

*Sunday School Lesson*  
**Isaiah 30:8-17**  
 by Lorin L. Cranford  
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**God's Record of Rejection**



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With this study, we continue the four week series in the Smyth-Helwys Formations quarterly under the unit theme "Priorities." The heading for this particular study is "Hearing Truth Is More Important than Liking What You Hear." Certainly, these emphases are found both in the launch pad text of Eccl. 7:5 and the applicational text of Isa. 30:8-11. Unfortunately, the 30:8-11 designation does not follow a natural literary unit of text material and thus runs the risk of lifting some statements of the text out of their context with the result of finding ideas supposedly in the text that are not legitimately present. Thus we will expand our coverage of the passage to include vv. 8-17, which forms a much more natural literary unit of scripture text. This will reduce the tendency toward eisegesis which makes the text say what we want it to, regardless of whether it actually does or not.



**I. Context**

In this passage identifying both the historical and literary settings take on added importance. Most of the Old Testament prophetic books were put together without regard for any chronological progression of the prophet's ministry. Sometimes thematic links between passages can be detected. Other times, the rationale for the progression of passages defies understanding altogether. Isaiah is like that in sections.

**a. Historical**

**External History.** The first major hurdle regarding the book of Isaiah is to tackle the problem of its unity. The first 39 chapters of the present form of the book are basically set in the context of the southern kingdom of Judah during the eight century crisis with Assyria faced by Judah. But chapters 40-66, shift to the period of the southern kingdom's crisis with Babylon, especially the period of the Exile and beyond. This comes a century or so after the first part and long after the death of the prophet Isaiah. Exactly how our present text came into its final form remains a mystery to biblical scholars, and thus the subject of considerable debate and difference of

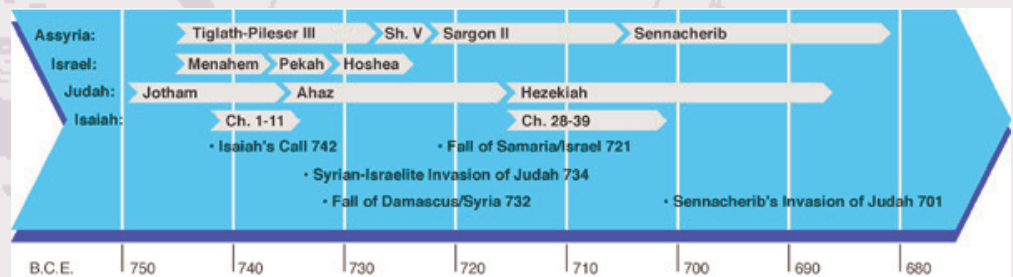
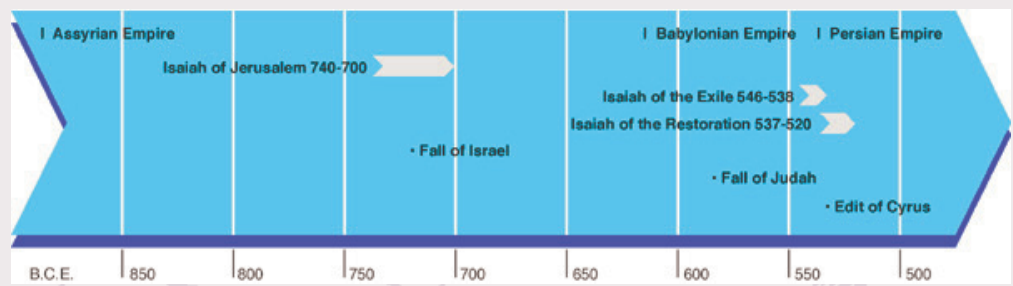
opinion. This much is clear to me: we have the Isaiah of Jerusalem in chaps. 1-39, and the Isaiah of the Exile/Restoration in chs. 40-66. This is a bare minimum understanding, which in the details of external history is much, much more complex and diversified. Just as is the case with virtually all of the Old Testament documents, the modern definition of "author" has little relevancy to the compositional history of these documents. The collective process of scribal schools, especially during the exile and restoration eras, plays the dominating roll in producing these texts as we know them. Their work is intentionally unidentified, since in their view the focus should be on the prophet and his subsequent tradi-

tion being preserved in the document.

With chapters 1-39 being linked clearly to the Isaiah of Jerusalem in the eighth century, the question arises as to who assembled these prophecies? No mention is made anywhere of a scribe like [Baruch](#) who clearly assembled the orally delivered messages of the prophet Jeremiah as is stated in [Jer. 36:4](#): “Then Jeremiah called Baruch son of Neriah, and Baruch wrote on a scroll at Jeremiah’s dictation all the words of the Lord that he had spoken to him.” One has to *assume* that this pattern was followed by most, if not all, of the other prophets of that era.

The above graphic from Barry L. Bandstra’s [Reading the Old Testament](#) helps us see more clearly the time frame for the Isaiah of Jerusalem. With the northern kingdom already destroyed and the march of the Assyrians southward heading toward Egypt, the southern kingdom’s future looked very bleak indeed. King Hezekiah succeeded his father in 715 BCE. Only by divine intervention with the destruction of 185,000 Assyrian soldiers who were besieging Jerusalem in 701 BCE was Jerusalem spared the destruction that came to the northern kingdom in 722 BCE. Isaiah chapters 36-39 relate to this attack by [Sennacherib](#) of Assyria. For details see [Figure 10.2](#) in Bandstra.

**Internal History.** Chapters 28-32 contain oracles given by Isaiah in the period of 715 to 701 BCE during the reign of [king Hezekiah](#) over the southern kingdom (appx. 715 to 687 BCE). The awesome power of the Assyrians struck terror in the hearts of most every small country in the western fertile crescent during that period. The only country large enough and with enough power that could possibly stop the southward march of the vicious Assyrians was Egypt. Consequently, the temptation to enter into treaties with the leaders of Egypt to defend against the Assyrians was very great. The Israelites felt this pressure along with the other countries. With the period of existence in Egypt centuries previously by the Israelites they particularly felt a bond with the Egyptians. Against this backdrop, Isaiah warned Hezekiah repeatedly to not turn south seeking help, but to turn up to God. One cannot understand much of our passage without at least a general knowledge of this background.



