

1. This second section describes the justice and salvation of the LORD among the nations and Israel's neighbors. These oracles are many, they are repetitive, and full of the LORD's outstretched hand of judgment, yet in each one, there is a statement of hope for each nation even though they are not Israel. Following all these many oracles, we engage in a contrast between two cities: the Lofty City of Chaos, and the New Jerusalem. The Lofty City of Chaos is the representative of humanity's opposition against the LORD, repeating images raised throughout the first section. This Lofty City of Chaos, however, is destined for ruin, but suffering and death will not occur in the New Jerusalem where God's kingdom will be, over *all* the nations. This section then ends by revisiting the consequences of the promise made to Eve in the Garden regarding the battle that will take place between her seed and the serpent, here depicted as the Leviathan.
2. Read Isaiah 13:1-5
 - a. This intro matches the intro in ch.1 and ch.2, except now we are talking about Babylon, who at the time of writing is nothing compared to Assyria
 - b. Assyria is the immediate threat, but Babylon will soon become far more powerful than Assyria ever was
 - c. A banner will be raised as a sign of assembly for the LORD's army who are coming from all over to destroy Babylon
3. Read Isaiah 13:6-12
 - a. The DOTL is coming for Babylon and it will be fierce and painful
 - b. Which of these descriptions stands out the most to you?
4. Read Isaiah 13:13-18
 - a. Okay, so the LORD is angry and is going to execute his wrath on Babylon, but the way he is going to do it is by shaking the earth out of its place
 - b. In the wake of this shake, how will the people respond?
 - c. Stir up the Medes against them
 - i. 13:3, *I have commanded my chosen ones...to execute my wrath.*
 - ii. Here are his chosen ones, executing his wrath, the Medes
 - iii. Boring genealogies come in handy, the Medes are descendants of Japheth, a blessed son of Noah, who after the tower of Babel, fled to the islands of the Gentiles
 - iv. Isaiah is saying the Medes are going to be the chosen people whom the LORD will use to bring down Babylon
 - v. Read Daniel 5:13-31
 1. *King Balshazzar saw a strange hand begin to write a message on a wall and he was looking for an interpretation*
 2. This is somewhere around 175 years after Isaiah's prophecy that the Medes of all people would be the chosen instrument of the LORD against Babylon, and in one day, it happened.
 3. When the exile ended, and Isaiah's writings were unsealed, this prophecy about the Medes was front and center
 4. This is an example of Isaiah's authenticity as a true prophet
5. Read Isaiah 13:19-22
 - a. What is going to be left of Babylon/Chaldea?

6. Read Isaiah 14:1-2
 - a. BUT..... the LORD will again choose Israel
 - b. What is said here about people who are not part of Israel?
 - c. Abraham's covenant: I will curse who curse you, I will bless who bless you
7. Read Isaiah 14:3-21
 - a. Which of these taunts stands out the most to you?
 - b. John Goldingay: "Isaiah utilizes motifs that his audience would recognize as coming from foreign myths. The prophecy addresses the Babylonian king as "Morning star, son of the dawn," taking up titles of Canaanite gods. Babylonian and Canaanite myths told of gods who tried to take over the power of the highest god; Isaiah uses such stories as parables of the Babylonian king's presuming to take God-like authority over the whole world. The literal morning star is Venus, which appears just before the sun each day but is then eclipsed by the sun. The Babylonian king will collapse as readily as Venus does each morning."¹
 - c. Read Revelation 18 – what stands out to you about these two taunts?
 - d. JSB: "The king arrives in Sheol, or the underworld, and his pretensions to power are mocked by the other kings there... the king's vain aspirations to god-like status are mocked. Isaiah refers ironically to the king as Shining One, son of Dawn, applying to him the name of a character from ancient Canaanite myth... Similar references to a Canaanite myth in which an overreaching god is expelled from heaven occur in Ezek. ch 28 and Ps. 82, and possible in Gen. 6:1-4."
8. Read Isaiah 14:22-23
 - a. What is going to be the legacy of Babylon?
 - b. In what ways is Babylon's fate similar to Sodom and Gomorrah's?
9. Go back and read Isaiah 14:1-3
 - a. This short refrain is situated between the oracles against Babylon
 - b. The fall of Babylon is attached with the comfort and choice of Israel
 - c. In ch.2:2-4, the nations will stream toward the house of Zion to learn the instruction of the Lord. In ch.11:10, the root of Jesse will stand as a banner and the nations will seek his resting place. Here, foreigners will attach themselves to the house of Jacob and serve them, and this is all happening once the Babylonian exile is complete.
 - d. These words Isaiah uses in 14:1-3 look forward to the words immediately following the exile in ch.40:1ff, *Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and announce to her that her time of forced labor is over, that her iniquity has been pardoned, and that she has received from the LORD's hand double for all her sins. A voice of one crying out: Prepare the way of the LORD in the wilderness; make straight in the desert a highway for our God.*
 - e. While we will not get into John the Baptist today, we saw last week that this imagery of a highway is directly connected to the Exodus; the LORD's people will be gathered from all the nations out of forced labor—out of slavery—and live freely in the land the LORD has prepared for them

