take Saturday nights and do the verse by verse on passages that are not end-time related. I do want you to have a little bit of the story, a little bit of the table of contents, a little bit, so when we get to later in the chapter you understand the conversation that is going on.*

*So, in the first two sections, which we are going to go through ever so briefly, he is telling them, “Do not trust Egypt to deliver you from Assyria. Trust God.”*

*The leaders of Jerusalem, the governmental leaders, had said, “We are going to go to Egypt, and we are going to become partners. Between us and Egypt, we can throw off the superpower.*

*Isaiah said, “Don’t you dare think that! Cry out to the covenant God, and He will break in supernaturally and help us.”*

*We looked at this last week, that the leaders of Jerusalem said, “Isaiah, you are naïve. We really understand all the nuances of our political skills and negotiations. You are pretty naïve; you go pray, then tell us to trust God. We love you, but just stay out of our hair because you really are simplistic.”*

*Isaiah said, “I am telling you: do not trust Egypt.”*

*Then the last two parts of Isaiah 30 are the passages that have to do with the end-time storyline. Now remember, in the end-time storyline many times there is a partial fulfillment of the prophecies in the generation of the prophet or near thereafter. Then there will be a complete fulfillment at the end of the age. Many prophecies have a partial temporary fulfillment within the timeframe plus a few years of the prophet who gave it. It has a complete fulfillment at the end of the age, and that is straight through all the prophets.*

*If you get that point, which most of you have that point by now really clearly, then you can see a little bit of the thing that happened in Isaiah’s day. You do not limit the passage to Isaiah’s day and now dismiss it. You are looking at what happened in Isaiah’s day as a snapshot of a bigger drama that is going to happen at the end of the age.*

* 1. Principle: What happens *in fullness* when Jesus returns occurs *in part* now and in an increasing way.

1. The peril of trusting Egypt (isa. 30:1-7)
   1. Leaders in Jerusalem sent a delegation to Egypt to establish a political alliance (30:1-5; 31:1-3).

1Woe to the rebellious children…who devise plans, but not of My Spirit...2who walk…down to Egypt…to strengthen themselves…3The strength of Pharaoh shall be your shame… (Isa. 30:1-3)

*Okay, this is the first part of the chapter. Because the leaders of Jerusalem had sent a delegation to Egypt, a political delegation to go establish an alliance, he told them in the first three verses, “You are acting in rebellion and defiance to the word of the Lord by doing that.”*

* 1. A delegation was sent from Israel carrying great riches through south or the desert region, an area infested with lions and snakes (30:6-7). A dangerous and expensive diplomatic endeavor to gain an alliance with Egypt for help to protect Israel from an Assyria invasion, it was sure to fail.

6The 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…7for the Egyptians shall help in vain and to no purpose. (Isa. 30:6-7)

*He told them, “You are wasting your time by doing that.” He said, “You are going down through the south, the Negev area, the desert area. You are walking through the desert, and the desert has lions and snakes and all kinds of wild animals. You are walking with riches to go to buy off Egypt,” He went on, “and you are going through all this effort, and Egypt is going to disappoint you.” That is what verses 6-7 are about.*

1. Jerusalem rejected God’s word and leadership (isa. 30:8-17)
   1. The Lord commanded Isaiah to record the events for the benefit of future generations (30:8-11). The rebellious leaders in Isaiah’s day were mocking him and telling him to prophesy only positive things. Those speaking the forerunner message must know that they will be mocked (2 Pet. 3:3).

8Now go, write it before them on a tablet…that it may be for time to come, [future generations] forever and ever: 9That this is a rebellious people…10who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us right things; speak to us smooth things…” (Isa. 30:8-10)

*Now he really presses into those in the Jerusalem leadership. He gets heavy now in verses 8-9 here. He tells them, “I mean here is what the Lord says! The Lord says, ‘Isaiah, I want you to write down on a tablet the prophecy I am giving you, the negative and the positive. I want them to see it on a tablet, and I want it published throughout the land. I want it on record for future generations that I warned them, I told them, and what I told them is going to come to pass.’”*

*So verse 8, God tells Isaiah, “Go, write it on a tablet.” That is, “They are not going to really listen to you, but I want future generations to know that when I give a warning it really comes to pass.” So this is for our benefit and the benefit of the saints through history.*

*Verse 9, here is the core problem: they are rebellious people. Here is the manifestation of their rebellion, because verse 10 is what God calls rebellion. This makes me a little bit uncomfortable because verse 10 is really common in the Church today. When I look at verse 10, I think, “God, if that is one of Your definitions of rebellion, oh my goodness!”*

*The Lord says in verse 9 that the rebellious—and this is what I mean specifically—tell the seers—seers and prophets are the same thing in essence—“Stop looking at visions.” They tell the prophets, “Do not prophecy what is really going to happen; only tell us nice things. If you are going to speak for God, all we want are smooth things. We do not want the other things.”*

*Now this was really personal to Isaiah. I want you to feel this personally to you. Isaiah was talking to the leaders of his generation, and they were saying that to him. “Stop telling us the negative. Only tell us about victory, breakthrough, and the millennial kingdom. We do not want to hear about being disciplined. Stop it, Isaiah!” So when Isaiah said that they told the prophets to be quiet, he meant himself. This was really personal and meant he had to overcome this stigma of the mockery, the challenge of people mocking him, those people in governmental leadership. These were the people of God in leadership of the government. They mocked him continually, and they would not listen to him.*

*When I read this passage, I say, “Messengers, forerunner messengers”—it is messengers with the forerunner message—“understand what Peter said, ‘First know that there will be mockers.’ Isaiah dealt with it. Jeremiah dealt with it. Ezekiel dealt with it. Every servant of the Lord dealt with it.”*

*I find when I talk to prophetic people that they want to keep it positive and they want to build a reputation and a profile of how cool they are. I am saying, “No, we have to say the good* ***and*** *the bad, not just the good.” I know people who are not like that, but I know a lot who are like that. They are just focused on the positive only.*

*Isaiah could have said, “The Lord warned me about that! He told me to write it down that this is not okay with Him.”*

* 1. Isaiah prophesied that disaster was coming to Jerusalem. This is the very opposite of what the rebellious leaders asked him to do in 30:10. Isaiah compared the coming disaster to cracks in a wall that would continue to increase until the wall collapsed. The collapse might not happen for some years, but when it occurs, it will be sudden and total, like smashing a potter’s vessel.

12… “Because you despise this word…13Therefore this iniquity [of the leaders of Jerusalem] shall be to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, in an instant. 14And He shall break it like the breaking of the potter’s vessel… (Isa. 30:12-14)

*Then in verses 12-14, he said, as it were, “Let me tell you what this is going to be like.” He said, “You are like a bulging wall, and the crack is getting bigger and bigger and bigger, and you are going to break as a nation.” The problem is that you are not going to break this month or next month or this year or next year. The crack may take a few years. There is a bulge in the wall. When it breaks, it is going to come down like thunder, suddenly and fully.”*

*So they looked at him and said, “Hey, it is not worse.”*

*He would have said, “The crack is getting bigger and bigger.” You see, because the real crisis was delayed a little bit, they wrote off Isaiah. He was describing it right here. Again, I appreciate this because I can understand Isaiah was understanding the human dynamics where they were saying that there was no problem, I mean the problems kind of rise up for a minute, then they go away, and then we fix them, and everything is okay, business as usual. Isaiah was saying, “No, the bulging wall is going to break. When it breaks,” he said right here in verse 13, “it will be sudden and instant when it collapses. Because it is prolonged a little bit, do not create a false security that it is not going to happen.” Again, it sounds like just the conversations in the Body of Christ even today.*

* + 1. The Assyrians took 200,000 Jewish captives from Judah in 701 BC.
    2. About 100 years later in 605 BC, the Babylonians defeated the Assyrian army and became the new “super power” in the Middle East.
  1. Isaiah called the people to return (repent) and to rest by trusting the Lord’s leadership and promises to provide and protect them.

15In returning and rest you shall be saved; in quietness and confidence shall be your strength. But you would not, 16and you said, “No, for we will flee on horses”—therefore you shall flee… those who pursue you shall be swift! 17One 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.   
(Isa. 30:15-17)

*Now we are getting more towards the end-time application. He was talking to them in their generation, but this really has a powerful application in the generation the Lord returns.*

* + 1. ***Returning***: The people of Judah was called to repent and rest under His leadership (30:15). They were to repent of rejecting Isaiah’s prophetic word calling them to trust God instead of in a political alliance with Egypt. Such alliances are bad when they are against the revealed will of God and cause God’s people to compromise their relationship with God.

*Verse 15, Isaiah said, basically, “Here is what God wants you to do. He wants you to return and rest.” Now “return” means “repent.” He was talking to the cynical, scornful leaders in Jerusalem. These were religious leaders and political leaders. These were “believers,” as it were. He said, “I want you to return,” which means return back to God. In the place of the word* ***return*** *put the word* ***repent****. Repent of your mindset where you are rejecting the Word of the Lord.*

* + 1. ***Rest***: God’s people rest by waiting on the Lord and believing in His promises. In 30:18, Isaiah elaborated on this promise of rest declaring “blessing on all who wait on God.”