**b. Literary**

**Literary Genre.** The shape of the verses in 8-17 is that of an ancient Oracle. A concise definition is provided by [Bandstra](#): “A statement originating with God, delivered by a prophet, and directed to an audience.” James Adair (*Eerdman’s Dictionary of the Bible*) provides more insight in relation to our text:

A message from God to an individual or group of people, usually delivered by a prophet. Heb. *makka*, in its basic meaning “burden,” frequently refers to the prophetic communication from God to humankind (cf. the double usage in [Jer. 23:33–40](#)). When associated with prophetic speech, *makka* usually, but not always, has a negative connotation. It is frequently associated with oracles of judgment against the nations (e.g., [Isa. 13:1](#); [Nah. 1:1](#)), but also of oracles against Judah

([Isa. 22:1](#)) and Israel ([Ezek. 12:10](#)). Later texts associate *makka* with the “word of Yahweh,” effectively removing any negative connotation ([Zech. 9:1](#); [12:1](#); [Mal. 1:1](#)).

In our passage, the tone of judgment is especially strong.

Also helpful to note is the poetic structure of this material. This is reflected in the printed versions of most English translations. A somewhat rare shift to prose structure is seen in the oracle of promise found in [30:19-26](#). This shift helped signal a shift in content of the prophetic message.

The poetic structure provides a glimpse into the oral pattern of prophetic preaching in that world. The rhetorical effectiveness of the prophet preaching this message was enhanced through delivery of the con-

tent in this rhythmic, metrical style.

**Literary Setting.** Already mentioned above is the larger literary context for 30:8-17. It falls inside chapters 1-39, which relate to the ministry of Isaiah of Jerusalem in the eighth century. Bandstra (Reading the Old Testament) provides a helpful summation of these chapters:

The first major section of the book of Isaiah, chapters 1-39, contains a core of material attributable to Isaiah of Jerusalem. Chapters 1-11 are a series of prophetic judgment statements delivered by Isaiah and autobiographical accounts by Isaiah. Chapters 13-23 are a set of oracles against foreign nations. Chapters 24-27 are the so-called Isaiah Apocalypse, a collection of sketches on apocalyptic themes such as universal judgment, the eschatological banquet, and heavenly signs. Chapters 28-32 are a set of prophetic oracles datable to 715-701 B.C.E. concerning Judah and foreign policy. Chapters 34-35 appear to be post-exilic additions that have affinities with chapters 40-66, and may have at one time served to bridge First and Second Isaiah. Chapters 36-39 are an historical appendix, paralleled in 2 Kings 18:13-20:19, dealing with Hezekiah and the Assyrian crisis.

Gene M. Tucker (New Interpreter's Bible, iPreach) assesses the internal structure of chapters 18-33:

Is Isaiah 28–33 a collection of diverse materials or a composition guided by some leading theme? As is the case with most prophetic literature, these chapters contain a great many relatively short units of discourse. The reader's first impression is that of discontinuity, of moving from one address to another. So the section reflects some characteristics of a collection of prophetic sayings. However, in its present form this body of literature is much more than a haphazard assortment of units. Rather, it is relatively coherent and organized. In fact, these discourses appear to be arranged according to several different but related principles of organization. These include formal, chronological, and thematic systems.

**First**, at the level of **formal arrangement**, major sections are set off by the introductory cry "Woe," visible in the NIV but commonly translated "Ah" in the NRSV, and the single use of "See" (ךָּ hen, 32:1). Although it is not possible to ascertain with confidence the stage in the section's development when it was organized this way, the use of these headings cannot be accidental, any more than the division or units in chaps. 13–23 under the common heading "Oracle concerning X" is accidental. Using this marker as a guide, the units therefore are 28:1-29; 29:1-14; 29:15-24; 30:1-33; 31:1-9; 32:1-20; and 33:1-24. The only anomaly in

this pattern is the "Woe" in 29:15, which does not quite correspond to the other divisions or subdivisions. The shift from "Woe" to "see" at 32:1 is a small but telling change of expression to signal a pause for the conclusion.<sup>236</sup> In addition to the indication of major sections by means of "Woe" or "See," another aspect of the formal structure is a series of collections of prophetic addresses (chaps. 28–32) with a liturgical conclusion (chap. 33). So the broadest outline would have two parts, chaps. 28–32 and chap. 33. This corresponds in some respects to chaps. 1–12, a series of prophetic addresses and reports with a hymnic conclusion (chap. 12). In fact, some have argued that chap. 33 formed the conclusion to the first half of the book of Isaiah as a whole.<sup>237</sup>

**Second**, at least within chaps. 28–31, a **chronological organization** appears to be at work.<sup>238</sup> The text does not contain an account of what happened, but rather includes Isaiah's prophetic speeches during the course of a particular series of events. Thus, in order to interpret his messages as well as recognize their chronological organization, it is necessary to summarize the political and military events that transpired in Judah toward the end of the prophet's lifetime. Unfortunately, this is a difficult task with regard to some of the most important details. By most standards for ancient history, the circumstances of the period are well-documented. There are at least two biblical accounts, one in 2 Kgs 18:17–19:37, and a slightly different version in Isaiah 36–39. In addition there is the virtually contemporary Assyrian record in the annals of Sennacherib. The biblical accounts are hardly objective reports, but rather, like Isaiah's words, theological interpretations of history. Moreover, the Assyrian king and his scribes also had an ax or two to grind.

Nevertheless, some of the key events can be reconstructed with confidence.<sup>239</sup> The political protagonists of the drama of 705–701 BCE were King Hezekiah of Judah and King Sennacherib of Assyria. Since the fall of Samaria in 722/21, Assyria under Sargon II has asserted control over Syria-Palestine through a series of military campaigns in 720, 716, and 712 BCE. When Sargon II died, revolts against Assyrian authority began in Babylon and rippled throughout the empire. In 705, Hezekiah declared Judah's independence. According to the biblical tradition, this was both a political act and a religious reform, including returning the Temple to the worship of Yahweh alone. Sennacherib, son of Sargon II, promptly mounted a military campaign against the rebels, beginning with Babylon. By 701 his troops reached Judah, decimating the countryside and laying siege to Jerusalem. The final act in the drama shows Sennacherib's army withdrawing from the siege and returning to Assyria. The cause of this retreat is the most disputed question in the ancient



sources. In the meantime, the Judean royal house had carried on negotiations for an alliance with Egypt, which even a decade earlier had stirred up the states in the region against Assyria. (For more detail on these events, see the Overview to 36:1–39:8.)

Although only three direct references to Assyria appear in these chapters (27:13; 30:31; 31:8), many of the prophetic speeches address the events of Sennacherib’s campaign, and in rough chronological order. A significant exception is 28:1-4, which concerns not Judah but condemns Israel and announces its destruction. It would thus be the oldest unit in this context, originating before the fall of Samaria in 722/21 BCE. Isaiah 28:7-13 is the earliest address of the prophet during the revolt, and 31:4-9 his last word, coming from the final phases of Sennacherib’s siege of Jerusalem.<sup>240</sup> It is thus possible to see how Isaiah interpreted and responded to critical political and military actions.

