

The Book of the Prophet ISAIAH

Chapter 5

Theme: Judah was God's nurtured vineyard, but yielded wild grapes of evil, so God would destroy it.

Outline:

- 1-7 Song of Judah as a Vineyard
- 8-10 Sins of Excessive Ambition
- 11-12 Sins of Drunkenness and Parties
- 13-17 God's Judgment of the Pompous
- 18-19 Sins of Presumptuous Wickedness
- 20-23 Sins of Perverting Godliness & Justice
- 24-25 God's Anger Was Past Chastening
- 26-30 God Called the Chaldeans to Destroy

Preparatory Reading: Deuteronomy 32; Psalm 80; Ezekiel 16; Malachi 1.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbettrue.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbettrue.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbettrue.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbettrue.com/pdf/prophets-of-god.pdf>.
- E. *Wild Grapes (sermon outline)* ... <http://www.letgodbettrue.com/pdf/wild-grapes.pdf>.
- F. *Reviving First Love (sermon outline)* ... <http://www.letgodbettrue.com/pdf/reviving-first-love.pdf>.
- G. *Exceeding Magnificent* ... <http://www.letgodbettrue.com/sermons/church/exceeding-magnificent/sermon.php>.
- H. *Where Are the Nine? (sermon outline)* ... <http://www.letgodbettrue.com/pdf/where-are-the-nine.pdf>.
- I. *The Christian and Politics (sermon outline)* ... <http://www.letgodbettrue.com/pdf/christian-and-politics-2.pdf>.
- J. *Forgotten Sins (sermon outline)* ... <http://www.letgodbettrue.com/pdf/forgotten-sins.pdf>.
- K. *Right Side Up in an Upside Down World* ... <http://www.letgodbettrue.com/pdf/right-side-up.pdf>.

Introduction:

- A. This chapter has three sections – vineyard parable (1-7), the nation's sins (8-23), and its ruin (24-30).
- B. These sections could be ordered – vineyard parable (1-7), the nation's ruin (24-30), and its sins (8-23).
- C. The poignant call of this song should get every man's attention, and he should never forget it (Is 5:4).
- D. Every Christian American has been given far more, yet most are evil compromises (II Tim 3:1 - 4:4).
- E. Paul reasoned that by all Jesus had done for him, he owed Him his life in obedience (II Cor 5:14-15).
- F. Every honest and sincere reader/listener must ask and answer how delightful their wine is to God.
- G. Wild grapes will be defined in what follows, but the Bible is the wine-testing standard for good or bad.
- H. Previous sermons from the song's question ... <http://www.letgodbettrue.com/pdf/wild-grapes.pdf>.
- I. Another poignant question, *Where Are the Nine?* ... <http://www.letgodbettrue.com/pdf/where-are-the-nine.pdf>.

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

- A. This chapter is very separate from chapter six and a new approach from chapter four.
- B. Isaiah sang a song to Jehovah to justify and vindicate His destruction of His vineyard.
 - 1. God used all kinds of methods to get Israel and Judah's attention to repent and obey.
 - 2. Isaiah began the song referring to Jehovah and the vineyard in the third person.
 - 3. Moses also sang a condemning song against Israel before he died (Deut 31:19; 32:1).
- C. The song begins like a love song, which is how God began with Israel (Ezek 16:1-14).
- D. Jehovah planted His vineyard in a very fine place – a land flowing with milk and honey.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

- A. God made every possible provision for the nation by protection, peace, and prosperity.
- B. Consider all the metaphors and Israel's blessings naturally, nationally, and spiritually.
 - 1. Think wells, vineyards, battles, houses, walled cities, laws, scripture, prophets, etc.
 - 2. God blessed Israel in countless ways from countless angles to be a great nation.
- C. But when harvest arrived for the Lord to receive some fruits, He found wild grapes.
 - 1. God inspects all men, families, churches as to their yield to Him (Rev 2:1-7; etc.).
 - 2. Think events/parables of talents, pounds, householder, ten lepers, and other places.
 - 3. God knows exactly what He does for men and what they ought to return to Him.
- D. This also occurred with John and Jesus, so He gave the kingdom to us (Mat 21:40-46).