¹ Goldingay, John. *The Theology of the Book of Isaiah*. Intervarsity Press, 2014.

- f. There is a direct correlation between the deliverance of Israel and the putting down of Israel's oppressors; they must go together.
10. Read Isaiah 14:24-27
- a. A decreed decree against Assyria using his outstretched hand
11. Read Isaiah 14:28-32
- a. In the year that Ahaz died, so 25-year-old Hezekiah is now king of Judah
 - b. An oracle against Philistia, whose oppressor Assyria is now broken
 - c. Smoke still comes from the north... Northern Kingdom, Babylon, or...?
 - d. JSB: "The sad and surprising fate of the Philistines after the death of an Assyrian ruler is contrasted with the security of Zion."
12. Review
- a. At the end of ch.14, in the midst of Babylonian judgment, we read that the LORD has established Zion as a place of refuge for all who are afflicted.
13. Moab's complicated history with Israel
- a. Gen. 19:30-38, after the destruction of Sodom and Gomorrah, Abraham's nephew Lot impregnated one of his daughters who gave birth to the founder of the Moabite people in modern-day Jordan. The other daughter gave birth to the founder of the Ammonites.
 - b. In the book of Numbers, we read the Balak, king of Moab, hired Balaam, in hopes of cursing Israel; but, the Abrahamic covenant prevented it
 - c. At the beginning of Deuteronomy, Moab denied Israel from traveling through their land to get to the Promised Land.
 - d. Judges 3
 - e. 2 Kings 3
 - f. Ruth was a Moabite, which makes David part Moabite. Later when David was fleeing from Saul, he trusted the king of Moab to protect his parents.
14. Read Isaiah 15:1-9
- a. With the map, what do you notice about what is depicted in this intro?
 - b. Why do you think Isaiah's heart cries out for Moab?



15. Read Isaiah 16:1-5
 - a. How does the refuge here relate to the refuge we read about last week?
 - b. Mackie: "Out of this unique oracle directed to Moab, we are given a picture of the shelter that nations will seek in the messianic reign."
 - c. These few verses seem a little out of place. We went from an oracle against Moab with great specificity to the general plan of the LORD.
 - d. This plan is Joel 2:30-3:2 → where all prophecy is headed
16. Read Isaiah 16:6-11
 - a. Moab's pride connects this oracle to the larger theme in all the oracles against all the nations in this section of Isaiah. They have overstepped their bounds and rejected the authority of God.
 - b. What strikes you about Isaiah's continued weeping *with* Moab?
17. Read Isaiah 16:12-14
 - a. In 15:2, Moab goes into its temples and high places. What is the result?
 - b. We are given a short commentary. There have been other oracles in the past, but there is now a new message. Moab's time is limited.
18. Read Isaiah 17:1-6
 - a. This has not happened yet
 - b. In 7:1, Syria and Ephraim allied together against Judah. These verses are referring to that coalition. In a twist of irony, as a nation against Judah, Ephraim is here referred to as among the nations receiving the LORD's judgment. Their fates are linked.
19. Read Isaiah 17:7-14
 - a. How is this day described?
20. Takeaway
 - a. As with all of these oracles against the nations, 15-17 are reminders to us that the LORD judges nations for sinning against him.
 - b. In what ways does our nation sin against the LORD?
 - c. What can we as believers do about it?
21. Turn to Genesis 9-10
 - a. Read to Genesis 9:20-25
 - i. Following the ark, Noah plants a vineyard, and his youngest son Ham defiled him in some way while Noah was drunk
 - ii. As a result, Noah curses Ham's youngest son Canaan.
 - iii. Among the other sons of Ham are Egypt and Cush
 - iv. Cush is named as the father of Nimrod, who is the first king named in the Bible, whose kingdom began with Babylon
22. Read Isaiah 18:1-2
 - a. Who are the tall and smooth skinned people? *Used only twice, right here!*
 - i. Ethiopians, believed to be where Cush settled
 - ii. Egypt, tall and *peeled back* are references to the land not people
 - iii. House of Jacob, Jacob was smooth skinned
 - iv. Dr. Marta Lavik, Old Testament professor at the University of Oslo, wrote that this is consistent with a type of Hebrew rhetoric that convinces the subject of the writing that it is about someone else²