**Third**, in the final form of this section, which includes both old traditions of Isaiah’s words and later additions, it is possible to discern a **thematic development**. One motif that echoes throughout these chapters is concern for Zion.<sup>241</sup> Clearly the city of Jerusalem and the Temple Mount in particular stand at the center of the concluding liturgy in chap. 33, and the

prophecies also concern the threat to Zion and the Lord’s response. This should not be surprising given Sennacherib’s siege of the city where Isaiah lived. But the historical traditions concerning the city, the king, and Assyria have been shaped to express and even advocate particular theological affirmations. In general terms, the move is from accusation and announcement of judgment to salvation, interpreting the ways of God, past and future. Some commentators see a more specific development of thought, moving toward the emergence of a royal savior and the downfall of Assyria as the ultimate purpose or result of Yahweh’s bringing the Assyrians against Jerusalem.<sup>242</sup> To the extent that this is the case, it is the product of the last editors and redactors, probably during or after the Babylonian exile. The details of that editorial process are elusive. Doubtless they were even more complex than any reconstruction one might work out.

What Judah is being tempted to do is exactly what God doesn’t want them to do. Even though the situation around them seems desperate and calls for extreme measures, the Israelites would do well to reach out to their God, rather than to helpless friends who will only fail to help them.

## II. Message

**Internal Literary structure.** John D.W. Watts (*Word Biblical Commentary*) calls attention to a chiasmic internal structure for vv. 1-18:

The episode displays a succession of genres to contrast the leaders’ policies with Yahweh’s revealed strategies. These genres are arranged in a structure that places Yahweh’s curse at the crown of an arch.

- A** A lament over rebellious children who depend on Egypt (vv 1–7)
- B** An indictment of a rebellious people who are unwilling to heed Yahweh’s instruction (vv 8–11)
- KEYSTONE** *Because you reject this word and trust in a tyrant, your guilt becomes a curse (vv 12–14)*
- B’** Yahweh’s word rejected (vv 15–16)
- A’** Therefore you are abandoned, helpless; Yahweh’s grace waits on justice: “blessed be all who wait on him” (vv 17–18)

Since our passage, vv. 8-17, comes out of this chiasmus, we will study them in the context of this literary understanding. The issue of whether vv. 17-18 hang together is debated among scholars. At minimum, verse 18 is a transition into the next undebated section, vv. 19-26. Thus it is understood both as the climax of verses 8-17 or 1-17, and/or as the beginning statement of vv. 18-26. Some attention will be given to this at that point in the study.

### a. Rebelliousness, vv. 8-11

#### LXX

<sup>8</sup> νῦν οὖν καθίσας  
γράφον ἐπὶ πυξίου ταῦτα  
καὶ εἰς βιβλίον ὅτι ἔσται  
εἰς ἡμέρας καιρῶν ταῦτα  
καὶ ἕως εἰς τὸν αἰῶνα <sup>9</sup>  
ὅτι λαὸς ἀπειθής ἐστὶν  
υἱοὶ ψευδεῖς οἳ οὐκ

#### NASB

8 Now go, write it on  
a tablet before them And  
inscribe it on a scroll, that  
it may serve in the time  
to come As a witness  
forever. 9 For this is a re-  
bellious people, false

#### NRSV

8 Go now, write it be-  
fore them on a tablet,  
and inscribe it in a book,  
so that it may be for the  
time to come as a wit-  
ness forever. 9 For they  
are a rebellious people,

#### NLT

8 Now go and write  
down these words con-  
cerning Egypt. They will  
then stand until the end  
of time as a witness to  
Israel’s unbelief. 9 For  
these people are stub-

ἠβούλοντο ἀκούειν τὸν νόμον τοῦ θεοῦ <sup>10</sup> οἱ λέγοντες τοῖς προφήταις μὴ ἀναγγέλλετε ἡμῖν καὶ τοῖς τὰ ὄραματα ὀρώσιν μὴ λαλεῖτε ἡμῖν ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν <sup>11</sup> καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦτον καὶ ἀφέλετε ἀφ' ἡμῶν τὸν ἄγιον τοῦ Ἰσραηλ

sons, Sons who refuse to listen to the instruction of the LORD; 10 Who say to the seers, "You must not see *visions*"; and to the prophets, "You must not prophesy to us what is right, Speak to us pleasant words, Prophecy illusions. 11 "Get out of the way, turn aside from the path, Let us hear no more about the Holy One of Israel."

faithless children, children who will not hear the instruction of the Lord; 10 who say to the seers, "Do not see"; and to the prophets, "Do not prophesy to us what is right; speak to us smooth things, prophecy illusions, 11 leave the way, turn aside from the path, let us hear no more about the Holy One of Israel."

born rebels who refuse to pay any attention to the LORD's instructions. 10 They tell the prophets, "Shut up! We don't want any more of your reports." They say, "Don't tell us the truth. Tell us nice things. Tell us lies. 11 Forget all this gloom. We have heard more than enough about your 'Holy One of Israel.' We are tired of listening to what he has to say."

### Notes:

In this first section of our study, God is speaking to the prophet, and tells him (v. 8) to produce a written record of judgment against the "rebellious children" (v. 1). The content of that judgment is contained in vv. 1-7. The basis for this judgment is given in vv. 9-11.

These instructions, therefore, depend upon [vv. 1-7](#) for their meaning in historical and literary context:

1 Oh, rebellious children, says the Lord, who carry out a plan, but not mine; who make an alliance, but against my will, adding sin to sin; 2 who set out to go down to Egypt without asking for my counsel, to take refuge in the protection of Pharaoh, and to seek shelter in the shadow of Egypt; 3 Therefore the protection of Pharaoh shall become your shame, and the shelter in the shadow of Egypt your humiliation. 4 For though his officials are at Zoan and his envoys reach Hanes, 5 everyone comes to shame through a people that cannot profit them, that brings neither help nor profit, but shame and disgrace. 6 An oracle concerning the animals of the Negeb. Through a land of trouble and distress, of lioness and roaring lion, of viper and flying serpent, they carry their riches on the backs of donkeys, and their treasures on the humps of camels, to a people that cannot profit them. 7 For Egypt's help is worthless and empty, therefore I have called her, "Rahab who sits still."

The prophet had delivered God's displeasure with Israel for turning first to Egypt, rather than to Him, during the siege of Jerusalem by Sennacherib. The divine judgment was that Egypt's help would be worthless, and thus turning to Egypt would prove to be a huge embarrassment to the king and the people. The actions of sending ambassadors through the Negeb desert down to Egypt is compared to merchants carrying their valuable goods to customers who have no money to buy their merchandise. They

risk dangers and the loss of their cargo to get to Egypt only to discover they can't sell their goods.