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

- A. The prophet addressed Judah in the second person as the ambassador of God Himself.
 - 1. The vineyard is sung here as a separate thing, though Judah and Jerusalem (Is 5:7).
 - 2. The song began gently but quickly got to the crucial issue – why wild grapes to God?
- B. The issue at stake is the righteousness of God or the nation, but God alone is righteous.
 - 1. Had God been fair to Judah and Jerusalem? Better than fair? Did they owe Him?
 - 2. The next verse provides the question of judgment – should God have received better?
 - 3. Amos appealed to Israel about their lack of return and being judged (Amos 4:6-13).
- C. Every person will stand before God to give an account of his/her life to a Holy Judge.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

- A. God provided all needed or desired, but yet Judah brought forth unacceptable grapes.
 - 1. Since I did all that could be done, I am righteous; they are wicked for their fruits.
 - 2. If you see it rightly, there was nothing God could have done to improve conditions.
 - 3. What do you blame God for to justify your lack of perfect love, service, worship?
- B. There are two questions here; each of them and both of them should convict all men.
 - 1. How had God mistreated Judah (or you) or deprived them of perfect conditions?
 - 2. Why do you give God less than your best, which is offensive to the great Jehovah?
- C. Malachi closed out the Old Testament with a similar confrontation (Malachi 1:6-14).

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

- A. The little phrase *go to* means to go to it, to go ahead, to get to work, to ‘get cracking’.
- B. The consequence of this inequity will be resolved by God punishing their wickedness.
 - 1. The harsh, severe, sure judgment described here is against His children and church.
 - 2. Jehovah had done everything good and kind for it, but He would now destroy it.
- C. He would remove protection He had given – think of Chaldeans and others before them.

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

- A. In graphic, prophetic, severe detail, God would do evil to Judah as He had done good.
- B. He would remove protection He had given – think of Chaldeans and others before them.
- C. He would neuter the vines by not pruning or fertilizing them further, letting them die.
- D. He would let junk grow instead to take over the vineyard and render it worthless to all.
- E. He would order even greater deprivation for it by removing basic occurrence of rain.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

- A. The explanation of the song indicates Israel and Judah were the vineyard and the vine.
- B. Israel – the ten tribes – is an object of the song; Judah – two tribes – was His favorite.
- C. This passage is not condemnation of ungrateful Philistines or Hittites, but His church.
- D. Rather than literal grapes, the fruit that God sought was judgment and righteousness.

- E. The vineyard song concluded by warning of Judah's wicked conduct by general traits.
1. What are the characteristics of a bad vintage? Of wild grapes fermented to wine?
 2. The song had ended with oppression being their character instead of just fairness.
 3. The song had ended with a pained cry being their trait instead of righteousness.
 4. The following verses will illustrate some of the wild grapes (sins) that God hated.
 5. God measures men by how they treat others – His religion is two simple commands.
 6. The lack of negative treatment to others is irrelevant, what are your positive efforts?
 7. If you do not show kindness, you are not Christ's (Romans 12:9-17; II Pet 1:5-11).
- F. What follows are at least six kinds of wild grapes – six woes with exclamation points.

***** *Sins of Excessive Ambition – Verses 8-10* *****

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

- A. After the vineyard song warned about Judah's wicked conduct, specific sins are listed.
1. What are the characteristics of a bad vintage? Of wild grapes fermented to wine?
 2. The song had ended with oppression being their character instead of just fairness.
 3. The song had ended with cries of the oppressed as their trait instead of righteousness.
- B. Here is excessive ambition in real property – to acquire, build, corner massive estates.
1. Wise men understand the difference between loving riches and God making one rich.
 2. Wise readers can see punctuation like an exclamation point and know the greed here.
 3. These covetous and greedy men built plantations as large as they could for pride.
 4. Their ambition was to build a plantation so great that all others would be servants.
 5. The sin here was directly opposite Agur's wisdom of convenient food (Pr 30:7-9).
 6. Consider how it is told that Alexander the Great wept for nothing else to conquer.
 7. Read how Solomon condemned greedy men by discontentment with silver (Ec 5:10).
- C. Christian men should work hard and wise for a great professional, financial trajectory.
1. But they must not fall for the evil trap of craving riches of the world (I Tim 6:6-10).
 2. *The Measure of a Man* (slides for men) ... <http://www.letgodbetrue.com/pdf/measure-of-a-man.pdf>.

9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

- A. Isaiah declared woe on the sinners (Is 5:8), then the LORD dictated the punishment.
1. The LORD of hosts spoke the punishment in Isaiah's ears, which he then repeated.
 2. Compare Isaiah 22:14 for another example of this dictation. Compare I Samuel 9:15.
 3. What a weighty sentence came forth from the Judge of all through the prophet's ears.
 4. Not only was it directly dictated into his ears, but Jehovah declared His forecast true.