² https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1748-0922.2010.01425_12.x

23. Read Isaiah 18:3-6
 - a. The commands for the whole world to see and hear is interesting when juxtaposed next to Israel who have been blinded and deafened
 - b. What does pruning accomplish? Why is pruning necessary? *The image of the purifying fire and smelts the impurities away*
 - c. Who is this pruning done to?
24. Read Isaiah 18:7
 - a. Whoever is bringing the tribute to the LORD, where are they bringing it? *The nations will stream to Zion*
25. Read Isaiah 19:1-4
 - a. Egypt is about to be dominated and ruled over. In the context of ch. 18-20, this is speaking of Assyria
26. Read Isaiah 19:5-10
 - a. What kind of condition is this describing?
 - b. What does drought typically mean or signify in scripture?
 - c. Absent of the blood, this reminds me of the first plague in Exodus 7:14-25
27. Read Isaiah 19:11-15
 - a. Zoan is a city on the eastern delta of the Nile in Northern Egypt. Psalm 78 describes Zoan as the region of Egypt where Moses performed signs and miracles in the presence of Pharaoh
 - b. Memphis is a city on the western delta of the Nile, the capitol of the northern kingdom of Egypt at that time.
 - c. Read Jeremiah 46:13-19
 - d. Precise reason or Memphis' downfall is still unclear historically; however, Bible claims Babylon/Nebuchadnezzar is who destroyed it. After Greece defeated Persia, Egypt moved the capitol to Alexandria, economic fall.
28. Read Isaiah 19:16-18
 - a. The first of six "in that day" descriptions
 - b. There's going to be some in Egypt who worship the true God, including a city formerly dedicated the Sun god
29. Read Isaiah 19:19-22
 - a. The LORD is going to send a *meshiach* – Messiah!
 - b. Egypt will be able to cry out to the LORD for help when it is oppressed, as the Israelites did when they were oppressed in Egypt, and the LORD will deliver Egypt much like he did to the Israelites
 - c. God constantly brings up how he brought Israel out of Egypt as testimony for him being their God—it was how he made himself known to them and he expected them to acknowledge him as their God because of that. We see this same thing here in vs. 21
 - d. What does the LORD do? *He strikes and heals, and welcomes them back; there will be a day post-judgment when Egypt will be restored to God; the LORD's plan involves much more than just Israel*
30. Read Isaiah 19:23-25
 - a. Many have interpreted this as a form of political or social alliance between Egypt, Israel, and Assyria; however, I have a different view.
 - i. Israel is described as in the midst—in the middle—of the earth

