

**Is. 30:1** Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

**Is. 30:2** That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

“cover/covering” = a pouring over, i.e. fusion of metal (especially a cast image); by implication, a libation, i.e. league; concretely a coverlet (as if poured out):—covering, molten (image), veil.

“rebellious children” – God’s people were acting like rebellious children instead of like mature adults who should know better. They take counsel/advice, but not from the Lord. Rebellious children are much more likely to heed the advice of their peers than the counsel of their parents. In looking at the Hebrew for *cover*, the word *league* stands out since the next verse speaks of going down to Egypt to seek help. The Lord was ready and willing to be their *cover*, as He had proven so many times throughout their history; but still they chose to go for help elsewhere. Like rebellious children they don’t want to submit to God’s authority in obedience.

“add sin to sin” – I think Isaiah is referencing rebellion plus—idolatry, disobedience, pride, etc.

“shadow” = shade, whether literal or figurative:—defense, protection

*Psalm 121:5-6* The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.

**Is. 30:3** Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

Isaiah is saying that in retrospect the people of Judah will be ashamed at the faith that they put in Egypt as their defense—especially in the light of the fact that the Lord wanted to be that defense. Looking at the Hebrew, I think the word *disgrace* would have been a better choice for the word *confusion*.

**Is. 30:4** For his princes were at Zoan, and his ambassadors came to Hanes.

**Is. 30:5** They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

At first reading, I thought that the ambassadors had to return home in shame for failing in their mission, but as I got to the next few verses, it seems more likely that Egypt made an agreement with them and then didn’t come through at zero hour. (cf verse 7) This would result in great shame and disgrace for Judah for trusting in man rather than God and also for Egypt since they were unable to fulfill their agreement.

**Is. 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that shall not profit them.***

This seems to be a picture of the ambassadors of Judah traveling to Egypt with great gifts for the Pharaoh being carried by many camels. To get to Egypt they had to cross the northern area of the Sinai Peninsula. This area is described as a place of trouble (distress, affliction) and anguish (distress, oppression). It is a place of lions (dangerous animals), vipers (poisonous snakes), and fiery flying serpents (poisonous, burning creatures of some kind). They were going to make a very dangerous journey at great expense to beg for help from Egypt. In the end, their efforts would prove useless.

**Is. 30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.**

I like the translation from the Complete Jewish Bible for this verse: *For Egypt's help is worthless, pointless; so I call her "Arrogance Doing Nothing."*

It sounds like Egypt is quick to commit to helping Judah and accept the gifts, but when the time comes to act on their promise, they "sit still." They talk a good talk, but the walk doesn't match the talk.

This could be a sermon in itself.

**Is. 30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:**

The Lord tells Isaiah to go and write this message in a book for the generations to come. Prophecy is a unique ability of the Lord that declares the truth of who He is.

*Isaiah 48:5-7 I have even from the beginning declared it to thee; **before it came to pass I shewed it thee:** lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? **I have shewed thee new things from this time, even hidden things,** and thou didst not know them. They are created now, and not from the beginning; **even before the day** when thou heardest them not; lest thou shouldest say, Behold, I knew them.*

*John 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*

*John 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

**Is. 30:9** That this is a rebellious people, lying children, children that will not hear the law of the LORD:

**Is. 30:10** Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

**Is. 30:11** Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Isaiah's written message will also serve as another affirmation of God's word in light of future events.

The people of Judah are described as rebellious, lying, and unteachable. They have made it clear (whether by words or actions) to those in position to convey God's word to the people (the seers and prophets) that they want messages that match their own thinking and desires. They would rather hear lies, flattery and deceit. They don't want to hear about the path that God would have them walk in obedience. The phrase "will not hear" stands out to me. These people have a choice; and they are choosing to reject God.

Boy is that a commentary on the church of today. The amazing thing is that most of the messengers of God acquiesce to the people in disobedience to God. They are more concerned about the *now* than they are about the future. How many churches today use that philosophy to grow their ministries. Let's provide what the people want without consideration as to whether it's what God wants. Let's teach what the people want to hear rather than the truth of God's word. Let's not make the people uncomfortable in any way about the way they live their life by teaching about God the righteous judge and calling sin by name.