- B. These greedy men had acquired many house, great and fair; they would soon be empty.
1. The owners would be killed by Chaldeans or forced to walk 1000 miles to Babylon.
 2. The properties would be empty, or would be taken by strangers, or by Israel's poor.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

- A. No matter who they assigned or rented the fields to, God would blow against the yields.
- B. Ten acres of vineyard would yield 33 bottles (Davis) ... compare 40,000 bottles (Wiki).
- C. An homer of seed only yielded 1/10, or an ephah (Davis) ... compare corn at 800 times.
- D. When God blows against you, consider your ways (Haggai 1:1-11; Malachi 3:7-12).

***** *Sins of Drunkenness and Parties – Verses 11-12* *****

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

- A. Here is another woe with an exclamation point ... obsession with drinking until drunk.
 1. God hates drunkenness. God hates abuse of this gift and the consequences it brings.
 2. This is an extreme case – what we call alcoholics – though the Bible says drunkards.
 3. These are the party animals found on college campuses and throughout the world.
 4. These are the intemperate addicts that cannot stop and must have more and more.
 5. These are those that love to drink and justify getting into it early in the day hours.
- B. The Bible teaches moderate use of alcohol, but let us never be deceived fools (Pr 20:1).
 1. We preach the whole Bible, but we must guard certain liberties more than others.
 2. The power of alcohol is to quickly exaggerate and multiply your character faults.
 3. Drunkards seldom think they are drunk – they gladly tell how in control they are.
 4. Solomon gave wise advice for all to consider for using wine carefully (Pr 23:29-35).

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

- A. God hates intemperate parties that are only for drunkenness, worldly music, pleasure.
 1. When we get together, let us make sure we have a purpose far beyond hanging out.
 2. Time is precious. Feasts are precious (and dangerous). Use an agenda with a purpose.
 3. They gather to drink and amuse themselves to keep from seeing God's obvious hand.
 4. Alcohol (wine and strong drink) and noise (lots of music) are to shut down thinking.
 5. God hates amusement, when there must be time for musing (Ps 143:1-6; Eccl 7:14).
- B. The woe here extends to lovers of pleasures more than lovers of God (II Timothy 3:4).

- C. We must always consider the works of God. Do not let amusement stop consideration.
1. There are spiritual realities like God and His judgment of all men for us to remember.
 2. The flesh, world, and devil will keep us from thinking about such valuable things.
 3. We cannot let drink, amusement, hanging out, parties, or entertainment distract us.

***** *God's Judgment of the Pompous— Verses 13-17* *****

13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

- A. When we meet the past tense with greater fulfillments yet future, we have three choices.
1. We choose a literal intent and recall one or more literal fulfillments of the wording.
 2. Were there captivities of some Jews before Nebuchadnezzar? Yes (II Chron 28:8).
 3. We allow the prophet to move back and forth from past to present to future for future.
 4. We remember that God can and does violate verb tenses for His power (Rom 4:17).
 5. Was Judah fallen and in ruins in Isaiah 3:8? How could it be? Under what king?
 6. The next verse here will use the perfect and the future for hell opening to swallow.
- B. The Jews God had sent into captivity – for what? – *because they have no knowledge*.
1. They cast away His law and His word (Is 5:24); they did not want to hear God speak.
 2. They refused to know the obvious – for God had threatened and now had judged.
- C. The rich men with big houses were now starving; the drunkards were now very thirsty.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

- A. The grave and place of the dead was expanded by God's judgment to take more bodies.
1. All the proud, popular, secure rich men would be thrown down to the ruin of death.
 2. Be sure your sin will find you out. Glory on a job with much approval means nothing.
 3. Be sure your sin will find you out. A splendid display and lots of joy means nothing.
- B. This is God's pulpit manner – *Hell has opened its mouth wide to swallow you down!*

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

- A. The mean man is average and low-class men – God will crush all of them that He wants.
- B. The mighty man is successful and high-class men – God will reduce them to others.
- C. The proud, no matter what real achievements, will be lowered and shamed by judgment.