Thus Egypt is called Rahab (v. 6). This is negative in the worst sense of the term, as John D.W. Watts (*WBC*) calls attention to:

*Rahab* was the name of the mythical monster that ruled chaos (cf. Ps 89:11 [10]). Egypt is called Rahab in Ps 87:4 where she stands beside Babylon (cf. H.J. Kraus, *Psalmen*, BKAT 15/2 [Neukirchen-Vluyn: Neukirchener Verlag, 1978], 604 and Wildberger, 1164). But here Egypt is called by the monster's name only to be doomed to inactivity. Yahweh's word makes her a harmless monster, a dragon who breathes fire and roars, but is in fact innocuous Ps 89:11 [10] tells of Yahweh's victory over Rahab at Creation. She is his opponent now in appearance only.

Israel's ambassadors are these merchants. They're going down to Egypt carrying the valuable merchandise of God's chosen people who need protection from their enemies. But when they arrive in Egypt, they will discover that Egypt has no "money" to buy their goods. Thus the "merchants" will return home in shame because they made no "profit" from Egypt whatsoever. Egypt was indeed the mythical "sea monster" who has been rendered impotent by Almighty God. All she can do is sit still in helplessness.

This judgment Isaiah is told to write down on "a tablet" (לִּפְתָּיִם) and "a book" (סֵפֶר). A possible connection between these two terms is explained in the J-F-B commentary as follows: "table—a tablet (Hab 2:2), which should be set in public, containing the prophecy in a briefer form, to be read by all. a book—namely, a parchment roll, containing the prophecy in full, for the use of distant posterity. Its truth will be seen hereafter when the event has come to pass. See on Is 8:1; Is 8:16." Tucker (*NIB*, iPreach) highlights the significance of these

instructions:

The instructions are similar to those in 8:1-4, 16-18 in that the prophet receives a message from the Lord telling him to write something down as evidence that the word of the Lord was known in advance. In the background is the sense, if not the actual practice, of legal contracts and juridical procedures in ancient Israel, which relied upon witnessed documents to prove past actions or agreements. Later, Second Isaiah will refer to past prophecies that prove Yahweh acted because the deeds were announced in advance. Here the written words will be “a witness forever” (v. 8) that the people rebelled against the Lord.

The stated objective of this written record is “so that it may be for the time to come as a witness forever.” The written form becomes an ongoing reminder of God’s judgment. This is not the first time the prophet has been instructed to produce a written record; cf. 8:1-2: “Then the Lord said to me, Take a large tablet and write on it in common characters, ‘Belonging to Maher-shalhash-baz,’ and have it attested for me by reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah....”

What necessitates such a dramatic action? Verses 9-11 depict the depth of rebelliousness of Israel against the Lord that becomes the reason for this permanent witness against them:

9 For they are a rebellious people, faithless children, children who will not hear the instruction of the Lord; 10 who say to the seers, “Do not see”; and to the prophets, “Do not prophesy to us what is right; speak to us smooth things, prophesy illusions, 11 leave the way, turn aside from the path, let us hear no more about the Holy One of Israel.”

At the heart of the problem is “rebellious” (מַרְדִּי).

These people have simply not obeyed the “instruction of the Lord.” They have refused to listen to it. Instead, they have instructed their “seers” and “prophets” to give them positive messages of hope, no matter what the situation. Now, to be sure, their instructions to these “preachers” were not cast in the negative terms depicted in verse 10. Most likely, their actual instructions were along the lines of all we want to hear is good news; don’t give us any of the bad stuff. But God’s assessment of those instructions casts them in an entirely different light. They were wanted the prophets to not tell them what is right, but to give them “smooth things.” They didn’t really want to hear about God, especially as the “Holy One of Israel.” That was too harsh. “Give us words of peace from a loving God; not words of judgment from a holy God,” was their instruction to the spiritual leaders.

What connection to us does this have? How of-

ten do we, even as Christians, look to things around us for our sense of security? It’s popular to “pray for God’s protection,” but I have an uncomfortable feeling that this is more a “rabbit’s foot” action with magical tones, rather than the central focus of our sense of security, particularly in time of danger and threat. Watch people on TV express this sort of thing. “God bless” is a tag stuck on at the end more for “political correctness” in our day than for anything else.

Jerusalem at this point in Isaiah’s ministry should have been desperately wanting to hear a true voice from God. The Assyrians had them surrounded. This massive empire had brutally crushed small country after country one after the other. Now they were knocking at Israel’s door with a massive army of seasoned soldiers. The sense of desperation had



flooded the hearts of the citizens of Jerusalem all the way into the royal palace. All they could think about was getting out of this alive. Thus, they demanded that their “preachers” only preach hope and peace; not help them face up to their spiritual failures and then find solution before God in the temple. Only Isaiah and a few others stood as the authentic

voice of God. And they didn't want to listen to him! What God had told the prophet in his call certainly came true in this situation (Isa. 6:9-10, NRSV):

9 And he said, "Go and say to this people: 'Keep listening, but do not comprehend; keep looking, but do not understand.' 10 Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed."

Our American culture is way too much geared on hearing nothing but positive messages. The interest in negative messages is confined largely to gossip and rumor that degrade the character of other people. God seeks through many ways to call us to face up to our rebelliousness. The question is whether or not we are willing to listen.

One interesting side issue in these verses is the role of God's messenger, be he/she a prophet or a preacher, as the "voice of God." The calling is to communicate "God's instruction" to His people. For Isaiah this meant saying exactly what God had spoken, no matter how popular or unpopular it might be. Christianity in our day, and preachers in particular, face a huge challenge at this point. Many church groups pride themselves on preaching a "God is love" message, and avoiding any negatives. For some this has produced "success." [Joel Olsteen](#) is probably the best example. His Houston church has close

the 40,000 in their Sunday morning services weekly, and the church is considered the largest church in the United States. His "feel good" preaching appeals to thousands of individuals all over the country. Yet, one never hears the kind of message that Isaiah talks about from Olsteen's pulpit. On the other extreme is the preaching of nothing but "hell fire and brimstone" messages from the pulpits of some ultra fundamentalists in our country, notably among them is [John R Rice](#). Thus, all the people hear from the pulpit Sunday by Sunday is a lambasting of them as worthless sinners before God. The larger context of Isaiah 30, especially vv. 19-26, rejects this lopsided approach to delivering God's message as well.

