–Save This Page as a PDF–

Warning Against Alliance with Egypt 30:1 to 31:9

Isaiah has been talking about two covenants. One is a **far eschatological covenant made with the antichrist**, bringing a worldwide devastation, and a second **near historical covenant made with Egypt** which will bring about the local devastation brought about by **Assyria's** invasion in **Chapters 37** and **38**. Here, in **Chapters 30 and 31**, **Hezekiah** made **his** one key lapse of faith and opted to go against the Word of **God** spoken by **the prophet Isaiah**. **He** made an alliance with **Egypt** thinking it would ward off **the Assyrian** threat.

In the Near East, the importance of **shade** cannot be overemphasized. In many cases, **shade** from the searing rays of the sun is the difference between life and death. The sun is so direct and so hot that a person can become seriously dehydrated before he or she is aware of danger. So certain **Psalms** refer to **ADONAI** as **the One** who offers protection under **His shade** or **shadow.** The **shadow** may be cast by **His** outstretched **wings (Psalm 17:8, 36:7, 57:1, 63:7)**, a symbol of protection as the parent bird shelters the chicks. But on two occasions **God Himself** casts the **shadow** in which the believer rests. **He who dwells in the shelter of Elyon, the Most High God, will rest in the shadow of the Shaddai (Psalm 91:1).** And **ADONAI watches over you – the LORD is your shade at your right hand; the sun will not harm you by day, nor the moon by night (Psalm 121:5-6).**

God's shade is an important figure for **Isaiah**, and we can understand why, with **his** emphasis on trust. To **him** it is almost unimaginable that the people of **Judah** would exchange **the shadow of Shaddai** for that of a human being. How can they choose to look to Pharaoh for the protection only **God** can give? Yet, we are prone to do the same thing. Of course, it is appropriate to place a certain degree of trust in other humans. We trust our spouse, we trust our employer (sometimes), we trust our pastor or rabbi in a messianic synagogue. But if those are the ultimate places where we seek shelter from the world, to the point that we exclude **ADONAI** from the picture, we are in for a terrible disappointment, for even the best of humans will fail us.

They will fail us especially if we put them in the place of **the LORD** in our lives. Any time we expect humans to give us what only **God** can, we are setting them up for failure and ourselves up for disappointment, because we are asking too much of them. By contrast, if we have come to the place where **ADONAI** is genuinely the shelter under which we live, we will not be crushed when humans fail us. Because we, living under the protection of **the LORD**, will be able to be more trustworthy, many of our human relations will be also. But we must have the order right: **God** first, all others second.[101]

The entire account of the warning against an alliance with **Egypt** to ward off the Assyrian threat follows a parallel structure where the first letter is parallel to the second letter, with **C** being the turning point.

A Third Woe: Near Historical Prophecy Against Any Alliance with Egypt (30:1-7)

B Near Historical Prophecy Against the Nation of Assyria (30:8-17)

C Far Eschatological Prophecy of Blessing Upon Isra'el (30:18-26)

B Near Historical Prophecy Against the Nation of Assyria (30:27-33)

A Fourth Woe: Near Historical Prophecy Against Going Down to Egypt (30:1 – 31:9)