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

- A. But God Jehovah shall be exalted in the whole process by being higher than all of them.
- B. The holy God shall display His sanctified righteousness by the way He will crush rebels.
- C. God is fair, just, and equitable – His righteous judgment would exalt Him over the Jews.
- D. If you push God far enough, He will vindicate His holiness by killing sinners like you.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

- A. This verse is somewhat different from those before and those following – is it comfort?
- B. With the houses vacant and fields overrun, *the lambs* can wander wherever they choose.
 - 1. Who are these lambs? Are they literal lambs, which should follow their own ewes?
 - 2. Or are they the poor and oppressed of these rich bulls to whom God gave their fields?
 - 3. The Chaldean captain left poor to be vinedressers and husbandmen (II Kings 25:12).
- C. Strangers, whether of neighboring nations, Israelites, or recovered Jews, would feed.
 - 1. The *fat ones* are the pompous landowners that wanted massive plantations for greed.
 - 2. Strangers are ones without legal right to the lands, but God gave the lands to them.
 - 3. The Chaldean captain left poor to be vinedressers and husbandmen (II Kings 25:12).

***** *Sins of Presumptuous Wickedness – Verses 18-19* *****

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

- A. Sin chases men by the conspiracy of sinful lusts, worldly rebellion, and Satan's wiles.
- B. But these wicked souls (note the exclamation point) chased and drew sin to themselves.
- C. Paul described us Gentiles under similar terms in our natural depravity (Eph 4:17-19).
- D. There are sinners that cannot be content without sinning (Pr 1:10-19; 4:14-17; Mic 2:1).

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

- A. The presumption of sinners in the previous verse leads them to mock God's judgment.
- B. Success goes to the heads and hearts of men to think they are invincible and esteemed.
 - 1. It is hard to imagine, but sin is deceitful and can totally corrupt men (Heb 3:12-13).
 - 2. This is how the wicked mock preachers – making fun of their repeated warnings.
 - 3. They had gotten away with sin for a time, they think they always will (Ps 50:21-23).
- C. You do not have to say the words above to be guilty of the crime by action (Mal 1:6-7).

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

- A. The sin here (note the exclamation!) is turning God's rules and standards upside down.
 - 1. God has revealed truth and wisdom by creation, providence, conscience, and nature.
 - 2. He has then revealed even more to His church by scripture and by the Holy Spirit.
 - 3. But men in depraved wickedness and with Satanic help, eagerly do exactly this here.
 - 4. We live in a generation where this very perversion of all things natural is the rage.
 - 5. Consider all the LGBT and transgender corruption and perversion on every side.
 - 6. Do not overlook labor unions, abortion, divorce, civil rebellion, and related sins.
- B. God's word is right, and every other thought is to be hated (Ps 119:128: Isaiah 8:20).
 - 1. God hates all and any alteration of truth and wisdom, and He demands we do as well.
 - 2. This sin is the height of arrogance for stupid man to oppose an infinitely wise God.

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

- A. God hates pride in creatures, and man is a lowly creature without wisdom or prudence.
- B. Again notice the exclamation point, for this sin is an abomination to the all wise God.
- C. Stop thinking of yourself. Stop thinking you are anything. Stop thinking you are smart.
- D. Worldlings, like Stephen Hawking, think by asinine education to be wise and prudent.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

- A. Again we have a warning (with exclamation point) about alcohol and another danger.
- B. Rather than entertain and party to avoid thinking (Is 5:11-13), this is to corrupt justice.
- C. Fools rejoice in their ability to drink large quantities of alcohol ... *mighty* and *strong*.
- D. Or these could be the mighty and strong rulers in society that ought to protect the weak.

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

- A. King Lemuel's mother warned him that wine might destroy his judgment (Pr 31:4-5).
- B. These wicked men, often under the influence, took bribes to overthrow true judgment.
- C. If you ever allow alcohol to alter your treatment of wife or children, recall this text.
- D. The prophet gave six kinds of wild grapes with woes declared and exclamation points.

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

- A. The prophets used similitudes – remember (Hos 12:10)! Look at many of them here!
 - 1. Dried stubble and stalks after reaping and the chaff after winnowing burned easily.
 - 2. Vineyard is the basic metaphor and simile – God would destroy root and blossom.
 - 3. There would be nothing left of this wicked nation when God brought His judgment.
 - 4. Sinner! It is a fearful thing to fall into the hands of the living God (Heb 10:26-31).
- B. What was the cause of such a burning and destruction of the people God had favored?
 - 1. Because they cast away the rules of the GOD of angel armies – they would not obey.
 - 2. Seldom do men actually throw a Bible away, but they reject its claims against them.
 - 3. However, there were men wicked enough, like Jehudi, that actually did it (Jer 36:23).
 - 4. Because they despised the word of the Holy One of Israel – the God of holy scripture.
 - 5. Paul in the New Testament warned you – *Despise not prophesyings* (I Thess 5:20).
 - 6. Do you crave it? Do you pray, prepare, participate, and hear preaching with passion?