- ii. In the midst of superpowers to the south Egypt and north Assyria
 - iii. There is a highway that flows into Israel from both these nations
 - iv. Therefore, my view → this is not referring to an alliance between three literal, historic nations, but is an image of the nations of the earth streaming to Zion to receive the instruction of the LORD during a future eschatological day of the LORD
 - v. An image where many peoples come to Zion to become one people
- b. Dr. John Goldingay: “Israel will thus fulfill its vocation to be a blessing in the midst of the world—not because it can turn itself into a blessing, but because [the LORD] will make it so. While [the LORD] will still call Israel ‘my own possession,’ he will call Egypt ‘my people’ and Assyria ‘my handiwork,’ [which are] descriptions that elsewhere apply only to Israel. Isaiah thus does not give up the idea of Israel’s special significance but makes impossible any inference that [the LORD] therefore does not care for other peoples.”
31. Read Isaiah 20:1-6
- a. Ashdod is a city originally allotted to the Tribe of Judah; when the Philistines captured the ark of the covenant, they brought it to Ashdod
 - b. Isaiah’s brief phase as a nudist is meant as a sign. A sign for what?
 - c. At the end of 19, the LORD declares Egypt blessed because of the remnant living within them, and Assyria blessed because they are the work of his hand—his rod; yet, there is a juxtaposition with shame here
 - d. The captured of Egypt who are the boast and the exiles of Cush who are the hope are being carried away in shame
 - e. This final question “how will we escape?” is interesting since we also just read there is going to be a highway of alliance among the nations centered on Zion. So how will they escape? Not by finding their hope in the nations; not by boasting in the work of the nations; but by steaming to Zion on the highway of the LORD to receive his instruction
32. Read Isaiah 21:1-5
- a. Isaiah sees a deeply troubling vision from the land of the desert, but he is filled with anguish over it
 - b. He has seen the LORD’s plan and it is too much for him to handle; he doesn’t want to hear it or see it
 - i. Isaiah’s commission involved making the people blind and deaf, otherwise they would turn and be healed, but he himself is not the recipient of this form of judgment
 - c. Isaiah had one last glimmer of hope, but it appears to disappear with this
33. Read Isaiah 21:6-10
- a. Isaiah interprets his vision
 - b. There is a watchtower paying close attention for riders
 - c. When the riders come, they report that Babylon has fallen, as have her worthless idols
 - d. This serves as a reminder that the opening oracle against Babylon that seemed misplaced will in fact happen; what the LORD once said will happen, Isaiah has now seen

- e. Read Revelation 18, if time permits, to see how John is reusing the Babylonian Fall language to describe this future event much like the prophets used Exodus language to describe a future deliverance
34. Read Isaiah 21:11-17
- a. Dumah and Kedar are two of the twelve tribes of Ishmael, residing in the Arab lands
 - b. Immediately following the downfall of Babylon, there is almost a “putting things back together” stage of life
 - i. Reminds me of the Santa Rose fires
 - ii. Life must go on and it takes the community coming together
35. Read Isaiah 22:1-8
- a. The people of Jerusalem did not trust the promises the LORD made to them, that there will be a remnant following the judgment for their sin
 - b. Instead, they ran away—they did not want to face the consequences
 - c. Isaiah responds in tears and explains the oracle; they have been invaded
36. Read Isaiah 22:9-14
- a. They looked to creation, not the creator, to protect them
 - b. LORD requested certain acts from them, but they did the opposite #YOLO
 - c. Scary though – surely this sin will not be wiped out
 - i. Psalm 81:11-16
 - ii. Romans 1:21-24
 - iii. 1 Cor. 5:1-5
 - iv. 1 Tim. 1:18-2:4
 - v. Surely this sheds light as to why Isaiah is weeping so much
37. Read Isaiah 22:15-25
- a. Shebna and Eliakim are high ranking officers of King Hezekiah; more later
 - b. Interesting that Shebna is referred to as a steward of the palace
 - i. He has clearly failed in stewardship and will be cast out and die
 - ii. Eliakim will bear the weight of house of David but it will give way
38. Read Isaiah 23:1-6
- a. The glory of Tarshish is gone
 - b. Tyre is this great trade port; other nations profit from Tyre without labor
 - c. Shihor is a river a bit east of the Nile
 - d. Tyre and Sidon are coastal cities
39. Read Isaiah 23:7-14
- a. Tyre is unrecognizable – who has purposed their destruction? The LORD!
 - i. This question arose last week and the week before
 - ii. The answer here is as it was then, the LORD has planned this
 - iii. The LORD dealt out this plan with his outstretched hand of anger against this nation, much like the others nations, for what sin? Pride
 - b. Vs. 13-14 are almost a parenthetical note: Babylon, the instrument used to punish Tyre, itself has become no more as a result of the Assyrians.
 - c. This is the LORD’s plan to execute judgment as revealed in the opening oracle against Babylon
 - i. Also the same model used in Habakkuk, speaking of Babylon also
40. Read Isaiah 23:15-18