The key to legitimate pulpit ministry is balance. Both judgment and hope need to be brought to God's people. Some times the emphasis needs to fall on one side or the other. This is where the messenger MUST be in tune with God and utterly sensitive to God's leadership in delivering the message. Just as important is the willingness of the people to hear God's message, no matter its content. Isaiah sought passionately to present this message to those in Jerusalem. Fortunately, as [2 Kings 19](#) describes, king Hezekiah paid attention to Isaiah and a few other genuine prophets, so that God spared the city destruction by the Assyrians. May such be the case in our day!

## b. Sin fails, vv. 12-14

### LXX

12 διὰ τοῦτο οὕτως λέγει κύριος ὁ ἅγιος τοῦ Ἰσραηλ ὅτι ἠπειθήσατε τοῖς λόγοις τούτοις καὶ ἠλπίσατε ἐπὶ ψεύδει καὶ ὅτι ἐγόγγυσας καὶ πεποιθὼς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ 13 διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὕτη ὡς τεῖχος πίπτου παραχρῆμα πόλεως ὀχυρᾶς ἐαλωκυίας ἧς παραχρῆμα πάρεστιν τὸ πτώμα 14 καὶ τὸ πτώμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου ἐκ κεραμίου λεπτὰ ὥστε μὴ εὐρεῖν ἐν αὐτοῖς ὀστρακον ἐν ᾧ πῦρ ἀρεῖς καὶ ἐν ᾧ ἀποσυριεῖς ὕδωρ μικρόν

### NASB

12 Therefore thus says the Holy One of Israel, "Since you have rejected this word and have put your trust in oppression and guile, and have relied on them, 13 therefore this iniquity will be to you like a breach about to fall, a bulge in a high wall, whose collapse comes suddenly in an instant, 14 whose collapse is like the smashing of a potter's jar, so ruthlessly shattered that a sherd will not be found among its pieces to take fire from a hearth or to scoop water from a cistern."

### NRSV

12 Therefore thus says the Holy One of Israel: Because you reject this word, and put your trust in oppression and deceit, and rely on them; 13 therefore this iniquity shall become for you like a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant; 14 its breaking is like that of a potter's vessel that is smashed so ruthlessly that among its fragments not a sherd is found for taking fire from the hearth, or dipping water out of the cistern.

### NLT

12 This is the reply of the Holy One of Israel: "Because you despise what I tell you and trust instead in oppression and lies, 13 calamity will come upon you suddenly. It will be like a bulging wall that bursts and falls. In an instant it will collapse and come crashing down. 14 You will be smashed like a piece of pottery – shattered so completely that there won't be a piece left that is big enough to carry coals from a fireplace or a little water from the well."

## Notes:

In the middle stages of the Assyrian siege of Jerusalem (715 - 701 BCE) when this message was delivered by Isaiah, the picture looked bleak indeed. And Isaiah's warnings were stern. At this point few could predict the outcome at the end of this period. Toward the end, Isaiah would project a message of hope as chapters 32 and 33 reflect. But the time for hope had not yet arrived.

Tucker (*NIB*, iPreach) summarizes these verses well:

The "therefore" and the messenger formula of v. 12 signal a move from indictment to announcement of punishment. Still, the accusation is repeated: "because you reject this word and put your trust in oppression and deceit" (v. 12b). "This word" must refer to a particular prophetic message, such as the one that follows in vv. 15-17. The second "therefore" (v. 13) begins the announcement of judgment itself. But it is not necessary for the Lord to intervene directly, for the "iniquity shall become" the disaster. This is another instance of a dynamistic rather than a juridical understanding of the relationship between acts and consequences (see the Reflections at 1:2-20 and the Commentary on 9:8-10:4). The coming catastrophe is set out by means of two similes: a breaking wall, and a smashed pot. The first simile actually describes the thing itself, a break in a wall about to collapse, and a sudden crash. This amounts to a successful siege of the city. The simile of the potter's vessel smashed ruthlessly recalls the metaphor of the potter and clay of 29:16. The pot is smashed—note the passive formulation—so completely that not even a sherd of usable size remains. Certainly Isaiah has in view the negotiations with Egypt, which he expects to produce disaster.<sup>268</sup>

The summarizing nature of verse 12 captures the essence of verses 9-11 with different language. Their refusal to hear the genuine voice of God through authentic prophets in favor of false prophets is now characterized as trusting in oppressions and deceit, with a reliance on them. Clearly, to build one's hope

on such a delusion is going to spell nothing but trouble somewhere down the road.

Verses 13 and 14 depict that disaster in terms of a breach in a high wall that causes the wall to collapse, and as the breaking of a potter's vessel with totality.

The choice of images was very likely targeting two aspects of danger for a city under siege. The sudden collapse of the city wall of Jerusalem would allow a flood of enemy soldiers to rush through into the city. In a city with no natural water supply like Jerusalem, the loss of water storage vessels would be disastrous.

The point here is that rejection of God's message in favor of seeking security from the Egyptians was doomed to failure. Such actions constituted an act of "iniquity" (יְהוֹנִי) in verse 13. יְהוֹנִי connotes iniquity, guilt and punishment. Their rebelliousness produced guilt which stood on the verge of producing punishment. The punishment is spelled out by the two metaphors in verses 13 and 14.

Does this relate to us today? I suspect that it does. If nothing else, it illustrates the old cliché, "What goes 'round comes 'round." The actions of the people and their leaders of seeking help from Egypt rather than from God was characterized as "iniquity" that would impose its own punishment of disaster on the city of Jerusalem. Their depending on the deceit of the prophetic message that they themselves controlled would bring them nothing but ruin, since they negated the voice of God in the process. As sometimes is said, "Sin has its own punishment." That certainly was the case here. And will be true in our day as well. One caution here: the modern clichés tend to ignore or rule out the governing power of God in all this. Our text assumes that God's controlling power is what stands behind this process of sin to ruin.

### c. Sin rejects God's Word, vv, 15-16

#### LXX

<sup>15</sup> οὕτω λέγει κύριος ὁ ἅγιος τοῦ Ἰσραὴλ ὅταν ἀποστραφεῖς στενάξεις τότε σωθήσῃ καὶ γνώσῃ ποῦ ἦσθα ὅτε ἐπεποίθεις ἐπὶ τοῖς ματαίοις ματαία ἢ ἰσχύς ὑμῶν ἐγενήθη καὶ οὐκ ἠβούλεσθε ἀκούειν <sup>16</sup>

#### NASB

15 For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing, 16 And you said, "No, for

#### NRSV

15 For thus said the Lord God, the Holy One of Israel: In returning and rest you shall be saved; in quietness and in trust shall be your strength. But you refused 16 and said, "No! We will flee

#### NLT

15 The Sovereign LORD, the Holy One of Israel, says, "Only in returning to me and waiting for me will you be saved. In quietness and confidence is your strength. But you would have none of it. 16



ἀλλ' εἶπατε ἐφ' ἵππων  
φευξόμεθα διὰ τοῦτο  
φεύξεσθε καὶ εἶπατε ἐπὶ  
κούφοις ἀναβάται ἐσόμεθα  
διὰ τοῦτο κούφοι ἔσονται  
οἱ διώκοντες ὑμᾶς

we will flee on horses,"  
Therefore you shall flee!  
"And we will ride on swift  
horses," Therefore those  
who pursue you shall be  
swift.

upon horses"— therefore  
you shall flee! and, "We  
will ride upon swift  
steeds"— therefore your  
pursuers shall be swift!

