

Isaiah 30 The Lord Contends against Misplaced Trust (1)

Because it dishonors God and leads to devastating disappointment for you, the Lord contends against misplaced trust.

1. Misplaced trust dishonors God (1-17).

- a. *Children should honor their parents, but rebellion dishonors the heavenly Father.* V. 1: “children”—God’s affection for us; “stubborn”—our disaffection toward Him; “they may add sin to sin”—misplaced trust is sin because it ignores God’s instruction and replaces God’s protection; Misplaced trust . . .
- b. Ignores God’s Instruction (1-2a, 8-12, 15-16)
 - i. *Does not consider God’s Word:* V. 1: “carry out a plan, but not Mine”—the law forbade alliances with Pagans; “not of My Spirit”—divine inspiration of Torah and word of the Prophets like Isaiah; V. 2: “without asking for My direction”—the counsel of true Prophets from the Torah
 - ii. *Refuses to hear God’s Word:* V. 8: “that it may be for the time to come”—perhaps future generations will learn from the folly of the past; V. 9: “lying children, children unwilling to hear the instruction of the LORD”—picture of children covering their ears to correction
 - iii. *Seeks to twist God’s Word:* V 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, leave the way, turn aside from the path, let us hear no more about the Holy One of Israel.”—Must distort doctrine of God in order to distort God’s law. There were prophets for hire. Those who were not for hire suffered.
 - iv. *Specific Example of Judah:* Vv. 15-16: God’s message was “In returning a rest you shall be saved.” Their response to this call to repentance and faith was, “you were unwilling, and you said, ‘No!’”—chose to rely on Egyptian horses instead of on the Lord
 - v. The Church stands as the People being addressed by God and as the Prophet to address the world for God. This raises two questions: 1) Will we listen to God’s instruction? 2) Will we speak the Truth in love even if it means suffering for us?
- c. Replaces God’s Protection (2b,12)
 - i. *Example: Trusted Egypt who had enslaved them:* V. 2 “go down to Egypt . . . take refuge in the protection of Pharaoh . . . seek shelter in the shadow of Egypt!”—“Pharaoh” ties in with Exodus narrative; V. 12 “You despise this word and trust in oppression and perverseness and rely on them”—like insanity of a battered woman going back to abusive ‘boyfriend’
 - ii. “Familiar” is not necessarily your friend.

2. Misplaced trust leads to devastating disappointment for you (1-17).

- a. *False hopes fail:* Vv. 3-5 “shame . . . humiliation . . . a people that cannot profit them, that neither brings help nor profit, but shame and disgrace”; V. 7 “Rahab who sits still!”—An old, worn out dragon

- b. *God judges misplaced trust by letting it fail:* Vv. 13-14 “therefore this iniquity shall be to you like a breach in a high wall . . . whose breaking comes suddenly . . . like a potter’s vessel that is smashed so ruthlessly that . . . not a shard is found with which to take fire from the hearth . . .”—the thing they trusted in (this iniquity) will itself be the breach; Vv. 16-17—fast horses necessary to flee from swift pursuers until they are left desolate
 - c. The broad road is ‘easy’ and is full of people, so it looks like the best path. The narrow way is difficult and often ‘lonely.’ But the former leads to destruction; the latter leads to life. Where are you?
3. The Lord contends for you against misplaced trust (18-33).
- a. *He stands up as a Father to answer the cry of His children (18-19).* V. 18: “The LORD waits to be gracious to you”—not passive, but patient; “He exalts Himself to show mercy to you”—God stands up for you (cf. Acts 7:55-56); “God of justice”—the Judge of all the earth; “blessed are all who wait for Him”—patience under suffering, knowing that God will act; V. 19: “weep no more . . . He will surely be gracious to you at the sound of your cry . . . as soon as He hears, He answers you”—compassion for His people
 - b. He contends as a Teacher against falsehood (20-22).
 - i. *Corrective Discipline:* V. 20: “bread of adversity . . . water of affliction”
 - ii. *Teach You to Know Him:* V. 20: “Your Teacher will not hide Himself any more, but your eyes shall see your Teacher.”—God’s self-revelation (ultimately in Christ incarnate; John 1:18)
 - iii. *Teach You to Live for Him:* Vv.21-22: “Your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ when you turn to the right or to the left.”—not ‘mystical’ revelations, but the nearness of God’s Word as we are taught from the Word by the Spirit inwardly; “You will defile your carved idols . . . you will scatter them as unclean things. You will say to them, ‘Be gone!’”—the fruit of God’s instruction is true worship to the exclusion of false worship
 - c. He contends as a Physician against brokenness (23-26).
 - i. *The Great Physician heals you:* V. 26: “the LORD binds up the brokenness of His people, and heals the wounds inflicted by His blow”—While this healing includes the body (and the physical world), from the context we understand the healing to be primarily focused on our relationship with God as His children.
 - ii. *The Great Physician heals your world:* Vv. 23-26: Man’s redemption leads to the regeneration of all things with the lifting of the curse.
 - d. He contends as a King against foreign invaders (27-33).
 - i. *God is fierce against your enemies:* Vv. 27-28: “burning with His anger, and in thick rising smoke; . . . full of fury . . . like a devouring fire; His breath is like an overflowing stream that reaches up to the neck; to sift the nations with the sieve of destruction . . .”; V. 30: “the descending blow of His arm . . . in furious anger and a flame of devouring fire”; V. 33: “a burning place . . . its pyre made deep and wide . . . the breath of the LORD, like a stream of sulfur, kindles it.”
 - ii. *God glorifies Himself over your enemies:* Vv.30-32: “the LORD will cause His majestic voice to be heard and the descending blow of His arm to be seen . . .

and the Assyrians will be terror-stricken at the voice of the LORD. . . . Battling with a brandished arm, He will fight with them.”—As He did with Pharaoh and the Egyptian army, God will make Himself known to the Assyrians in victory.

- iii. *God gives you rejoicing in His victory:* V. 29: “You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD, to the Rock of Israel.” V. 32: “And every stroke . . . will be to the sound of tambourine and lyres.”

You will suffer in this life. You will suffer for righteousness if you trust God and obey His Word. You will suffer as an evildoer if you distrust God and disobey His Word. There is a big difference, however. God is compassionate and will turn your sorrows into ultimate joy. Sin is ruthless and will increase your sorrows forever. Where is your trust placed?