As I was reading through this section again, I was reminded of the following verses in Timothy that address end times.

*2Timothy 4:3-4* For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

**Is. 30:12** Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

**Is. 30:13** Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

"oppression" = injury, **fraud**, (subjectively) distress, (concretely) unjust gain:—cruelly, extortion.

"fraud" = Deception deliberately practiced with a view to gaining an unlawful or unfair advantage; artifice by which the right or interest of another is injured; injurious stratagem; deceit; trick.

"perverse" – to turn aside; Webster = Turned aside; hence, specifically, turned away from the right; willfully erring; wicked; perverted.

Again, a reminder that Isiaah is proclaiming the word of God, “the Holy One of Israel.” He is basically saying: “Since you refuse to listen to me and have chosen to trust in fraud and those who have chosen to turn away from the right (God), your rebellion will result in depending upon a high wall of defense that is full of cracks and bulges and will end up breaking when you least expect it.”

**Is. 30:14** And he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

“he” = God

It is God who is accomplishing His purposes. God is the Source of the outcome as He works through the wicked intents and purposes of the weak vessels of His creation—men and women. Judah’s “wall of defense” will be shattered like a clay pot; in fact, the destruction will be so complete that you won’t be able to identify a single usable piece of the original vase.

**Is. 30:15** For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

In verse 11 the people made it clear that they don’t want to hear from “the Holy One of Israel.” That doesn’t deter Isaiah; he keeps preaching God’s word. He doesn’t shy away from stating the truth whether the people want to hear it or not. They may choose to reject God, but He will not reject them forever. He has made promises to Abraham and to His Son Jesus.

*Galatians 3:16* Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

That verse really jumped out to me in my study of Galatians. I know that based on His attributes, the commitment would have been the same had the promises been made to Abraham only. But it really impacted me to realize that He is committed to fulfilling all His promises to His Son. That just hit the bulls eye in helping this mother’s heart understand. What were the promises?

*Genesis 22:17-18* That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

*Galatians 3:14* That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

*Returning* speaks of turning back to God in repentance. *Rest* speaks of “being set on”; in other words, putting their trust and faith in God. *Quietness* speaks of repose, abiding restfully without anxiety or alarms—another statement about

faith in God. *Confidence* is the same as trust and faith. In no uncertain terms, the Lord is saying that repentance and faith (in Him) is where your strength (power, champion) is. And the sad phrase—“and ye would not.” Again, the choice was theirs. God is not going to force Himself upon anyone. He does everything possible to get mankind to turn to Him in repentance and faith, but we have to choose to make Him Lord of our life.

**Is. 30:16** But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.  
**Is. 30:17** One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

It's like God is saying—As you have chosen, so shall you be judged. You've decided to put your trust in being able to chase the enemy on horses, but you will end up being the ones chased. You think you will be able to make quick work of your enemy; but they will be the ones that make quick work of you. In fact, your terror will be so great that it will only take one of the enemy to cause 1,000 of you to flee in fear. He seems to be saying that it would only take five of the enemy to cause the whole population of the country to run away in fear. This is a complete reversal of the blessing that would have been theirs had they only followed the Lord in obedience.

*Leviticus 26:6-8* And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Isaiah compares the remnant that will be left (God always leaves a remnant.) to a flag on a flagpole on the top of a mountain or hill that stands out conspicuously.

**Is. 30:18** And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

Now the message of hope. God isn't going anywhere. He is patiently waiting for His people to repent and turn back to Him in faith. He wants to be *gracious*; the Hebrew implies showing great kindness to someone who is inferior to you. God's graciousness sets Him apart; it is one of the multitude of reasons He is worthy of our praise and worship. His desire is to show mercy (love, compassion) to His people. I loved David Guzik's comment on mercy.

“When God has mercy on us, it exalts Him. Mercy does nothing to exalt the person who receives it; mercy recognizes the *guilt* of the one who deserves the punishment. But mercy exalts the goodness of the person who gives it. It shows them to be loving, generous, and full of mercy.”

The truth is that YHWH is a God of judgment and justice. He will judge the wicked. If you are following Him in faith and obedience, there is no need to fear that judgment.