18…that He may be gracious to you…blessed are all those who wait for Him. (Isa. 30:18)

*Listen—this is interesting—he says to come to “rest.” The way that you come to rest is by believing the Word of the Lord. They were rejecting the Word of the Lord. They were saying, “Isaiah, we like you. You are a good guy. Just stay out of our way. We really understand the business of running a nation. We have to be realistic, and you are not very realistic.”*

* + 1. ***Saved***: To be saved in this context refers to being delivered from the great trouble that would come related to the Assyria military invasion of Judah.

*Isaiah was saying, in effect, “You are not going to come to rest, and you are not going to be saved.” The word “saved” means “delivered.” He was talking about the nation being delivered or the people being delivered. He was not talking about being born again right here; he meant being delivered. He was saying, “You have to return. You have to connect with what God is saying. You will find rest in that, in interacting with the Lord, not in going to Egypt to create all of these alliances. There is no rest in that, and there is no being saved,” which means delivered as a nation.*

* + 1. ***Quietness***: To have a quiet spirit is in contrast to a heart agitated with fear and anxiety. Their hearts were not at peace, but were unsettled by fear related to the Assyria invasion. There is power in knowledge—the power to have a calm heart. In knowing the King and His plan, we can walk in peace. Our hearts are quieted by trusting God’s leadership and promises.

4…the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5For in this manner, in former times, the holy women who trusted in God also adorned themselves… (1 Pet. 3:4-5)

*He went on in verse 15, “Another way I can say it: in quietness and confidence you will find strength.” Now the quietness means taking the fearful situation and bringing it to God. They are interacting with God and finding strength in that posture.*

*Although we do not quote this verse, it is one of the key reasons that we are establishing a forerunner research group–so we can get information, so that people can return and see it, and then they can rest in assurance that there is a King who is leading the earth. Yes, there is negative, but there is also positive, and He is in control. They can rest in quietness instead of agitation is the idea. Quietness instead of, “What is going on? Has the world, like the train, run off the tracks? Is anybody leading this thing?” That is the opposite of quietness. That is the opposite of confidence in an emerging storm.*

* + 1. ***Strength***: Those responding in faith find strength in their heart. Strength comes from knowledge—knowing the biblical narrative of the end times strengthens people with confidence. This principle of gaining strength is found in Isaiah 26:3; 30:15; 33:6; 40:31.

*What Isaiah said—and this is part of our logic—is that we will find strength in our spirit when we come to grips with the storyline of the Bible, the prophetic words, the scriptural ones I am talking about, and we realign with them a thousand times a thousand. We find strength. We are not in the same place of vulnerability, of wondering what is happening, and being scared or agitated or deceived or offended or all those things that we have talked about a number of times.*

* + 1. A believer with a *quiet and confident spirit* is strengthened to prevail over shame, anxiety, rejection, fear, etc. Jesus quiets the storm in our hearts, speaking, “Peace, be still” (Mk. 4:39). Humanity strives for the quietness and conference, yet without engaging with God for it.

17The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. (Isa. 32:17)

*There is power in knowledge. If you know the King, and you know His plan, even broad strokes—because no one is going to know all the details—there is power in it. The power is a calm heart because we know it is unfolding with wisdom and with intentionality in it, and that is where the strength is.*

* + 1. ***Flee on horses***: They fled on swift horses to ask Egypt for help rather than trusting in God. People often look for salvation in what they think they can control.

*He went on in verse 16, “But you would not do it. As a matter of fact, you flee on horses down south to Egypt to make this political alliance. If that is your stand,” which it was, “then you* ***shall*** *flee.” He went on, in essence, “If you are going to leave the Word of the Lord and what I am telling you and run down and make that alliance”—there is nothing wrong with alliances, but alliances that are against the will of God and alliances that make you compromise your relationship with God are wrong, and that is what that alliance was. There are some good that can happen in an alliance between nations. When it is an alliance that is specifically against the will of God, and it is an alliance that makes the people of God compromise their relationship with God, that alliance is more than just a bad deal; it is called rebellion—he said, “Go ahead and flee on horses! Go down south to Egypt. Go, meet with all of their leaders of the prime minister’s cabinet. I tell you, at the end of the day, you will flee.” What he means is it is not going to work. Egypt is going to fail you, and the superpower Assyria is coming after you. You will flee then in that day, but then it will be too late. So that is what is going on.*

* + 1. ***One thousand shall flee***: This proverbial statement meant that one Assyrian soldier shouting a war cry would cause 1,000 people from Judah to flee from the battle in fear (Deut. 32:30).
    2. ***Pole on top of a mountain***: A deserted flag on a pole on a mountain or hill indicated that only a few soldiers from Judah had survived the battle.
  1. ***God’s discipline***: God disciplines His people because He loves them. His judgments are to wake His people up so that they live in agreement with Him. God disciples His children like a father who delights in his sons (Prov. 3:12). A parent who delights in their children will correct them.

1. God will transform Jerusalem (Isa. 30:18-26)

*So we are looking at the end-time passages, and again there are many of the same themes repeated over and over. I do not want you to miss the power and the meaning of a truth that is repeated over and over. The truth that is repeated most is that great trouble is coming. The truth that is most ignored in the Body of Christ: great trouble is coming. You know, the Lord is the ultimate psychologist, meaning He understands the human dynamic. So right through the Bible He says it over and over and over. He could say, “I could not have repeated it more.” Yet the Body of Christ just generally ignores it because we are normal. In our human response, that is the one area we are not connected to.*

*So the force of the repetition through the prophets, Old and New Testament apostles and prophets, the force of the repetition* ***is*** *also God’s message. He is saying, “What will it take to get My people to look at it soberly and grapple with it in context to the positive things under My leadership so they live in quietness and confidence instead of agitation and fear and confusion so they have strength in their heart?”*

* 1. The Lord promises to restore people spiritually (30:19-22), bless the agricultural (30:23-25), multiply light (30:26), and remove all enemies of love and righteousness (30:27-33). These blessings are released in part in this age, then in fullness when Jesus returns at the start of the Millennium.
  2. The Lord will be gracious to Jerusalem when He hears their cry (30:18-19).

18Therefore 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. 19For 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.   
(Isa. 30:18-22)

*In verse 18, he begins with the positive. Let’s read a couple verses here and then go back and make comments on various phrases here. He starts, “Therefore the Lord will wait. The Lord will wait that He may be gracious to you.” He is talking to Jerusalem specifically and to the southern kingdom which is called Judah. You know this: because of the civil war, the northern kingdom is called Israel, and the southern kingdom is called Judah.*

*He said, “The Lord is waiting to be gracious.”*

*They were thinking, “Waiting to be gracious? Okay. I thought you said He was going to judge us.”*

*He would have answered, “If you do not repent, He is going to judge you.” The judgment of God on His people is called discipline. The Lord’s discipline is because He loves us.*

*I talk to people all the time, just through the years. They ask, “Is He a God of love or a God of judgment?”*

*I answer, “That is a completely wrong question. He releases His judgments* ***because*** *He loves us. His judgments on His people are disciplines to wake them up so they can line up with Him, so they can be in the vein of safety and blessing.”*

*It says in Proverbs 3:12 that the Lord disciplines His children like a father who delights in his sons. So the discipline or the judgment of the Lord on His people is not a question of why is it different from love. It* ***is*** *love. Because a parent who delights in their children and sees their children going off the path in a strong, fast way of destruction, if they do not stand in the way and do something, how can that parent say to that young child, “Oh, I really love you”?*

*“Well, I want to give them liberty.” No, you are leading them to chaos and confusion. You must intervene. That is what the Lord is saying. So there is no dichotomy between judgment and love.*

*He says that He wants to be gracious to you. That is His longing. The whole thing is about Him manifesting His grace: “Therefore He will be exalted that He may have mercy on you, for the Lord is a God of justice. Blessed are those who wait for Him. For the Lord shall dwell in Zion at Jerusalem, and you shall weep no more. For He will be very gracious to you at the sound of your cry. When He hears it, He will answer you.”*

* + 1. ***Therefore***: This is a transitional statement that concludes the negative message in 30:12-17, yet also introduces the positive message in the next paragraph in 30:19-26. Because of their continuing rebellion they were disciplined by God. “Therefore” reaches back to 30:14, linking the message of God’s discipline (30:12-17) to their future restoration (30:18-27).
    2. ***Gracious***: The Lord desires to be very gracious to Jerusalem and all of His people.
    3. ***He will be exalted***: By showing great mercy, He magnifies or honors His name.

18He does not retain His anger forever, because He delights in mercy. (Mic. 7:18)

*So let’s look at the phrase, “He will be exalted.” What Isaiah is saying is that the Lord so delights in mercy. I love the verse in Micah 7:18. The Lord says He delights in mercy. He magnifies Himself when He manifests His mercy.*

*He will not manifest His mercy in a way that contradicts who He is. So He will not say, “Well, you know, boys will be boys! I will just give you mercy. Do what you want,” because He is a God of justice. Instead He says, “I will give you My mercy to bring you into alignment with love, to bring you into alignment with wisdom, so that you are in alignment with what I am doing. We can all rejoice together. So I will exalt Myself when I show mercy.”*

*Look what He says right after that, right here in verse 18, “but remember I am a God of justice.” God does not suspend one attribute to exercise another. He says, “I am a God of justice, I am absolutely true to Myself. I do not suspend My mercy when I show judgment, and I do not suspend My judgment when I show mercy. It is a seamless, completely unified reality. So remember I delight in My mercy. I magnify Myself when I show it, but I am a God of justice. So do not get some mixed-up, confused idea that because I am merciful it does not matter if you cast off My leadership.” That is what He is saying here. He says, “For the Lord is a God of justice.”*

* + 1. ***The*** ***Lord waits***: He waits on His people to turn to Him and to persist in crying out in prayer with faith and a spirit of obedience for the fullness of His blessings and prophetic promises. He waits for His people to embrace His prophetic words with confidence that they are good. Here we see the Father waiting for His prodigals—children and nation.