You said, 'No, we will get  
our help from Egypt. They  
will give us swift horses  
for riding into battle.' But  
the only swiftness you  
are going to see is the  
swiftness of your en-  
emies chasing you!

### Notes:

These two verses signal a shift to an appeal from God to the people to come back to Him. A plus / minus tone defines the two declarations: v. 15 = +; v. 16 = -.

In parallel strophe in verse 15 the promise is made:

In returning and rest you shall be saved;

in quietness and in trust shall be your strength.

Returning and rest means quietness and trust. In the chiasmic sequencing of the key terms, returning is based on trust. Rest comes about through quietness. Altogether they picture a stance of moving away from Egypt and to God as the center focus of their security. The impact of these actions: deliverance and strength. In God would come deliverance from enemies, and this would stand as an expression of strength and power over them.



But, as verse 16 declares, the decision was to depend on Egypt as a quick, safe refuge if the Assyrians overran Jerusalem. Their confidence was to flee on fast horses ahead of the advancing armies. But the warning is that their horses can't run fast enough to elude their enemies.

John D.W. Watts (*WBC*) summarizes this way:

The judgment is supported by a repetition of God's word and plan. He had called for retreat and quiet patience, for a heroic restraint and waiting. But the activists in the palace could not wait. They saw in the crumbling decadence of Assyria's imperial power an unparalleled opportunity, especially since Egypt was prepared to encourage them. But their plans were shortsighted, fixed on the immediate goal of relative autonomy for a brief generation (Josiah's reign, 640–609 B.C.). That slight glory would be bought with the price of Jerusalem's complete

destruction by the Babylonians in 598 and 587 B.C.

But Tucker (*NIB*, iPreach) understands the two verses somewhat differently:

The Lord had presented an alternative to foreign alliances that produce debacles, namely, salvation and strength—including political security—come from “returning and rest,” “quietness and trust” (v. 15). The vocabulary setting out the alternative to disaster is complex. The term translated “returning” in the NRSV (hbwv sūbâ) appears only here, and the word for “rest” is uncommon. In spite of interpretations that move these terms in the direction of either a political understanding or a particular religious sense (e.g., “repentance” as in the NIV), the more vague sense of “returning” is to be preferred.<sup>269</sup> The sense of the second pair (“quietness and trust”) is clear enough to support the conclusion that the words taken as a whole add up to a call for faith in the Lord and in the Lord's protection of Zion. Thus in important respects this invitation parallels 7:1-9. In both instances Isaiah urges faith in the Lord's promises instead of trust in foreign alliances.

The indictment (v. 16a) comes in the form of a quotation of how the leaders in Jerusalem reacted to the Lord's instructions. Instead of quiet faith, they vowed to flee on horseback; instead of calm, they panicked. “Therefore” introduces the announcement of judgment (vv. 16b-17), a punishment that matches the violation. Those who trusted in horses will indeed flee, but their pursuers will be even swifter (cf. Amos 2:14-16). The final image reveals nothing left but a “flagstaff on the top of a mountain” (cf. 5:1-7).

Again, a connection to our day? How typical are these kinds of disaster plans! The leaders in Jerusalem had everything worked out, mostly for their own safety. If things got too bad in the city, they would flee on fast horses to Egypt and safety. How frighteningly similar this sounds to the public assurances about how the government would quickly intervene and save the day along the Gulf coast when hurricane Katrina hit a year ago. Human plans, especially those by self-serving leaders, are little more than disasters in the making. No human can accurately predict what is going to happen when disaster looms on the horizon. For God's people, the leader-

ship of God in preparing for what may happen is critical. He knows, and He knows how to get us ready!

#### d. God waits, vv. 17-18

##### LXX

<sup>17</sup> διὰ φωινὴν ἑνὸς  
φεύζονται χίλιοι καὶ διὰ  
φωινὴν πέντε φεύζονται  
πολλοί ἕως ἂν καταλειφθῆ  
τε ὡς ἱστὸς ἐπ' ὄρους καὶ  
ὡς σημαίαν φέρων ἐπὶ  
βουνῷ <sup>18</sup> καὶ πάλιν μενεῖ  
ὁ θεὸς τοῦ οἰκτιρῆσαι ὑμᾶ  
ς καὶ διὰ τοῦτο  
ὑψωθήσεται τοῦ ἐλεῆσαι  
ὑμᾶς διότι κριτὴς κύριος  
ὁ θεὸς ἡμῶν ἐστὶν καὶ  
ποῦ καταλείψετε τὴν  
δόξαν ὑμῶν μακάριοι οἱ  
ἐμμένοντες ἐν αὐτῷ

##### NASB

17 One thousand *will flee* at the threat of one *man*; You will flee at the threat of five, Until you are left as a flag on a mountain top And as a signal on a hill. 18 Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.

##### NRSV

17 A thousand shall flee at the threat of one, at the threat of five you shall flee, until you are left like a flagstaff on the top of a mountain, like a signal on a hill. 18 Therefore the Lord waits to be gracious to you; therefore he will rise up to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him.

##### NLT

17 One of them will chase a thousand of you. Five of them will make all of you flee. You will be left like a lonely flagpole on a distant mountaintop." 18 But the LORD still waits for you to come to him so he can show you his love and compassion. For the LORD is a faithful God. Blessed are those who wait for him to help them.

#### Notes:

The linking of these two verses together as a separate subunit of material has some question marks of uncertainty. But Watts (*WBC*) sees the inner tension of these two declarations, rejection/longing, as reaching back to the prime A declaration in vv. 1-7 in the chiasmic understanding of vv. 1-18. The tension between judgment and compassion here completes the circle begun with the mostly judgment theme in vv. 1-7. The center meaning of the entire passage is vv. 12-14 with God as the Holy One of Israel pronouncing judgment. With some hesitancy, we will follow his lead in our literary contextual assumption of these verses.