Happy are those that choose to wait for God to act in His own time and in His own wisdom.

*Psalm 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.*

*Proverbs 20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.*

*Isaiah 49:23 ... for they shall not be ashamed that wait for me.*

**Is. 30:19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

Isaiah is saying that there is coming a time when the people living on Mount Zion in Jerusalem will no longer have cause to weep. Why? Because God will respond to them in grace and mercy at the sound of their cries of anguish and terror. The use of the word *answer* makes me think these cries are actually prayers to the Lord. Whether just hearing the cries of His people or actually responding to their cries of prayer, the Lord will hear and respond when His people cry out. It is a statement of fact, not an *if* statement.

“in Zion at Jerusalem” – This emphasizes the location as on earth.

I could not help but think of the Lord’s words in Matthew 23 as I read through this section again.

*Matthew 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

**Is. 30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:**

**Is. 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

The Lord is a faithful parent. He will send times of adversity (trouble, anguish, distress) and affliction (distress, oppression) as necessary to provide the necessary food and drink for spiritual growth. He will also give them faithful teachers who follow God in obedience and provide spiritual guidance as directed by Him.

**Is. 30:22** Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

In that day of God's grace and mercy, the people of God will get rid of their gold and silver idols. They will consider them as filthy and worthless as a woman's menstrual cloth. It seems they won't even try to remove the expensive silver or gold that covers those idols because it will be considered unclean. They will not want any association with the things that represent their former rebellion and disobedience. That is the attitude all believers should have who claim God as Lord.

**Is. 30:23** Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

**Is. 30:24** The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

Again, I like the translation from the Complete Jewish Bible: *Then he will give you rain for the seed you use to sow your land; and the food that comes from the ground will be rich and abundant. When that day comes, your cattle will graze in spacious pastures. The oxen and donkeys that work the land will eat a tasty mixture, winnowed free of chaff, spread by pitchfork and shovel.*

Not only will the people experience great blessing, the animals will as well.

"in that day" – A statement of affirmation that this prophecy will come to pass as God has foretold—and it is obviously yet future.

**Is. 30:25** And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

**Is. 30:26** Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Isaiah reminds the people that before the day of God's grace and mercy is ushered in, there will be a great slaughter "when the towers fall." The Hebrew for the word *towers* includes castles and things that are magnificent and proudly spoken of. This paints a picture to me of God destroying His enemies (and in turn the enemies of His people) in this world, many of whom hold positions of great power and are greatly envied according to earthly standards. When mention is made of the rivers and streams of water flowing in abundance from the mountains and hills, my first thought was that it was needed for cleansing of the blood shed at the slaughter.

Light speaks of:

- Understanding - *Psalm 119:130* *The entrance of thy words giveth light; it giveth understanding unto the simple.*
- Life - *John 1:4* *In him was life; and the life was the light of men.*
- Goodness and joy - *Esther 8:16* *The Jews had light, and gladness, and joy, and honour.*
- The presence of God - *Daniel 2:20&22* *Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his... and the light dwelleth with him.*
- Revealing truth - *John 3:20-21* *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

In the coming day of God's blessing the light of the moon will be as light as the sun is now; the light of the sun will be seven times brighter. (My eyes are quite sensitive to sunlight, so that is very hard for me to imagine. I'm not worried though; I know my glorified body will have no problem with that light.) This is obviously a reference to the millennial kingdom described by Isaiah in the last few chapters:

*Isaiah 60:19-20* *The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.*

It would seem that no matter how greatly multiplied the light of the moon and sun, the glory of the Lord will outshine them both.

It will be a time when God heals His people from the many hurts they have experienced as a result of sin—their own and others.

**Is. 30:27** *Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:*

**Is. 30:28** *And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.*

It's interesting that Isaiah identifies *the name of the LORD* as the One coming against His enemies. I guess that is a way of saying the LORD in all His fullness of what that name represents—a name that inspires fear to the nations.

*Psalm 102:15* *So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.*

Though the near fulfillment of this prophecy seems to point to Assyria as the enemy (cf verse 31), I believe it is a type of the coming of Jesus to set up His earthly kingdom. These verses paint a vivid picture of when God comes in wrath to destroy the armies of the Antichrist. Compare them with the following verses in Revelation:

*Revelation 19:11-12 & 15* **And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself....And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

In verse 11 is reference to His name and the fact that He will come from afar (heaven); verse 12 references eyes burning with fire/anger; verse 15 speaks of His tongue as a weapon of destruction.