*Look at the phrase, the Lord waits. Verse 18, “For the Lord will wait.” Isn’t this interesting? We wait on the Lord. That is biblical. We have that right here in the passage. Yet God waits on us. I mean, which is it? Who is waiting on whom?*

*The Lord waits. He is waiting for His people to turn to Him. I do not mean in a casual way, but to turn to His leadership in a very intentional way. That is not all that He is waiting for. He is waiting for Jerusalem to honor the prophetic words, to know them, to embrace them, to believe in them, and to have confidence that they are good. Not to grit their teeth and say, “O God, You are the boss. Your stuff is bad, but You are the boss, so I am going to just shut up and agree with it.” No, it is to embrace it, understanding that it is good leadership. His leadership is excellent.*

*Waiting on the Lord is more than embracing Him and turning to Him and understanding His leadership is good. He is waiting for us to cry out to Him. He is waiting for us to cry out to Him. What He says here in verse 19, at the end of it, “He will be very gracious to you when He hears the sound of your cry.” When He hears it, then He will intervene. It is like He says, “I am waiting. You are waiting on Me to show My mercy. I am waiting on you to embrace My leadership and cry out for the full promise of God that I gave you.”*

*“Well, Lord, You know where I am at. You know I have said before. Lord, You have my address. Your data base is up to date. I mean, You know exactly where I am at.*

*The Lord would say, “It is not a matter of Me not finding you. I want to hear the sound of your voice.”*

* + 1. ***Sound of your cry***: The Lord waits until His people cry out to Him. There are blessings that God has chosen to give, but He withholds until we ask Him for them. Prayer connects us with His heart in partnership. Asking for *everything* is a kingdom principle (Phil. 4:6). We *ask* and not just *think* about our promises and needs (Jas. 4:2)*.* God requires us to cooperate with Him in the grace of God as an expression of His desire for intimate partnership with us.

6In everything by prayer…let your requests be made known to God… (Phil. 4:6)

2Yet you do not have because you do not ask. (Jas. 4:2)

*Now, we know prayer is not about giving God information He does not have. Prayer is not about information. Prayer is about conversation. The Lord might say, “I know what you need, and I know what I want. I want you interacting with Me because I am a God of relationship. I am not going to do it separated from you interacting with Me.” He is the covenant God. That is what Jehovah means, the God of covenant.*

*So God has blessings to give. Now this is a kingdom principle that is true all through salvation history, all through redemptive history. It is true in our life today, unrelated to the end-times. It really comes into dynamic relevance in the generation the Lord returns, because many glorious revival promises He says, “I am offering, and great darkness is increasing.” That is the hour of history when the Body of Christ must be in deep interaction with Him.*

*He would say, “I am not changing the way I run My kingdom. I am waiting on you. When I hear you believe Me for the promises I gave you, and when I hear you or watch you receive My leadership and have confidence in it, now we are talking. Because I want relationship with you, I do not just want to cover you. I want to be* ***with*** *you.”*

*“Well, Lord, I love You, but I am busy.”*

*“Well, I will just starve you out then. You just get busy, but I will let it unfold and let you get un-busy because the trouble is going to mount up. You interacting with Me is going to be more important than what you are doing now, as things increase.”*

*I use a funny, little illustration. I always picture the “couch-potato Christian,” which there are many of them. You know they are kind of stuck on the couch with the remote control. They are just like, “Lord, I love You, but You know I am really busy. This game is like so good!” There is nothing wrong with watching a game. “I am just so captured by this movie, this… this… and this.”*

*The Lord might say, “Good. I have got a lot of things I want to give you”—No, the Lord really does not say good for this—“I have a lot of things I want to give you, but I am going to hold out until you wake up. The pressure will wake you up in a minute. I do not want you to have to wait for the pressure, but I am going to wait until I hear the sound of your cry. When I hear the sound of your cry, then I am going to release more because I am a God of relationship.”*

*There is no generation in which this is more true than in the generation the Lord returns when the Church is in that identity of a Bride crying out, “Come, Lord Jesus,” in that intimate exchange. There is no generation like the Bridegroom generation where the Body of Christ is rooted in love with a heart of love and confidence no matter where the darkness is. They are confident in love. They are crying out. They are interacting with Him. That is the generation that is going to see the fullness.*

*Well, that generation is going to happen. Like one guy said, “Well, it is all going to pan out.”*

*I like what Allen Hood says. He says, “Yeah, it will pan out, but the issue is: will it pan out to be good for you?” It is going to pan out regardless what you or I do, but it may not pan out well for us or our children or grandchildren.*

*I want to be yoked to the Lord. He says, “Mike, I want to hear your voice. Cry out to Me, and I will give you what I promised, maybe not immediately. I want the dialogue to continue.” So the Lord hears the sound of our cry, and that is what He is waiting for.*

* + 1. ***Blessed are all who wait***: To wait on God is to be preoccupied with *engaging with Him* and His plan and narrative for our life*.* We wait on God in two ways—by engaging with Him in prayer with faith and not drawing back into passive unbelief when His promises are delayed. Waiting on God presupposes that we renewing our mind to trust in God’s promises.

*He says, “Blessed are all of those who wait for the Lord.” Blessed are those who wait on the Lord. Now, what was going on was that the darkness was increasing in Isaiah’s day. The Assyrians were getting closer and closer, and they actually ended up invading the land. They ended up taking, history says, 200,000 captives from the south. They take them out and put them in work camps and prison camps. 200,000. That could have been avoided. Up north, the numbers were bigger. What Isaiah said really did happen. It really bore down heavy in the south. It was not total destruction, but it really disrupted that generation.*

* + - 1. ***Wait***: Waiting on God is not about just biding time, but is engaging actively with God in contending for His promises and being preoccupied with interacting with Jesus. To wait on God includes refusing to draw back. Some believers become offended, spiritually dull, or ensnared in compromise, then cease to wait on the Lord.

*The Lord says, “Blessed are those that* ***wait*** *for Me.” All of you that are waiting on the Lord, we wait on the Lord in two ways. One way that we wait on the Lord is that we talk to Him; we cry out to Him. The Lord says, “Wait on Me,” which means “Interact with Me.” The other way we wait on Him is that we refuse to draw back. A lot of people draw back. They get offended at the Lord’s leadership, or they get spiritually dull, or they get captured in a besetting sin. They cease to wait on the Lord. They lose their way.*

*The Lord said to Isaiah’s generation, “As the Assyrians, this superpower, gets closer and closer, blessed are the people engaging with Me and pressing in and not drawing back or entering into spiritual retirement to go do their other things. They are getting hotter in their relationship with Me.” Now if that was true in Isaiah’s day, which it was, how much more relevant is it in the generation the Lord returns?*

*The Lord looks down at individuals, and He looks down at people. “Blessed are the people that are waiting on Me.” This is the very near the phrase, the very principle, Jesus said over and over when He taught on the end times. “Watch and wait. Watch and wait!” He is talking about this verse, this concept, right here. “Watch and wait. Watch what is happening in the nations. Watch what My Word says. Interact with My heart. Do not retreat in offense or boredom or just spiritual dullness. Interact and stay engaged. Stay engaged. Blessed are those who stay engaged.” That is what He is saying. I think it is very significant that this is the very phrase or principle that Jesus said the most, literally pulling it right out of Isaiah 30. Of course, you could find it a number of other places as well.*

*Okay, just to go back to what I already said it, but I will say it again. Isaiah says that God wants to show mercy, that, as a matter of fact, He is exalted, He magnifies Himself, when He shows mercy. He loves to show mercy. He is at His best showing mercy. Do not get presumptuous, He is a God of justice. Do not think He is so soft in His love for mercy that He is going to let the way of His kingdom go into the path of darkness, He is not going to do it. He is going to hold the line because He cannot deny Himself. He is just in all that He does.*

* + - 1. ***Blessed***: Those who wait on God gain new strength to prevail over bitterness, failure, besetting sins, fear, anxiety, and their preoccupation with being mistreated.