- a. Goldingay: “The chapter focuses more distinctively on Tyre’s position as a great trading nation. The prophets are inclined to disapprove of trade as a means of making money—the exchange of surplus goods should be a mutual sharing of resources. Treating it as a way of increasing one’s wealth turns trade into prostitution.”
41. Read Isaiah 24:1-3
- a. The LORD is completely stripping away the earth
42. Read Isaiah 24:4-13
- a. Among the devastation is a remnant who mourns
 - i. What description stands out the most to you?
 - b. There is a city of chaos that represents all opposition to the LORD
 - c. “This is how it will be” – a harvested olive tree; post-harvest gleaning
 - d. Why?
 - i. The earth is defiled
 - ii. God’s laws have been violated
 - iii. God’s covenant has been broken
43. Read Isaiah 24:14-16
- a. The LORD will be praised
 - i. By whom?
 - ii. Where?
 - iii. The last statement of Isaiah makes it seem this praise is premature
44. Read Isaiah 24:17-20
- a. Those who flee will fall vs. the earth’s rebellion will make it fall
 - b. Why do people seem to naturally run away from their own rebellion?
45. Read Isaiah 24:21-23
- a. The LORD is going to judge the host of heaven
 - i. Step 1: the powers are put into captivity
 - ii. Step 2: the LORD will punish “attend to”/“visit” the powers
 - b. Some notes on NT teachings on the powers and principalities
 - i. Nystrom: “The temptation of the serpent in the garden opened up the world to the powers. By sinning, we have voluntarily shifted allegiance away from God and find ourselves connected to the principalities and powers who are connected in some intrinsic way to Satan, whether bent to Satan’s orbit or neutral.”³
 - ii. Jude 1:6 – *And the angels who did not stay within their own position of authority, but left their proper dwelling, [Jesus] has kept in eternal chains under gloomy darkness until the judgment of the great day.*
 - iii. Gal. 4:3 – *we also, when we were children, were enslaved to the elemental principalities of the world*
 - iv. Col. 2:8-10 – *see to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ...and you have been filled in him, who is the head of all rule and authority.*

³ Personal lecture notes from course “Pauline Theology” at Western Seminary taught by Dr. David Nystrom, Fall 2017.

- v. Col. 2:13-15 – *And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by cancelling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities, and put them to public disgrace, by triumphing over them.*
- vi. 1 Cor. 15:24 – *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.*
- vii. Matt. 28:18 – *And Jesus came and said to them, “All authority in heaven and on earth has been given to me.”*
- viii. 1 Cor. 2:8 – *None of the rulers of this age understood this [hidden wisdom of God, which God decreed before the ages for our glory], for if they had [understood], they would not have crucified the Lord of glory.*
- ix. 1 Tim. 2:5-6 – *For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.*
- x. Eph. 3:10 – *[This grace was given] so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.*

46. Intro

- a. Following the pronouncement of great deliverance in ch11, we read a song of praise in ch12.
- b. Last week we finished with the day of the LORD when the hosts of heaven will be judged and the LORD’s glory displayed in Zion. It is fitting then, that we would have another song of praise here in ch25, which we do

47. Read Isaiah 25:1-5

- a. 1- “plans formed long ago”
- b. 2- city of chaos (24:10, 12), represents all opposition to the LORD
- c. 3- Praise will come from strong people, not treacherous (24:14-16)
- d. 4-5- this is directly linked to 4:2-6, which depicted the security of Zion after the remainers are cleansed of their filth
 - i. There will be a redeemed Zion and her people, the remnant, will be redeemed as well, finding refuge in her

48. Read Isaiah 25:6-8

- a. The LORD makes three promises
 - i. Will prepare a feast
 - ii. Will destroy death
 - iii. Will remove the people’s guilt
- b. 1 Cor. 15:50-57 – *this will happen when...*
- c. Rev. 7:17 – *he will wipe away the tears of his people*
- d. Rev. 21:1-4 – *he will wipe away the tears of his people*
- e. 1 Pet. 1:10-15 – *Explains what kind of salvation Isaiah saw*