In verse 28 Isaiah speaks of God's breath as a destructive force; Job also gives that description.

*Job 4:9* *By the blast of God they perish, and by the breath of his nostrils are they consumed.*

"sieve of vanity" – I took this as a statement of sifting and separating out the wicked from the nations.

It's always hard to reconcile in my mind when I read of God hardening someone's heart or "causing them to err." It is basically a statement saying that God has given them over to their sin; they have reached the point of no return that I discussed in chapter 29, verse 10.

**Is. 30:29** **Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.**

Isaiah is describing the joy of God's people when God defeats their enemy. They will sing with joy and gladness in the same way they do at the holy festivals or feast days of the Lord. The Hebrew for *solemnity* also includes the idea of a procession; so I get a picture of the light airy sounds of a flute leading the people in a joyful procession up the temple mount.

*Psalms 48:1-2* *Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*

*Isaiah 2:3* *And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we*

*will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

“to the mighty One of Israel” – I think this is a reference to the time when the LORD Jesus will actually be ruling from the temple during the millennium.

*Zechariah 6:12-13 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

**Is. 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**

Isaiah now goes back to describing the effect on the enemies of the Lord at His coming. He shall cause His glorious (grandeur, excellence) voice to be heard. That seems like an understatement when you read the Psalmist’s description of the voice of the Lord.

*Psalm 29:3-8 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.*

Throughout scripture God’s arm is a symbol of His power, His protection for His people and judgment for His enemies.

*Exodus 6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:*

*Deuteronomy 7:19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.*

*Jeremiah 27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.*

*Jeremiah 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:*

Lightning, fire and hailstones are often associated with the wrath and judgment of God.

2Samuel 22:8-9 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

2Samuel 22:14-15 The LORD thundered from heaven, and the most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them.

Numbers 11:1 And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

Deuteronomy 32:22 For a fire is kindled in mine anger

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Exodus 9:23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

Ezekiel 13:13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

Haggai 2:17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.

**Is. 30:31** For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

**Is. 30:32** And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

It is the power of God's voice that will destroy the destroyer, the Assyrian. I can't help but think again of the verses in Revelation where the sword from God's mouth is the destroying instrument.

Revelation 19:15 & 21 And out of his mouth goeth a sharp sword, that with it he should smite the nations....And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth....

"the Assyrian" – It is interesting that the word Assyrian is singular, and the reference to the Assyrian in verse 32 is also singular, "shall lay upon **him**." Chuck Missler teaches of the Assyrian as a type of Antichrist, and I think these verses give support to that idea.

The important thing to note is that the enemy of God is destroyed and God's people rejoice at his destruction.

“shaking” = brandishing, waving

This seems to be describing the slashing strokes of God’s sword as He destroys the enemy.

**Is. 30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep *and* large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.**

“Tophet” = A location in the Hinnom Valley in Jerusalem where children were burned in sacrifice to Molech. (Eerdman’s Dictionary)

“is ordained of old” – This speaks of something that was established by the decree of God in times past. This is making a connection with the lake of fire in my mind.

*Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels....*

*Revelation 20:10, 14-15 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever....And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.*

“for the king it is prepared” – The king appears to be a reference back to “the Assyrian.” This again supports the thought of the Assyrian being a type of the Antichrist who is one of the first two people thrown into the lake of fire.

“he hath made it deep and large” – I believe it is clear that this is a reference to the Lord as the one who made *Tophet*, the lake of fire. The fact that He made it “deep and large” is a sad statement of the need to accommodate multitudes of fallen angels and the people that chose to follow them in rebellion against God.

The fire in Tophet will be kindled by the “breath of the Lord, **like a stream of brimstone.**” Again, this connects with the description of the lake of fire in Revelation 20:10 above.

It’s clear to me that beginning with verse 23, the prophet is speaking of the time when Jesus returns as King of kings to conquer His enemies and establish His glorious kingdom.