31But those who wait on the Lord shall renew their strength… (Isa. 40:31)

* + - 1. ***All***: The blessing of waiting on God is for all regardless of our state of brokenness.
      2. ***Jesus***: In context to teaching on the end-times, Jesus’ primary exhortation was to watch or wait on God (Mt. 24:42-43; 25:13; 26:38-41; 27:36; Mk. 13:33-38; Lk. 12:38-39; 21:36; Rev. 3:3; 16:15). It seems that He was referring to Isa. 30:18.
    1. ***Zion***: *Jerusalem* and *Zion* are used throughout Isaiah as synonyms (Isa. 2:3; 4:3-4; 31:4-5, 9; 33:20; 40:9; 41:27; 52:1; 64:10, etc.) much like Israel and Jacob. Strictly speaking, Zion is the mountain and Jerusalem is the city built upon it. The city of David in David’s day was approximately 2000 yards, north to south, by 200 yards, east to west.
       1. The Lord is zealous to live in Jerusalem forever (1:16; 2:5, 10). Jerusalem is the city of the great king (Ps. 48:1-5; Mt. 5:35) and will be the political, spiritual, educational, and financial capital of the millennial earth (Isa. 2:2-4; Jer. 3:17).

16…“I am returning to Jerusalem with mercy; My house [temple] shall be built in it…” 17The Lord will again comfort Zion, and will again choose Jerusalem. (Zech. 1:16-17)

* + - 1. The Lord told Solomon that He wanted to put His Name in Jerusalem or Zion (2 Chr. 6:6, 34-38). In Zechariah, the Lord again chooses Jerusalem (1:17; 2:12; 3:2).
    1. ***God of justice***:He is a God of justice in all that He does, so He must confront sin in the midst of His people when it is persisted in. He delights to show mercy but will not overlook sin that is persisted in. He never suspends one attribute to exercise another. He will not give mercy to reinforce as lifestyle that contradicts who He is. Jesus gives His people mercy to bring them into alignment with His love and wisdom. We must not be presumptuous with His mercy.

*When He looks down at His Church or looked down at Israel in Isaiah’s day, He confronts the sin that is persisted in. If there is weakness, and we repent and we stumble, we repent and we cry out, the Lord says, as it were, “Hey, I can work with that! I can work with that because I love mercy and magnify Myself in My mercy.”*

*If you anchor in that sin and say, “I am just going to get stuck in my bitterness… I am going to get stuck in my immorality and do what I want to do… I am going to get stuck in covetousness… I am going to do what I want to do with money regardless of the will of God… I am going to get stuck in a little drunkenness, a little bit of drugs. I am going to get stuck in wrong things,” then the Lord would say, “You have to know I do magnify Myself in mercy, but I am a God that never changes. You have to know I am coming after you to get your attention because I love you that much.”*

* 1. ***The people shall dwell in Zion***: For many years after the Lord disciplined Jerusalem by the Babylonian captivity in 586 BC and again when the Romans destroyed the city in AD 70, it appeared as if Jerusalem would remain desolate without many people dwelling in her midst.

*He makes a statement in verse 19 that makes you wonder what He is talking about. He says, “For the people shall dwell in Zion at Jerusalem.” That is quite a significant statement because Isaiah was approximately 700 years BC, so 2,700 years ago, and for most of those 2,700 years it looked like hardly anybody would survive in Jerusalem. Jerusalem has mostly been desolate for those 2,700 years, not all of it, but much of it. So when the Jews would look at Zion—Zion and Jerusalem are interchangeable words in many contexts. Zion technically is more than just Jerusalem, but often it is a prophetic name for Jerusalem. They kind of go hand in hand together—so He is saying this, “It may look like My purpose for Jerusalem is over.”*

*At the time of the Babylonian captivity, when Nebuchadnezzar, the Babylonian king, came in 586 BC, about a hundred years after Isaiah, he destroyed the city. That was a really big negative date. You know how I told you to remember 701 when the Assyrians came? Well, about 150 years later, the Babylonians came from the same basic geographic area in the Middle East. Babylon just took over and beat up Assyria, and they became the superpower. Not the exact area, but mostly the same area. They came in and took Jerusalem into captivity and burned the city to the ground. It looked like it was never going to recover.*

*Then after Jesus, after His generation, Rome did it again in AD 70. That is one of those other dates. Again there are only about five or six dates; AD 70 is another one. They just decimated Jerusalem. For 2,000 years Jerusalem was really not looking very positive. God said, “I declare they will live in safety in Jerusalem.”*

*For hundreds of years, theologians and Bible prophecy people have looked at this passage and thought, “Nobody is in Jerusalem. What do you mean?”*

*The Lord would say, “You wait and see. I am going to restore Jerusalem. I am going to fill it up with people. Then the nations are going to surround it again, with the Antichrist armies. It is going to look like we are going to lose them again. I have good news for you! Jerusalem will be saved, and there will be people in Jerusalem forever and forever.”*

*It is the most secure city in history, though in history it is the most conquered city. Did you know Jerusalem has changed hands by conquerors over forty times? Often it was mostly destroyed in those forty times. I do not know the exact number, but the city has been crippled and destroyed by more than just Nebuchadnezzar and the Romans, a couple other times as well. It has changed hands forty times.*

*So this promise came when it seemed impossible. Remember the storyline is not only what God is doing in Israel. That is the main storyline. This same thing will be spoken over other cities. The Lord would say that when it looks like the city is over and the end-time scenario unfolds and the Antichrist is moving strong and it is like there is no hope, the Lord would say, “Look at Jerusalem. What I am doing there, I will do in some kind of way in other cities across the earth. I am the God of the nations. I am going to restore.”*

* 1. ***Weep no more***: Even though the tears of affliction and oppression lasted many years in Jerusalem, God promised to restore them. This happened in part when God delivered Jerusalem in 701 BC and when they returned from Babylonian captivity in 536 BC, but its ultimate fulfillment will be at Jesus’ return, when He defeats His enemies (Rev. 19:17-21).

*He says in verse 19 here, “The day is coming when you will weep no more.” You know, for 2,700 years, for most of it, the Jewish people said, “Really? Weep no more? When is that going to come when we never weep again with sorrow?”*

* + 1. In Isaiah’s day, the people wept because of the tragic events associated with the Assyria invasion of Judah in 701 BC. There have been many seasons of weeping in Israel’s history.
    2. The most dangerous and cruel enemy in Israel’s history is in the future—the Antichrist.

*The God of Israel says, “I promise you, I promise you, the day is coming.” The most dangerous enemy in Israel’s history will be the most dangerous enemy of the nations of the Gentile nations. It will be the Antichrist’s empire. The most hostile, the most powerful, the most ruthlessly cruel empire is coming against Jerusalem again. It will surpass all other attacks. It is the same storyline that is going to hit other cities.*

* + 1. People concluded that God would not protect Jerusalem. The common “Zion theology” was that they had special protection regardless of how they lived since His temple was Jerusalem.
    2. In this passage, Isaiah prophesied to both his generation and the whole earth related to the end-time drama. The attack by and later defeat of the Assyrians in proximity to Isaiah’s day was a prophetic snapshot of what will happen globally in the generation the Lord returns.

*I have mentioned that I have talked to people who say, “Oh, I do not want to be in Israel when that happens.”*

*I answer, “Well, I understand that logic, but you think it is going to be easy everywhere else? Where are you thinking you are going to be that is just going to be like, “Wow”? You are just going to continue with life as normal? The whole earth is going to be shaken!” I mean Isaiah 24; I think Stuart took you through that.*

* 1. God will give understanding of His ways, and His people will reject false religions (30:20-22).

20And though the Lord gives you the bread of adversity…yet your teachers will not be moved into a corner anymore, but your eyes shall see your teachers. 21Your 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. 22You will also…throw them away [idols] as an unclean thing…! (Isa. 30:20-22)

*Here he is talking to Isaiah’ generation, but he is always talking with a view to a far greater scope of intensity when the whole earth is in the great drama. He is talking about the global drama, but using the little kind of preview or cameo right there of Jerusalem in that point in time.*

*So what happened in Isaiah’s day—I have said it, and I will say it a bunch more times—what happened in his day and a little bit of time after was just a snapshot as to what is going to happen on the global scene in that generation. So that is why we look at these principles. We say that whatever God does in Jerusalem–good and bad–it is going to be in like manner but to a lesser degree in other parts around the world as well. I am looking at the storyline and know it is going to apply all over the earth. So I look at this and I understand that this is really personal to wherever anybody lives.*

* + 1. ***Bread of adversity***: For generations Jerusalem endured adversity as though it was their bread. All their affliction, especially by military invasions, will forever be over.

*He says in verse 20 to Israel, “Though the Lord has given you the bread of adversity…” Now the bread of adversity means He has allowed trouble to be your daily food. He is not talking about real bread. He is saying, “He has given you the way of trouble.” When God gives the bread of adversity, sometimes it is God’s direct hand. Sometimes the Lord takes a step back and gives the enemy more room. Sometimes it is human sin having its way. So sometimes it is direct: God is intervening and He is disciplining. Other times He disciplines by taking a step back. He lets the enemy—Satan or the Antichrist at the end of the age—have more room to cause trouble. The Lord would say that it still is the bread of adversity He is using to wake you up. Sometimes it is just sinful human beings coming against each other. It is not always God or the devil. The Lord is taking a step back. He is saying, as it were, “That is all part of My plan. I just want to wake you up. I want you talking to Me. I want you interacting with Me so together we can go forward in a way that will make sense.”*

* + 1. ***Your teachers*:** Godwould reveal Himself through His servants functioning as teachers. The time of Israel rejecting the word of the Lord will one day be over forever. As a nation, in terms of seeing and receiving their teachers, in the future they will be receiving the word of the Lord.