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

- A. God's religion is a fair, if-then religion of consequences for action, as said (Is 1:19-20).
 - 1. Because of disrespect and disregard for Bible preaching, His anger burned like fury.
 - 2. It is important to keep verse 24 in mind – neglect and rebellion against God's words.
- B. To grab or hit a person, a man must reach forth his hand, and God had done so to Judah.
- C. The violence of His anger was great – shaking hills – and He tore bodies in the streets.
 - 1. Hills are the strongest things you see, but God's judgments moved all strong things.
 - 2. The hand-to-hand combat in cities once walls were breached was a terrible thing.
 - 3. He tore the bodies of the men, women, and children (Hos 10:14; 13:16; Jer 16:4).
 - 4. The bodies would not be buried, so animals and birds of prey would tear further.
- D. There were many acts and incursions by enemies against Judah before Babylon came.
 - 1. As Isaiah introduced in chapter one, ordinary chastening had not worked (Is 1:5-9).
 - 2. As God had raised up judges much earlier, he raised up good kings like Hezekiah.
 - 3. But God's anger had reached a point where there was no remedy (II Chr 36:15-16).
- E. But since the people continued to sin, God would now call Babylon to take them captive.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

- A. The singular, male pronoun here is LORD Jehovah from previous verses (Is 5:24-25).
- B. God moves kings and nations like children might move pawns in a light game of chess.
- C. An *ensign* is a military banner identifying where troops should gather – here Jerusalem.
 - 1. Isaiah loved this term (six of eight Bible uses), so grasp it, for you will meet it again.
 - 2. **Ensign.** A military or naval standard; a banner, flag.
 - 3. Almighty God metaphorically set up a banner that moved nations to invade Judah.
 - 4. No nation or its military does anything without God having sovereignly ordered it.
- D. Our glorious God *hissed* to the Chaldeans and other distant nations to engage in war.
 - 1. **Hiss.** To make the ‘s’ sound to express derision or to drive or send away (OED).
 - 2. The Bible uses *hiss* or *hissing* 20 times, with 17 of them negative as in the dictionary.
 - 3. However, ignore the dictionary and trust the Spirit, three are positive (I Cor 2:13).
 - 4. Three times God used *hiss* to gather nations or Jews (Isaiah 5:27; 7:13; Zech 10:8).
 - 5. The dictionary missed the well-known practice of drawing bees by hissing (Is 7:18).
 - 6. God hissed for nations far away to gather together as confederates to destroy Judah.
- E. Chaldeans and confederates were 700-2000 miles distant – far away (Is 39:3; Jer 5:15).
- F. When God gave a political order, He also helped them with logistical and travel success.
- G. It is not the main lesson here, but always know God and His watchers rule all nations.
 - 1. Our God is King of nations (Jer 10:6-7); they do not wiggle without His approval.
 - 2. Anything God does with nations He planned it from the beginning (Acts 15:18).
- H. *Christian and Politics (sermon outline)* ... <http://www.letgodbetruer.com/pdf/christian-and-politics-2.pdf>.
- I. *God & Nebuchadnezzar (sermon outline)* ... <http://www.letgodbetruer.com/pdf/nebuchadnezzar.pdf>.

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

- A. God would preserve and prosper the military expedition of pagan armies against Judah.
- B. Logistics and travel for an army is costly and often includes losses of various kinds.
- C. Alexander is called Alexander the Great, but our great God made him great (Dan 8:8).
- D. God had so blessed Israel in the wilderness, but now He was their enemy (Isaiah 63:10).

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

- A. Flint is counted very hard in the Bible, so their horses' hooves would not break in travel.

- B. God would bless all chariot wheels and supply wagons to have no problems but to whirl.
- C. This is in stark contrast to what Jehovah did to Pharaoh and his wheels in the Red Sea.
- D. God can bless an army or curse an army, and the Bible recounts many examples of both.

29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

- A. It was then common – due to the personal combat – for fierce shouts (I Sam 17:20,52).
- B. The ferocious, greedy intensity of this enemy army would be like young, strong lions.
- C. Nothing would save Judah or hinder this army from achieving its goal of total victory.
- D. No one could rescue their prey from their grasp and intentions to carry them to Babylon.

30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

- A. Chaldeans would assault Judah and Jerusalem in furious power, and none would hinder.
- B. If the roar of lions and young lions was not enough, then compare the roar of the ocean.
- C. If Judah and Jerusalem were inspected, there was only destruction, pain, and ruin to see.
- D. Jerusalem's light as glorious city of Zion would be extinguished for the next 70 years.