49. Read Isaiah 25:9-12

- a. During the Assyrian crisis, the LORD hid his face from them; Isaiah's commission was to block them out through blinding them and deafening them, otherwise they would turn and be saved.
 - b. Here they waited for his salvation – All who oppose him are brought down
50. Read Isaiah 26:1-6
- a. With all the talk of the city of chaos and the lofty city, which represent all who oppose the LORD, here we have a strong city built by the LORD
 - b. Only the righteous nation will be let in this strong city kept in perfect *shalom*. What is the basis for being righteous?
51. Read Isaiah 26:7-10
- a. In what ways do the inhabitants of the world learn righteousness when the LORD's judgment comes upon the earth?
52. Read Isaiah 26:11-15
- a. Three "O LORD" prayers
 - i. A request to convict the world of truth
 - ii. A hope of a future ordained peace
 - iii. A statement of the LORD's place among the other lords
53. Read Isaiah 26:16-21
- a. Vs. 19 → literal interpretation: *your dead will live; of my body, they will rise*
 - i. Hosea 6:1-3
 - ii. Matt. 27:50-54
 - iii. Rev. 2:8-11
 - iv. Jews' hope is in a future defeat of death, a swallowing up of death
 - v. 2 key things happening:
 - 1. Resurrection/removal of God's people as they are brought into their chambers
 - 2. The LORD is coming to judge the earth
54. Read Isaiah 27:1
- a. The climactic war depicted here between the LORD and the dynamic power asserted against the LORD is an interesting choice to close this second section of Isaiah.
 - b. While the oracles we read about the nations dealt with specific nations in specific points in history, collectively they serve for us to depict the future showdown between Christ and Satan
 - c. Rev. 20:2, 3, 10, 13-15
55. Read Isaiah 27:2-6
- a. The LORD is going to sing!
 - b. What differences do you see between this vineyard, and the one in ch.5?
 - i. Ch.5 vineyard did not produce fruit, ch.27 vineyard does
 - ii. Ch.5 LORD caused thorns to grow, ch.27 LORD burns the thorns
 - c. Where the LORD asks the reader to judge him against his vineyard as to what more he could have done, his grand plan to restore the vineyard through the rigorous process of burning the briars and thorns has paid off
56. Read Isaiah 27:7-11
- a. The LORD's people have been struck, but not in the same way as the peoples who the LORD used to strike them

- b. The removal of Jacob's sin is marked by:
 - i. The stones of the altars are crushed into pieces
 - ii. No altars will remain
 - iii. The fortified city is like the wilderness
 - iv. The fortified city's trees are dry as kindling
 - v. The creator will have no compassion on his undiscerning people
 - c. Branches
 - i. Isaiah 17:6
 - ii. Paul talks in a lengthy section of Romans (11:13-32) about the breaking of the branches (and alludes to the removal of sin); in this section he is speaking to the Gentiles about the Jews
 - d. JSB: "Israel's suffering and the reasons for it are described. The suffering purges Israel's sins. But those who refuse to repent (the text does not make clear whether this group consists of Jews, Gentiles, or both) will continue suffering."
57. Read Isaiah 27:12-13
- a. There will be a highway from Assyria and from Egypt into Zion
58. Overview of Section 2: Chapters 13-27
- a. The Plan/Purpose of the LORD
 - i. The LORD executed his wrath on Babylon by stirring up the Medes against them 13:13-18
 - ii. The deliverance of Israel goes hand in hand with the putting down of Israel's oppressors 14:1-3
 - iii. The LORD has decreed a decree to break Assyria with his outstretched hand 14:22-23
 - iv. The LORD has shown Isaiah his plan and it is too much for Isaiah to handle; he doesn't want to see it or hear it 21:1-5
 - v. When Tyre the great trade port is removed of its glory, the question is asked, *Who purposed this?* And the answer is given: the LORD dealt out this plan with his outstretched hand of anger for their pride, much like he has done with the other nations 23:7-12
 - vi. Much like the model in Habakkuk, the LORD will judge Tyre through Assyria, who will be judged by a greater nation Babylon, who will be judged themselves 23:13-14
 - vii. After the judgment has ceased, the song of exaltation to the LORD begins by recognizing his plan formed long ago 25:1-5
 - b. The Promise of Salvation Opens to the World
 - i. The foreigners will sojourn with and find refuge in Israel 14:1-2
 - ii. Nations will seek shelter from Zion in the messianic reign 16:1-5
 - iii. There will be some in Egypt who worship the true God, including a city formerly dedicated to the Sun god 19:16-18
 - iv. The LORD is going to send a savior-king to rescue them 19:19-22
 - v. The LORD expands promises previously made exclusively to Israel by calling Egypt "my people" and Assyria "my handiwork" 19:24-25
 - vi. The criteria for entry into the strong city is not their national ethnicity, but their identity as righteous, given based on faith 26:1-6