*He went on, “Your teachers will not be moved into a corner anymore, but your eyes will see your teachers.” That is a very important point because the teachers or the prophetic messengers, not just prophets, but those who were really standing for the Word of the Lord in Isaiah’s day, were being mocked. In other times of history, whoever stood true for the Word, for the Lord’s Word, would be persecuted, ridiculed, rejected, put in prison, or just mocked and kind of marginalized in the society. He says that the day is going to come where your teachers—those who will boldly say what God says in His Word—will no longer be in a corner. They will not be hiding, they will not be ducking, but they will be watching what is going on. He says that the day is coming, when the Lord returns, when He will say, “You will see your teachers face to face. I am going to bring them out of the closet fully.”*

*What I get when I read this verse is that I know there is going to be total victory. I know that there is pressure on the messengers all the way until the end. They are being tempted to go back in the corner and to be silenced. Because the promise is that God is going to reverse it when Jesus returns, that means there is a* ***real*** *issue* ***before*** *He returns. That the teachers are backing away in a corner does not necessarily mean they are literally living in a corner, but that they are not speaking the Word of the Lord. The Lord says, as it were, “When My Son comes, I am going to fill the earth with glorious teaching. Between now and then, understand that I do have an answer. I am going to restore this whole thing.” So Israel was encouraged by this, that the godly men and women will never again have to be in a corner and be silenced in any way.*

* + - 1. Their teachers had moved into a corner, seeking to avoid being persecuted.
      2. Isaiah and other teachers and prophetic messengers were mocked in that day.
      3. How did Isaiah stay faithful in rejection? Where did he get his motivation? Isaiah 6
    1. ***Hear a word behind you***: The Lord will be gracious to give them direction “in the moment” at the times when they might miss His will by moving to the right or left. Here I picture the hands of a father on shoulders of his child tenderly whispering new directions in their ear.

*He says, “In that day.” Now this is when the Lord returns, but remember the principle that whatever happens in fullness when He returns happens in part right now. So whatever He will do in fullness when He comes, we know it is in His personality. We know it is in His plan. We know He thinks this way. So whatever He promises to do, I say, “Lord, I know You think this way. I know You like this stuff.” So we have full confidence that whatever will happen in fullness when He comes will happen in part, and not just in part, but in an increasing way. It will happen more and more the closer we get to His coming.*

* + 1. ***Right and left:*** To correct their steps that went to the right or left of God’s will.

*What He is saying here, He is talking actually about prophetic ministry. He is talking about the spirit of the Lord speaking to us even directly. I think this is more directly instead of through teachers. He says, “****Your*** *ears will hear a word.” Right when you are in flight, and you are getting ready to go right, the word of the Lord will come right behind you and say, “Go left.”*

*You will think, “Well, thank You, Lord!” It will come from behind you. It will be there just in the nick of time. This is Holy Spirit ministry, Jesus guiding His people. This is not Jesus speaking through a teacher. This is Jesus speaking by the Holy Spirit. He says, “I am going to tell you when to turn right. I am going to tell you when to turn left. I am not going to leave you in the dark.”*

*Now this is going to happen forever, by the way. This is how He is going to lead His people in the Millennium. I mean everyone is going to have this dynamic interaction. This is one of the issues of the Acts 2 “In the last days I will pour out My Spirit, dreams and visions, signs and wonders.” Now we all know it started in the book of Acts, but that was only a beginning down payment in Acts 2. That, “all of My people will prophecy” is connected. I connect it to this verse here where the whisper of God is going to be with His people. When they do not know where to go, but they are connected to Him, they are talking to Him, and they are in line with His Word. They are grasping the storyline. They have a fresh waiting on Him, engaging in relationship. He will whisper, “Right.” and “Left,” all the time. They will not even know they are going to go right, but He will tell them at the last second. He will direct them continually and will show them the way forward. This is a remarkable reality!*

* + 1. ***Throw idols away***: The Lord will bring an end of idolatry and false religion in Israel and the nations after He returns. His people will walk in loyal love for Him. In the generation Jesus returns, the Spirit will establish the first commandment in first place (Deut. 30:6).
    2. ***Images***: Some idols were covered with metals with greater value, such as gold or silver. These were seen as more powerful or spiritual. It made the people less likely todestroy them. Hezekiah sought to remove all the idols that his father Ahaz had allowed (2 Kgs 16:1-4; 18:4), so some kept their idols a secret instead of removing them as Hezekiah commanded.
    3. ***Defile***: To destroy a thin layer of silver and gold that covered an idol made of wood.
  1. The Lord will heal the land, resulting in abundant food, water, and sunlight (30:23-26). This refers to God restoring the blessing of the garden of Eden and removing the curse on the ground.

23Then He will give the rain for your seed…and bread of the increase of the earth; it will be fat and plentiful. In that day your cattle will feed in large pastures. 24Likewise the oxen and the young donkeys that work the ground will eat cured fodder, which has been winnowed with the shovel and fan. 25There will be on every high mountain and on every high hill rivers and streams of waters, in the day of the great slaughter…26Moreover 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. (Isa. 30:23-26)

*Now He is going to describe a bit of what He is going to do in the land when He comes at His second coming. He is going to reverse everything that is lacking, particularly in the Great Tribulation. It is not like we wait until the Lord appears before He does any of this. I believe He is doing these kinds of things even now, here and there. He is releasing His hand and His abundance in natural things here and there, not just when He returns, because, remember, He is the same Jesus. He is not a different person in His personality when He returns. He is the same person right now. So whatever I see here in verse 23-26 I say, “Lord if You will do it then in fullness, you will do it now in part. You will do it more and more and more. So I am not going to wait on any of these promises until then because I know it is in Your heart now. So I am pressing You for them right now.”*

* + 1. ***He will give rain***: There will enough rain for abundant harvests, following the drought in Israel in the final 3½ years related to the ministry of the two witnesses (Rev. 11:6).

6These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood… (Rev. 11:6)

*He speaks to them in verse 23 of the issue of rain. Now you know the issue of rain in Israel is really important. The Lord put them in the part of the earth where they did not have a guaranteed natural water supply, and it was on purpose He put them there. He did not say, like, “Oh no! I forgot! I did not put enough water there. Ooh, I gave all the oil to the Islamic nations. I am sorry. I was not thinking when I did that.” No, He knew all of that. He set it up so that Israel had to interact with Him.*

*Well, today it is the same thing. He might say, “If I did that to Israel, guess what? That is what I do with My people.” Even our own lives He often leads us in a way that we have certain deficiencies around us so we have to interact with Him for His miraculous breakthrough. He would say, “If I do this to Israel, this is the way I do it.” So I personalize this. The most significant part of life is water. If you read Revelation 11:6—the two witnesses—it says one of the things the two witnesses do is speak the word of the Lord and cause drought for three-and-a-half years, like Elijah did. They do what Elijah did. It is in Israel, in the Middle East, and there is this drought. They can release it and turn it around just like Elijah could. There will be a formidable drought going on in the land at that time.*

* + 1. ***Bread of the increase***:Godwill bless His people with abundant harvests. Isaiah 30:23-24 assures us that it is in God’s heart to provide water and food for His people. Jesus multiplied bread on two occasions in His ministry (Mt. 14:15-21; 15:32-38). God never changes, so I expect the body of Christ to see miracles of multiplying of food in the end-time persecutions.

*So when He said, “I am going to send you rain,” this is a really big promise. He went on, “and when I send rain, it is going to cause the bread of increase. I am going make abundance in the agricultural world. There will be plenty.” Because of all the collisions at the end, the lack of rain and water, all the military collisions and things going on, and natural disasters, the Lord says that there will be a concern about water and the lack of agriculture, food, and supplies. The Lord might say, “I know, it is My heart. It is in front of Me. I am not forgetting anything.”*

*I really believe that before the Lord returns we are going to see one of the miracles that He did repeatedly, which was the multiplying of food. It is in His heart to give abundance of water and food. That is in His heart to do, because we see it in the prophets all over. Again, He does it globally when He returns. I mean, the whole atmosphere and agriculture change! I know it is in His heart to release miracles in these lines as well.*

* + 1. ***Your cattle***:The animals that work the fields will enjoy God’s blessing. There will be so much grain related to the abundant rain that even the oxen and donkeys will eat grains that were winnowed. Winnowed grain requires more work and money than grain that is not winnowed. This superior grain is typically reserved for people and not fed to animals.

*He went on, “In that day your cattle will feed in large pastures.” You see, the idea was the cattle were in drought and in famine and not being fed properly. He is giving the reversal. Now you know that does not mean a lot to us right now. We can go get a hamburger anytime we want. We are fine. The day is coming throughout the world where that will be a bigger issue than it is now. The Lord would say, “I have it right there in the text here.”*

* + - 1. ***Winnowed*:** Grain is winnowed by throwing it up into the air with shovels and allowing the wind to carry the chaff away, thus separating it from the kernels of grain. Note the double work of winnowing with both a shovel and fan.
      2. ***Cured fodder***: This speaks of fodder that is flavored or seasoned with salt. Fodder is often made of dried hay, straw, or barley (and not from winnowed grain).
    1. ***Rivers of water***: There will be such abundance of water that rivers and streams will flow even on the top of every high mountain and high hill in Israel. This will be supernatural. The mountains there are very dry and barren, but one day waters will flow to the valleys below.