In the negative / positive emphasis of these two verses, the informal chiasmus is completed between verses 15-18: v. 15 +; v. 16 -; v. 17 -; v. 18 +.

Verse 17 continues the pronouncement of impending disaster from the deluded plans of the city leaders to flee Jerusalem to Egypt if the situation became too bad to stay (cf. v. 16).

In their panic, just one Assyrian soldier could spook a thousand people to flee the city. Or just five enemy soldiers could cause the evacuation of the city until just the flagpole was all that remained. Of course, hyperbole is used here, but done so with dramatic effectiveness. The dependency on human based rescue plans that omitted consideration of God left them subject to excessively fearing the capability of their human enemies. Everything was operat-

ing on a horizontal plain; nothing was vertical and thus bringing God into the picture.

Few things are more frightening than to approach danger from a purely human perspective. If we aren't sure of our own coping abilities, and the danger seems overwhelming, then panic is the typical reaction. With panic comes inability to do anything sensibly.

But as verse 18 affirms, all the people needed to do was to look up. God was standing above them just waiting to be gracious and merciful to them. In the above understood chiasmus, verse 18 returns to the promised deliverance in verse 15 with even more wonderful promise and perspective.

God was prepared to accept a repenting people back and graciously and mercifully deliver them from the Assyrians. The details of this are spelled out in great detail in [verses 19-26](#).

What a wonderful picture of our God from Isaiah! He is without question the Holy One of Israel. And that means holiness and high expectation from His people. Judgment looms for those who reject this call to faithful obedience to Him. But at the same time, He is gracious and merciful, because He is a God of justice as well. Those who "wait" for Him discover this, just as He "waits" (note the play on words in verse 18 at either side of the verse) to bless them. Thus we discover God by pausing to seek Him, only to discover that He is sitting there waiting for us to slow down to seek Him.

**LXX**

<sup>8</sup> νῦν οὖν καθίσασ γράψον ἐπὶ πυξίου ταῦτα καὶ εἰς βιβλίον ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα καὶ ἕως εἰς τὸν αἰῶνα <sup>9</sup> ὅτι λαὸς ἀπειθήσ ἐστὶν υἱοὶ ψευδεῖς οἳ οὐκ ἠβούλοντο ἀκούειν τὸν νόμον τοῦ θεοῦ <sup>10</sup> οἱ λέγοντες τοῖς προφήταις μὴ ἀναγγέλλετε ἡμῖν καὶ τοῖς τὰ ὄραματα ὁρῶσιν μὴ λαλεῖτε ἡμῖν ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν <sup>11</sup> καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦ τοῦ καὶ ἀφέλετε ἀφ' ἡμῶν τὸν ἅγιον τοῦ Ἰσραηλ <sup>12</sup> διὰ τοῦτο οὕτως λέγει κύριος ὁ ἅγιος τοῦ Ἰσραηλ ὅτι ἠπειθήσατε τοῖς λόγοις τούτοις καὶ ἠλπύσατε ἐπὶ ψεύδει καὶ ὅτι ἐγόγγυσας καὶ πεποιθῶς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ <sup>13</sup> διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὐτῆ ὡς τεῖχος πίπτου παραχρῆμα πόλεως ὀχυρᾶς ἐαλωκίας ἧς παραχρῆμα πάρεστιν τὸ πτώμα <sup>14</sup> καὶ τὸ πτώμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου ἐκ κεραμίου λεπτὰ ὥστε μὴ εὑρεῖν ἐν αὐτοῖς ὀστρακον ἐν ᾧ πῦρ ἀρείς καὶ ἐν ᾧ ἀποσυριεῖς ὕδωρ μικρόν <sup>15</sup> οὕτω λέγει κύριος ὁ ἅγιος τοῦ Ἰσραηλ ὅταν ἀποστραφεῖς στενάζῃς τότε σωθήσῃ καὶ γνώσῃ ποῦ ἦσθα ὅτε ἐπεποιθήεις ἐπὶ τοῖς ματαίοις ματαία ἡ ἰσχὺς ὑμῶν ἐγενήθη καὶ οὐκ ἠβούλεσθε ἀκούειν <sup>16</sup> ἀλλ' εἶπατε ἐφ' ἵππων φευξόμεθα διὰ τοῦτο φευξέσθε καὶ

**NASB**

8 Now go, write it on a tablet before them And inscribe it on a scroll, that it may serve in the time to come As a witness forever. 9 For this is a rebellious people, false sons, Sons who refuse to listen to the instruction of the LORD; 10 Who say to the seers, "You must not see *visions*"; and to the prophets, "You must not prophesy to us what is right, Speak to us pleasant words, Prophecy illusions. 11 "Get out of the way, turn aside from the path, Let us hear no more about the Holy One of Israel." 12 Therefore thus says the Holy One of Israel, "Since you have rejected this word And have put your trust in oppression and guile, and have relied on them, 13 therefore this iniquity will be to you Like a breach about to fall, A bulge in a high wall, Whose collapse comes suddenly in an instant, 14 Whose collapse is like the smashing of a potter's jar, So ruthlessly shattered That a sherd will not be found among its pieces To take fire from a hearth Or to scoop water from a cistern." 15 For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing, 16 And you said, "No, for we will flee on horses,"

**NRSV**

8 Go now, write it before them on a tablet, and inscribe it in a book, so that it may be for the time to come as a witness forever. 9 For they are a rebellious people, faithless children, children who will not hear the instruction of the Lord; 10 who say to the seers, "Do not see"; and to the prophets, "Do not prophesy to us what is right; speak to us smooth things, prophecy illusions, 11 leave the way, turn aside from the path, let us hear no more about the Holy One of Israel." 12 Therefore thus says the Holy One of Israel: Because you reject this word, and put your trust in oppression and deceit, and rely on them; 13 therefore this iniquity shall become for you like a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant; 14 its breaking is like that of a potter's vessel that is smashed so ruthlessly that among its fragments not a sherd is found for taking fire from the hearth, or dipping water out of the cistern. 15 For thus said the Lord God, the Holy One of Israel: In returning and rest you shall be saved; in quietness and in trust shall be your strength. But you refused 16 and said, "No! We will flee upon horses"—therefore you shall flee! and, "We