25There will be on every high mountain and on every high hill rivers and streams of waters. (Isa. 30:23)

*Okay, let’s look at verse 25. He goes back to the issue of water. Verses 25-26 are really exciting and “Wow!” He said that there is going to be so much water in Israel. This is going to be true around the world, not just Israel. Every high mountain and every high hill will have a river on it. Like what? You cannot get a river on the top of a mountain. The Lord says, “Watch, I am going to fill the earth.” He is going to make the whole earth a garden of Eden; that is what He is going to do in the Millennium. He says, “I am going to have water and streams on every high mountain and every high hill because I am the God of creation and this is part of My leadership.”*

*So you will say, “Well, Lord, if You are going do that supernatural work when You come, will You ever supernaturally supply water now?” I mean blessing rivers and streams and otherwise.*

*The answer I feel is like, “Yes, this is My heart. It has not escaped My notice, and it is what I like to do, so what do you think? I know it is missing when it is missing. It is in My heart to give it abundance. I am the God of power. You are in relationship with Me. Yes, let’s talk about these areas.”*

*So I think, “Good! I got the water verses,” verse 25. There you have it.*

* + - 1. ***Living water:*** A river with supernatural healing properties will flow out of the temple (Zech. 14:8). Its waters will flow east to the Dead Sea and west into the Mediterranean Sea. It will flow from the temple, even in the summer when most streams in Israel dry up, and in the winter when it is cold.

8In that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea [Dead Sea] and half of them toward the western sea [Mediterranean Sea]; in both summer and winter it shall occur. (Zech. 14:8)

* + - 1. Ezekiel saw a river with living waters that brought healing (Ezek. 47:1-12).

1Then he brought me back to the door of the temple; and there was water, flowing from…the temple…5it was a river that I could not cross; for the water was too deep …7There, along the bank of the river, were very many trees on one side and the other. 8Then he said to me: “This water flows…when it reaches the sea, its waters are healed. 9And it shall be that…wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes. (Ezek. 47:1-10)

* + - 1. The Psalmist saw a river flowing out of the temple in Jerusalem (Ps. 46:4; 65:9).

4There is a river whose streams shall make glad the city of God, the holy place of the tabernacle [temple] of the Most High. (Ps. 46:4)

9You visit the earth and water it; You greatly enrich it; the river of God is full of water; You provide their grain, for so You have prepared it. (Ps. 65:9)

* + 1. ***The great slaughter***: There was a great slaughter of the Assyrian army in 701 BC. Hezekiah listened to Isaiah and repented of going to Egypt. He prayed, and God sent the angel of the Lord to kill 185,000 Assyrian soldiers (37:36)! The context to “the day of a great slaughter” is when rivers flow on every mountain and hill—this detail was not fulfilled Isaiah’s day.

25There will be on every high mountain…rivers and streams of waters, in the day of the great slaughter, when the towers fall. (Isa. 30:25)

*He said, “But this will happen…” He says something really intense, which we will get to in a moment. This is going to happen “in the day of the great slaughter.” Now there was a day of great slaughter in Isaiah’s day in 701 BC when Assyria surrounded the nation of Israel and also took 200,000 people from the south, from Judah, away.*

*There was another issue of why it was the slaughter: because the angel of the Lord. Hezekiah was the king there at that time. Hezekiah listened to Isaiah. Hezekiah said, “You know what? My guys went to Egypt,” because they were Hezekiah’s; it was his cabinet that went to Egypt, and he went on, “I am forsaking that, I am repenting of that. We have lost 200,000 people.” He cried out, “O God, I return!” God sent the angel of the Lord when they were surrounded all around Jerusalem. The angel of the Lord killed 185,000 Assyrian soldiers in one night; 185,000 were slaughtered in one day.*

*We think, “Wow.”*

*Isaiah said, “Hezekiah, we could have had this happening a long time ago if you would have done what I told you.”*

* + - 1. The day of the “greatest slaughter” in history is yet future. It is slaughter of people in the Antichrist’s empire who take the mark of the Beast and worship the Antichrist. The day when the enemies of God’s people will be completely destroyed.

*What is exciting for us is that this day of great slaughter, the greatest slaughter ever in history, is yet future. The greatest gathering around Israel is yet future. There is going to be a slaughter yet future. It will not be the angel of the Lord killing 185,000 like in Isaiah’s day, because that was a snapshot, a preview. It is going to be the Lord Jesus stepping out of heaven, not an angel. It is going to be all the armies of the earth, and He is going to slaughter them as the greater David in that way and liberate the nations. So what we see in Isaiah’s day is only a snapshot.*

*I read that little story, and it is pretty exciting; 185,000 by one angel, that is pretty neat when God is on your side that much. The Lord says, in effect, “No, it will be millions. It will not be an angel. It will be My Beloved Son coming from heaven,” because that is the story that this is talking about. This was not only just about Isaiah’s day. Of course it was about Isaiah’s day, but much more. The day of the great slaughter is yet future. Again, it is mentioned over and over.*

* + - 1. This great slaughter is in context to the armies of all the nations attacking Jerusalem. Jesus will kill all of these kings and their hostile Gentile armies (Rev. 19:19-21).

19I saw the beast, the kings of the earth, and their armies, gathered to make war against Him…20Then the beast was captured…21And the rest were killed with the sword which proceeded from the mouth of Him…birds were filled with their flesh. (Rev. 19:19-21)

*It is not the slaughter of “the innocent.” It is the slaughter of the Antichrist empire that has taken the mark of the beast. They worship him loyally. They are demon possessed. They are killing the people of God. They are charging in to destroy Jerusalem and annihilate the Jewish people. They are killing Christians. There is a moment when Jesus says, “Enough!” after three and a half years. He is that mighty One, greater than an angel, who comes and delivers Jerusalem, the Body of Christ, and the nations at large.*

* + - 1. The bloodiest day in history will occur when Jesus slays the kings of the earth.

5…He [Jesus] shall execute kings…6He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.   
(Ps 110:5-6)

20And the winepress was trampled [killing the kings] outside the city [Jerusalem], and blood came…up to the horses’ bridles, for one thousand six hundred furlongs [185 miles]. (Rev. 14:20)

1Who is this who comes from Edom…this One [Jesus] who is… traveling in the greatness of His strength?— “I who speak in righteousness, mighty to save.”  
2Why is Your apparel red…? 3I have trodden them [the nations] … in My fury;   
their blood is sprinkled upon My garments..., and I have stained all My robes.”   
(Isa. 63:1-3)

* + 1. ***When the towers fall***: This speaks of the fall of military towers in which many put their trust. These may be the fall of the towers of the enemies who lay siege to Jerusalem or to their “towers” or military forces in general. These towers fall in context to Israel experiencing Jesus’ millennial blessings in the end times. These towers may refer to the towers of the Assyria (in 701 BC or 612 BC), the towers of Babylon (in 538 BC), and of the Antichrist.
    2. ***Light of the moon and sun***: Light will increase in the day and night. The light of the moon will be as bright as the sun. I assume this will be a temporary phenomenon that coincides with Jesus’ return in glory. If the sun was continually seven times stronger no one could live.

*Then, verse 26, this is literal; this is really real. Some commentators I read make it out to be spiritual. I say, “No! Do not throw this away and make it a symbol. This is real!” “The light of the moon will be as bright as the sun.” So that means at the night there will be light? “The light of the sun will be seven times stronger.” The way we look at that right now is that if the sun were seven times stronger, the agriculture would burn up and everybody would die. I look at that and I think, “Huh.”*

*The Lord would say, “No, do not worry. I really have this thing under control. I know what I am doing.”*

* + - 1. Isaiah describes the moon and sun being ashamed when Jesus appears in glorious light in His procession across the earth (Isa. 24:23; 60:1).

8And then the lawless one [Antichrist] will be revealed, whom the Lord will… destroy with the brightness of His coming. (2 Thes. 2:8)

16…His [Jesus’] countenance was like the sun shining in its strength. (Rev. 1:16)

23Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign…in Jerusalem and before His elders, gloriously. (Isa. 24:23)

23The city [New Jerusalem] had no need of the sun or of the moon to shine in it, for the glory of God [Jesus] illuminated it. The Lamb is its light. (Rev. 21:23)

*There is a little hint, and that is in Isaiah 24:23. I am sure Stuart covered it. It is one of my favorite verses, one of my 100 favorite verses. Anyway, Isaiah 24:23 is where it says the sun and the moon will be embarrassed because of the glory of the Lord when He sits among His elders when He comes back to the earth. So the sun and the moon will be embarrassed because of the glory of the Lamb of God as His face illuminates the New Jerusalem. It says that there is no need for a light because of the light of the Lamb. When He appeared to John in Revelation 1, His face was as the brightness of the sun. It will illuminate the New Jerusalem. Who is this Man? He is fully God and fully Man. He is the One who is orchestrating this storyline. This is not a fiction story. This is not a horror story.*

*This is God saying, as it were, “I am going to bring the earth into an optimum environment where everybody will choose sin or righteousness. They will go deeply in one direction or the other eventually. That is what I am doing with this. I am going to cause love to prevail on the planet. I am that God. I am stronger than the sun. You are in good hands because it is My plan.”*

*So do not let anybody steal this out of your heart or say, “Well, I do not like the God of judgment. I like the God of love, so I am throwing all this away because I just want to be happy.”*

*Do not go there. Go with, “I am going to wait on the Lord. I am going to embrace His Word. I am going to engage in His leadership, and I am going to trust who He is.”*

* + - 1. There is coming a grand moment in the future that will be supercharged by the most dramatic lightning phenomenon of all time; it will be blended with glorious music.   
         Just before Jesus returns, the light of the sun, moon, and stars become dark. It is like the Father “turns off” all lights in the sky to prepare for Jesus’ grand entrance to the earth. Then suddenly all the lights are turned on and turned up worldwide so that no one misses Jesus’ second coming as they missed His first coming when born in a stable.

*Now obviously, I do not fully get all the ramifications of the moon being bright at night and the sun being brighter, not even close. Nobody does. We do not know if it is always or if it is only the time when the Lord returns, a one-time deal. We do not really know which it is. We know that right before the Lord comes all the stars are dark and the sun is dark, everything. The whole earth is covered in darkness. You can read the ten or twelve passages where the world is filled with darkness. It is almost like God the Father says, “Son, it is time to go back. Before You go back, I am going to pull the switch and turn all the lights off. You are going to make Your grand entrance. When You arrive with the shout of God, and the trumpet of the angel is blown, I am going to put the lights on and the whole earth is going to be filled with the glory of God. Nobody is going to miss it when You come the second time. You were born in a stable the first time. The second time I am turning all the lights off, then I am turning them all back on in one moment.” It could be that verse 26 is in proximity to His return and not long-term. We do not know, but I know one thing: the One who has power over it is really smart and really good, and He knows what He is doing. He really likes me. I mean He likes us; He likes all of us. He really likes us! He really does.*

* + - 1. The light of the sun, moon, and stars will be darkened at the end of the tribulation (Isa. 13:10; Joel 2:10, 31; 3:15; Mt. 24:29; Mk. 13:24; Lk. 21:25; Acts 2:19-20).

29Immediately after the tribulation…the sun will be darkened, and the moon will not give its light… (Mt. 24:29)

31The sun shall be turned into darkness…before the…awesome day of the Lord. (Joel 2:31)

* + - 1. Darkness shall come on the Antichrist’s global empire (Rev. 16:10).

10…the throne of the beast [Antichrist], and his kingdom became full of darkness… (Rev. 16:10)

* + - 1. Jesus’ kingship will be announced by miracles of darkness and light (Zech. 14:6). There will be a mysterious and very unique illumination in the night (Zech. 14:7).

6It shall come to pass in that day that there will be no light; the lights will diminish.   
7It shall be one [unique] day which is known to the Lord—neither day nor night. But at evening time it shall happen that it will be light (Zech. 14:6-7)

* + - 1. One application of this truth is that since Jesus is stronger than the sun, His plan to fill the earth with love and righteousness will surely triumph.
    1. ***Binds up the bruise***:God will fully heal the wound caused by His strokes in disciplining His beloved children (Prov. 3:12). The wound of God’s people is caused by several sources—their own sin, the devil’s attack, and the Lord’s loving discipline.
       1. God’s plan to heal the nations includes healing all the breaches in society, the agriculture, and the entire environment.
       2. Since the Lord can heal the land of Israel and of the nations, then we are assured that He can easily heal the wounds in our lives.

1. God will destroy Assyria: A type of end-time judgment (Isa. 30:27-33)
   1. Isaiah prophesied the judgment on Assyria which occurred in 701 BC and 612 BC (30:27-33).   
      The judgment on ancient Assyria is a type of the end-time judgment on the Antichrist’s empire. Here Isaiah gives us important insights into some of what Jesus will do at His second coming.   
      We especially see His zeal to intervene to remove those who oppress His people (30:27).

*So I am just going to end with this. I will just say this to stir you up. This is one of the most dramatic second-coming descriptions in the Bible. Now in context, God is breaking in with power in Isaiah’s day to stop the Assyrians. Again, remember in 701 the Assyrians came. They took 200,000 captives. They surrounded Jerusalem. The angel came and destroyed them. So he is describing a little bit of how the Lord interacted there. I tell you there is a bigger storyline than an angel coming to Jerusalem. There is a fullness here; this is a glorious second-coming passage with all kinds of details about who He is and what He is like.*

* 1. Isaiah describes God’s coming in power in anthropomorphic imagery—His lips, tongue, breath, voice, etc. Anthropomorphism ascribes human characteristic to non-humans—to God, animals, etc.

27Behold, 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. 28His breath is like an overflowing stream, which reaches up to the neck, to sift the nations…there shall be a bridle in the jaws of the people, causing them to err. 29You shall have a song as in the night when a holy festival is kept, and gladness of heart as when one goes with a flute…to the Mighty One of Israel. (Isa. 30:27-29)

* + 1. ***Name of the Lord***: The Lord will be involved personally; His name expresses His character.
    2. ***Lord comes from afar***: He will come from heaven to save His people and remove enemies.

6…God to repay with tribulation those who trouble you, 7and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8in flaming fire taking vengeance on those who…do not obey the gospel… 9These shall be punished with everlasting destruction from the presence of the Lord…10when He comes,   
in that Day, to be glorified in His saints and to be admired among all those who believe… (2 Thes. 1:6-10)

* + 1. ***Burning anger***: His zeal for His people is expressed in His burning anger that manifest against those who persecute them and corrupt the earth with immorality (Rev. 19:2).

2For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her.” (Rev. 19:2)

* + 1. ***His burden is heavy***: In the end-times the Lord expresses how heavy His heart is burdened by the oppression and persecution of His people. He is not casual about His people being persecuted by the Harlot Babylon (Rev. 17:6; 19:2) and the Antichrist’s empire (Rev. 13:7).

6I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. (Rev. 17:6)

7It was granted to him [Antichrist] to make war with the saints and to overcome them.   
(Rev. 13:7)

* + 1. ***His lips and tongue***: His lips and tongue speak forth His *decrees* that release judgment against the Antichrist. These decrees will be full of indignation and, like a devouring fire, will result in the total and eternal destruction of the Antichrist and his empire.
    2. ***His breath***: Breath can be translated as “wind.” Jesus can blow on the Antichrist and release a destructive power that is compared to man who is overtaken by a rapidly moving stream.

28His breath is like an overflowing stream, which reaches up to the neck, to sift the nations with the sieve of futility; and there shall be a bridle in the jaws of the people [in rebellion], causing them to err. (Isa. 30:28)

* + - 1. Jesus released the power of the Spirit by blowing on the disciples (Jn. 20:22).

22…He breathed on them, and said to them, “Receive the Holy Spirit.” (Jn. 20:22)

* + - 1. Jesus will release the judgment on God by blowing on the Antichrist (2 Thes. 2:8).

8…the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)

* + - 1. Jesus will release the judgment on God by blowing on the wicked (Isa. 11:4).

4…and with the breath of His lips He shall slay the wicked. (Isa. 11:4)

* + 1. ***Overflowing stream***: The judgments that Jesus releases by the breath of His mouth can easily overwhelm the Antichrist’s empire like a flood that totally engulfs and destroys it.
    2. ***To reach to the neck***: A flooding river that reaches the neck of a man speaks of that which is very dangerous since that man might be swept away and drown to death at any moment.
    3. ***To sift***: Grain was winnowed by throwing it up in the air with a shovel. As the chaff is driven away by the wind, so that the armies which are hostile to God’s people will be scattered.
    4. ***Sift the nations***: Jesus will sift or literally separate the nations when He returns. He will put the “sheep nations” on His right side and the “goat nations” on His left side (Mt. 25:31-46). The Lord sifted a few nations when He destroyed the Assyrian army in Isaiah’s day.
       1. The Lord will sift or shake all the nations (Hag. 2:7).

6“…I will shake heaven and earth, the sea and dry land; 7and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory.” (Hag. 2:6-7)

* + - 1. TheAssyrian army was made up of people from “several” nations. But the Antichrist will mobilize a military force from “all” nations (Rev. 16:14-16).
    1. ***Sieve of vanity***: This refers to a sieve that violently shakes nations so as to destroy them.
    2. ***Bridle in the jaws***: God will put a “bridle in the jaws” of His enemies who persist in their rebellion against Him. This “bridle” will cause them to embrace error, thus guiding them to their destruction as rider puts a bridle in the mouth of a horse. In other words, Jesus’ enemies will come under a constraining power that will result in them running to what destroys them.
       1. In context, Paul wrote of the Lord sending a spirit of delusion to people in the end-time who persist in rejecting truth and worshiping the Antichrist (2 Thes. 2:3-12).

10…because they did not receive the love of the truth…11And for this reason God will send them strong delusion, that they should believe the lie… (2 Thes. 2:10-11)

* + - 1. God hardened Pharaoh’s heart only after Pharaoh first chose to harden it against God (Ex. 7-12; Rom. 9:17-18).

17For the Scripture says to the Pharaoh, “For this very purpose I have raised you up, that I may show My power in you…” 18Therefore…whom He wills He hardens. (Rom. 9:17-18)

* + - 1. The Lord gives people “up” to the sin that they willingly choose (Rom. 1:24-28).