**NLT**

8 Now go and write down these words concerning Egypt. They will then stand until the end of time as a witness to Israel's unbelief. 9 For these people are stubborn rebels who refuse to pay any attention to the LORD's instructions. 10 They tell the prophets, "Shut up! We don't want any more of your reports." They say, "Don't tell us the truth. Tell us nice things. Tell us lies. 11 Forget all this gloom. We have heard more than enough about your 'Holy One of Israel.' We are tired of listening to what he has to say." 12 This is the reply of the Holy One of Israel: "Because you despise what I tell you and trust instead in oppression and lies, 13 calamity will come upon you suddenly. It will be like a bulging wall that bursts and falls. In an instant it will collapse and come crashing down. 14 You will be smashed like a piece of pottery – shattered so completely that there won't be a piece left that is big enough to carry coals from a fireplace or a little water from the well." 15 The Sovereign LORD, the Holy One of Israel, says, "Only in returning to me and waiting for me will you be saved. In quietness and confidence is your strength. But you would have none of it. 16 You said, 'No, we will get

εἶπατε ἐπὶ κούφοις ἀναβάται ἐσόμεθα διὰ τοῦ το κούφοι ἔσονται οἱ διώκοντες ὑμᾶς <sup>17</sup> διὰ φωνὴν ἐνὸς φεύξονται χίλιοι καὶ διὰ φωνὴν πέντε φεύξονται πολλοὶ ἕως ἀν καταλειφθῆτε ὡς ἰστός ἐπ' ὄρους καὶ ὡς σημαίαν φέρων ἐπὶ βουνοῦ <sup>18</sup> καὶ πάλιν μενεῖ ὁ θεὸς τοῦ οἰκτιρῆσαι ὑμᾶς καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ὑμᾶς διότι κριτῆς κύριος ὁ θεὸς ἡμῶν ἐστιν καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν μακάριοι οἱ ἐμμένοντες ἐν αὐτῷ

Therefore you shall flee! "And we will ride on swift horses," Therefore those who pursue you shall be swift. 17 One thousand will flee at the threat of one man; You will flee at the threat of five, Until you are left as a flag on a mountain top And as a signal on a hill. 18 Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.

will ride upon swift steeds"— therefore your pursuers shall be swift! 17 A thousand shall flee at the threat of one, at the threat of five you shall flee, until you are left like a flagstaff on the top of a mountain, like a signal on a hill. 18 Therefore the Lord waits to be gracious to you; therefore he will rise up to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him.

our help from Egypt. They will give us swift horses for riding into battle.' But the only swiftness you are going to see is the swiftmess of your enemies chasing you! 17 One of them will chase a thousand of you. Five of them will make all of you flee. You will be left like a lonely flagpole on a distant mountaintop." 18 But the LORD still waits for you to come to him so he can show you his love and compassion. For the LORD is a faithful God. Blessed are those who wait for him to help them.

8 עֵתָהּ בּוֹא כְּתֹבָהּ עַל-לִוְחַת אֲתֶם וְעַל-סֵפֶר חֻקָּהּ וְתִהְיֶי  
 לַיּוֹם אַחֲרוֹן לְעַד עַד-עוֹלָם׃  
 9 כִּי עִם מְרִי הוּא בְּנִים כְּחֹשִׁים בְּנִים לֹא-אֲבוֹ שְׂמוּעַ תּוֹרַת  
 יְהוָה׃  
 10 אֲשֶׁר אָמְרוּ לְרֹאִים לֹא תֵרְאוּ וּלְחֹזִים לֹא תַחֲזוּ-לָנוּ  
 נִכְחֹת דְּבַר-וּלְנוּ חִלּוֹת חֲזוּ מִהַתְּלוֹת׃  
 11 סוּרוּ מִנִּי-דֶרֶךְ הַטּוֹ מִנִּי-אֶרֶץ הַשְּׁבִיתוּ מִפְּנֵינוּ אֶת-קְדוֹשׁ  
 יִשְׂרָאֵל׃  
 12 לִכֵּן כֹּה אָמַר קְדוֹשׁ יִשְׂרָאֵל יַעַן מֵאִסְכֶּם בִּדְבַר הַזֶּה  
 וַתִּבְטְחוּ בַעֲשָׂק וּנְלוֹז וַתִּשְׁעֲנוּ עָלַי׃  
 13 לִכֵּן יִהְיֶה לָכֶם הַזֶּה כַּפְרִץ נֶפֶל נִבְעָה בַחֹמֶה  
 נִשְׁגְּבָה אֲשֶׁר-פִּתְּאֵם לִפְתַּע יָבֹא שְׁבָרָה׃  
 14 וְשְׁבָרָה כְּשֹׁבֵר נִבֵּל יוֹצְרִים כְּתוֹת לֹא יִחַמְּל וְלֹא-יִמְצָא  
 בְּמִכְתָּתוֹ חֶרֶשׁ לַחֲתוֹת אֵשׁ מִיְקוֹד וְלַחֲשֹׁף מַיִם מִגִּבְאֵ פֶ  
 15 כִּי כֹה-אָמַר אֲדֹנָי יְהוִה קְדוֹשׁ יִשְׂרָאֵל בְּשׁוֹבָה וְנִחַת׃  
 תּוֹשְׁעוֹן בַּהֲשִׁקְטֹ וּבִבְטָחָה תִּהְיֶה גְבוּרַתְכֶם וְלֹא אֲבִיתֶם׃  
 16 וְתֹאמְרוּ לֹא-כִי עַל-סוֹס נָנוּס עַל-כֵּן תִּנוּסוּן וְעַל-קַל  
 נִרְכָּב עַל-כֵּן יִקְלוּ רַדְפֵיכֶם׃  
 17 אֲלֶף אֶחָד מִפְּנֵי גַעְרַת אֶחָד מִפְּנֵי גַעְרַת חֲמֹשֶׁה תִּנְסוּ עַד  
 אִם-נִוְתַרְתֶּם כְּתָרָן עַל-רֹאשׁ הַהָר וּכְנָס עַל-הַגְּבֻעָה׃

## Isaiah 30:7-17 Benton LXX Translation

<sup>7</sup> The Egyptians shall help you utterly in vain: tell them, This your consolation is vain. <sup>8</sup> Now then sit down and write these words on a tablet, and in a book; for these things shall be <1> for many long days, and even for ever. {1) Gr. for days in time; Alex. seasons} <sup>9</sup> For the people is disobedient, false children, who would not hear the law of God: <sup>10</sup> who say to the prophets, Report not to us; and to them that see visions, Speak them not to us, but speak and report to us another error; <sup>11</sup> and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel. <sup>12</sup> Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect: <sup>13</sup> therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand. <sup>14</sup> And the fall thereof shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that thou shouldest not find among them a sherd, with which thou mightest take up fire, and with which thou shouldest draw a little water. <sup>15</sup> Thus saith the Lord, the Holy Lord of Israel; When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: then your strength became vain, yet ye would not hearken: <sup>16</sup> but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift. <sup>17</sup> A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five; until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.