24Therefore God also gave them up to uncleanness…to dishonor their bodies among themselves, 25who exchanged the truth of God for the lie…26For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. 27Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. 28And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting… (Rom 1:24-28)

* + 1. ***Song as in the night***: In the midst of the intensity of God’s activity in releasing His power on His people and judging His enemies, the redeemed shall sing with love and confidence. These songs of gladness are compared to songs heard during one of Israel’s holy feasts.

29You shall have a song as in the night when a holy festival is kept, and gladness of heart as when one goes with a flute…to the Mighty One of Israel. (Isa. 30:29)

*I think I have gone on long enough, except I have to sneak in verse 29. Look at this, that when all these negative things happen, verse 29, it says that the people of God will have a song. They will have gladness. When we look at it at a glance, and we do not get it, and it does not really come together, it can feel like, “Oh no!”*

*Isaiah says, “No, no, go deeper in the message. Get more of the storyline because”—verse 29—“I promise you this: you will have a song in the night.” The earth will be in a night-time mode, a night-time season.*

* + 1. ***Gladness of heart***: The redeemed will experience gladness in trusting Jesus’ leadership. God’s people will celebrate His victory as He judges His enemies (Rev. 18:20; 19:1-4).

*“My people,” look what it says, will have “gladness of heart.” Jesus said in Luke 21, “When you see the distress of the nations, lift your head up because your salvation”—not just yours personally, but the salvation of the earth—“is coming.” Because the King will be coming any time now. That song and the gladness–I believe it will be the Church’s most challenging hour, but the Church’s happiest hour in history. Clearly the most powerful hour and the most dedicated hour, and I think there will be gladness of heart.*

* + 1. ***To the Mighty One of Israel***: In the end times, the redeemed will overcome fear as they sing with gladness to Jesus and encounter His heart and power as the Mighty One of Israel. Only by waiting on or engaging with Him can they enter into this type of “song and gladness.”
  1. Isaiah emphasized that God, not the Egyptians, would deliver His people from their enemy.

30The 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. 31For through the voice of the Lord Assyria will be beaten down, as He strikes with the rod. 32And 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. 33For 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.   
(Isa. 30:30-33)

*One more point I have to slip in here. Look at verse 32. It is the same theme. So in verse 32, He speaks of when He judges the Assyrian. Now we are talking about the end-time Assyrian, the Antichrist. He says, in effect, “I am going to do it with tambourines and harps. I am going to have people all over the earth singing the songs of God, playing prophetic instruments.” The house of prayer movement—I do not mean our movement, but I am talking about the house of prayer culture all over the earth—they will be singing in intercession and crying out.*

* + 1. ***His glorious voice***: The Lord will cause His voice to be heard across the whole earth.

16The Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. (1 Thes. 4:16)

13The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. (Isa. 42:13)

* + 1. ***Descent of His arm***: The Lord will show the descent of His arm, with the indignation of His anger and the flame of a devouring fire, as a demonstration of His power (Ex. 6:6).
    2. ***Storm, fire, and hailstones***: At the Jesus’ second coming, He will manifest the power of His arm in a force that is far greater than a violent storm (tempest) with 100-pound hailstones (Rev. 16:21) that are accompanied with fire, lightning, thunder, and pounding rain.

21And great hail from heaven fell upon men, each hailstone about the weight of a talent. (Rev. 16:21)

22…I will rain down on him [Antichrist], on his troops, and on the many peoples [nations] who are with him, flooding rain, great hailstones, fire, and brimstone. (Ezek. 38:22)

* + 1. ***Assyria will be beaten down***: Isaiah highlighted God delivering Jerusalem from a present military crisis with Assyria. The Lord, not the Egyptians, will deliver His people.
       1. Assyria will be beaten down as the Lord strikes the empire with the divine rod. Isaiah prophesied that God would defeat Assyria (29:5; 30:31) by a divine sword, not the sword of man (31:8 was fulfilled in 37:36).
       2. Israel’s greatest enemy will be the Antichrist as the “end-time Assyrian.” God’s judgment on Assyria in the past is a type of His final judgment on the Antichrist’s empire when Jesus comes in glory with fire in context to a storm.
    2. ***Strikes with the rod***: The Lord struck Assyria with “the rod.” God used Assyria as “His rod” to strike His people (10:5, 15, 24). The form of the rod that God used against Assyria was in sending His angel to kill 185,000 Assyrian soldiers (37:36).
    3. ***Voice of the Lord***: The voice of the Lord or the “judgment decrees” that Jesus will speak out will result in the total defeat of the Antichrist.
    4. ***In battles of brandishing***: The Lord is compared to a soldier running to a battle while waving or brandishing His weapons over his head with zeal—as He repeatedly strikes those who oppressed and persecuted His people.
    5. ***The staff of punishment***: God’s rod or staff of punishment is released in context to God’s people engaging in worship—playing tambourines and harps. The divine strike on the Assyrian army in the past and on the Antichrist’s empire in the future is in context to intercessory worship declaring God’s victory and singing His decrees against the enemy.
  1. The Lord fights with “it”—the staff of punishment—in context to intercessory worship (Isa. 30:32).

32And 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. (Isa. 30:32)

*It says in verse 32, more than just having a song, He is going to release judgment on the enemy in concert with the instruments and the songs of His people that are on the earth. So you can read that in verse 32. I have gone so long tonight. All these subjects come up over and over again. So I am just going to go ahead and cut it short here.*

* + 1. Believers shall sing songs that partner with God in releasing His power. Isaiah connected every stroke of God’s punishment with the beat of a musical instrument. This was seen when Jehoshaphat defeated the Moabites and Ammonites in a military conflict (2 Chr. 20:13-30).

21…he [Jehoshaphat] appointed those who should sing to the Lord…as they went out before the army…22Now when they began to sing and to praise, the Lord set ambushes against the people of Ammon, Moab, and Mount Seir…and they were defeated.   
(2 Chr. 20:21-22)

6Let the high praises of God be in their mouth…7to execute vengeance [judgment] on   
the nations…8To bind their kings with chains, and their nobles with fetters of iron…   
(Ps 149:6-8)

10Sing to the Lord a new song, and His praise from the ends of the earth…11Let the wilderness and its cities lift up their voice…let the inhabitants of Sela sing…13The Lord shall go forth [second coming] like a mighty man…He shall prevail against His enemies. (Isa. 42:10-13)

* + 1. The Lord destroyed the Assyrian army in 701 BC in context to King Hezekiah reestablishing the Levites in their priestly role as prophetic singers and musicians (2 Chr. 29; 2 Kgs. 18-20)

25And he [Hezekiah] stationed the Levites…with cymbals, with stringed instruments, and with harps, according to the commandment of David…for thus was the commandment of the Lord…27When the burnt offering began, the song of the Lord also began, with the trumpets and with the instruments of David king of Israel. 28So all the assembly worshiped, the singers sang, and the trumpeters sounded…29all who were present…worshiped.   
(2 Chr. 29:25-29)

* 1. ***Tophet***: Tophet was in the valley of Hinnom outside of Jerusalem where children were sacrificed to Molech (2 Kgs. 23:10). Tophet included a pyre or fire to burn corpses.

33For 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. (Isa. 30:33)

* + 1. ***Tophet was established of old***: When Israel fell into idolatry, they sacrificed their children to the idols Molech or Baal there (2 Kgs. 23:10; Jer. 7:31; 19:6, 11, 14). The Tophet was a place for burning garbage in the valley of Hinnom just outside of Jerusalem. This valley came to represent eternal punishment. From “of old” or from ancient times the Lord prepared or determined this means of executing the king of Assyria and/or the Antichrist (Rev. 19:20).
    2. ***It is prepared for the king***: A Tophet was prepared for “the king” of Assyria—the corpses of 185,000 of his soldiers needed to be disposed of (37:36). The Assyrian army under King Sennacherib was defeated in Jerusalem, but was killed by two of his sons in Nineveh (Isa. 37:38). Thus, the king of Assyria died in Nineveh, yet he is presented here by Isaiah as being burned in the Tophet in Jerusalem—this prophesies the judgment of the Antichrist.

20Then the beast [Antichrist] was captured, and with him the false prophet…These two were cast alive into the lake of fire burning with brimstone. (Rev. 19:20)

* + 1. ***Deep and large***: Some of the booty and 185,000 dead bodies of the Assyrian soldiers were burned in a large pit. Jesus made a large, deep “fire pit” for the Antichrist (Rev. 19:20).
    2. ***Its pyre is fire with wood***: A pyre is a heap of wood that used to burn a corpse in a funeral ceremony. The name *Tophet* comes from the Hebrew word *topteh,* “a place of burning.”

8“Then Assyria shall fall by a sword not of man…” 9Says the Lord, whose fire is in Zion and whose furnace is in Jerusalem. (Isa. 31:8-9)

* + 1. ***Kindled by the Lord***: The Lord’s breath like a stream of brimstone kindles the Tophet.   
       The Lord ignited Assyria’s funeral pyre. He alone will ignite the fire against the Antichrist.

*Amen! Let’s stand. Let’s stand before the Lord.*

*Oh, I love You, Jesus! I love Your story. Lord, we love Your story. I feel the song in my heart tonight. I feel the beginning of new gladness. Lord, I see You, the greater One in the storyline crescendo-ing in the glory of God.*