

Book of Isaiah



Chapter 10

Theme: Judgment of Assyria, the Great Tribulation

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Chapter 10

THEME: Judgment of Assyria after she executes God's judgment on Israel; the Great Tribulation and Battle of Armageddon

Once again I would like to remind you that this is a series of prophecies which began with chapter 7 and goes through chapter 12. They are prophecies which were given during the reign of Ahaz, a wicked king. On a black background Isaiah gives his predictions, speaking into a local situation, but also he looks down through the ages of time to that day when God is going to set up His Kingdom here on earth.

This is another remarkable chapter in God's Word. Great principles and gigantic programs in God's dealings with men and nations are set forth. The chapter opens with a brief discussion on the courts of that day. The injustices of the courts of the nation are reflected in the culture of the people and the chastisement of God.

God will use the Assyrians, as we shall see, to judge His people. And Assyria is a symbol of the future "king of the north" who shall come up against Immanuel's land in the last days. This prophecy reaches beyond the immediate future of Isaiah's day and extends down to the last days of the nation Israel. Isaiah identifies the period by the designation, "in that day." The chapter concludes with the awesome picture of the approach of the enemy from the north to the Battle of Armageddon.¹

¹Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

"Woe unto them that decree unrighteous decrees" -- that is, hand down unrighteous decisions. They should represent justice, but they do not give justice. These first few verses may appear at first to be a discourse of Plato or one of the moralists. The one notable exception is that behind human justice is the justice of God. The judge and throne down here on earth are to reveal His justice and are answerable to Him.²

God will judge unjust judges and those who make unfair laws. Those who oppress others will be oppressed themselves. It is not enough to live in a land founded on justice; each individual must deal justly with the poor and the powerless. Don't pass your responsibility off onto your nation or even your church. You are accountable to God for what you do for the poor.³

Verses 1-4: The final woe no sustaining faith--no God: 10:1-4 This is the last of the series of descriptions of the conditions which add to the "dimness of anguish" wrought by the Assyrians. Here Israel is reminded of their own personal responsibility of abandoning God as a refuge which leaves their despair only deeper. They have not lived the life of those privileged to know God. They have lived selfishly, oppressed the orphan and widow, followed unholy practices but

¹ Thru The Bible with J. Vernon McGee.

² Thru The Bible with J. Vernon McGee.

³ Life Application Study Bible.

worst of all they have no God and are absolutely alone in the day of terrible visitation that is imminent and which will utterly devastate their prosperous land of beauty and abundance. See 7:21,22 and the notes there for the description of overflowing abundance which required little investment for the fruitfulness of the region to make life a joy physically. There was nothing but hopelessness left when they lost the good land because they had no spiritual values to turn to and the devastation was therefore more overwhelming.⁴

²To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

Woe because of six sins:

1. Decreeing unrighteous decrees (Isa. 10:1)
2. Writing grievousness -- making oppressive laws for the people
3. Turning the needy aside from judgment (Isa. 10:2)
4. Taking away the rights of the poor
5. Preying on widows
6. Robbing the orphans

This verse is very much up to date. I think we are seeing the working out of this in our contemporary culture, because the courts are to hand down justice and mirror the justice of God, and they don't. Lawlessness abounds. People sink into degradation. The idea of freedom has been distorted. Every criminal who is arrested ought to be given a fair trial, but in order that my family and your family can walk the streets in peace, criminals will have to be punished. Many who are guilty of crimes are set free by a softhearted, softheaded judge. That judge is not giving justice to me and my family or to you and your family.

We hear a lot about justice today, and that is what I want. I want the criminal punished so that I can walk the streets in safety and so that I can live in my home in safety. In our land it is no longer safe for women to walk on the streets at night. It is not even safe for men in many places. What is the problem? The problem is in our courts -- that is where God puts His finger down. The courts are not administering justice.

Now God mentions the poor and the widows and the fatherless; they are the ones who need justice. One of the leading political analysts in this country recently stated on a telecast that every program that has been devised to help the poor has hurt the poor. What is wrong? The only One who will give justice to the poor is God. Judges are supposed to represent God on earth. Today many godless men are judges. They are in no position to judge at all until they recognize that they are representing God.

One of the wonderful things about the founders of our country was the way they believed. Although Thomas Jefferson, for example, was a free thinker, he had great respect for the Bible. He was not what we would call a Christian, but he held God's Word in high esteem and respected the statements made in it. We have gotten so far away from God and His Word that our courts and government don't even recognize Him. It is a farce to have a man put his hand on the Bible and take an oath in a court of law today, because most judges do not believe it is the Word of God. The lawyers, the jury, and the men who are taking the oath probably do not believe it is

⁴ <http://www.moellerhaus.com/isaiah10.htm>

God's Word. When you don't believe it, you might as well take an oath on a Sears and Roebuck catalog. Some of them may have more respect for that than they do for the Bible.

God is dealing with principles; and, until a judge represents God, he cannot represent the people. We have gotten so far from this concept that I am sure I sound like a square! And that's what I am.⁵

The leaders and people of Israel were simply unfair to others, and preyed on the weak. The Ephraimite leaders were using their positions to deprive the needy of their rights and to obtain what the poor had for themselves. They were evidently favoring legislation that resulted in these ends, as well as perverting the justice that was in place in the Mosaic system. The situation was so bad in Israel that the Lord chose to abandon His customary defense of the defenseless.⁶

More wicked behavior of the people is described. Those in positions of authority, who were supposed to administer justice, were completely corrupt.

When we went through our study of Ezekiel, we saw that this was one of God's major complaints against the southern kingdom as well.⁷

Ezek. 22:29 "The people of the land have practiced oppression and committed robbery, and they have wronged the poor and needy and have oppressed the sojourner without justice."

They thought that they were above the law, and that their positions of authority kept them safe. But God asks them what they are going to do in the day of punishment, when devastation comes upon them. All of the riches that they'd gathered through bribes - where was it going? All they will have left is to fall down dead, or be carried off into slavery. And for the fourth time, God says, "All this judgment, but still there is more to come."

³And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

The idea is, "When you have forsaken others in their time of need, who will you go to for help when you are in need?"

[day of visitation] The day of visitation in this case was the coming judgments of God upon both Ephraim and Judah for their sins. Judgment came to Judah by Syria and Ephraim (2Chr. 28:5-15), by the Edomites and Philistines (2Chr. 28:16-19), and later by the Assyrians (Isa. 36:1 -- Isa. 38:22; 2Chr. 28:19-25). Judgment came to Ephraim within a few years, from Assyria (2Ki. 16:9-18; 17:1-41).⁸

⁵ Thru The Bible with J. Vernon McGee.

⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah0908.php>

⁸ Dake's Annotated Reference Bible

God is saying to the judges, "You are to represent Me, and the day is coming when I am going to judge you." I feel that every judge ought to recognize the fact that he is one day going to stand before God and give an account of how he has handled his responsibility here on earth. Judges in our day seem to have bleeding hearts; they want to show mercy to the poor criminal. Well, they should be meting out justice to both rich and poor. In the day of reckoning, the unjust judges will stand before the Just Judge.⁹

⁴Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

God will leave them and they shall bow low among the captives, and fall down slain. In face of all this, His anger is not turned away, but His hand is stretched out still, because of the continued sins of Isa. 10:1-2.

All God needs to do to bring extreme judgment on Israel is to withdraw His protection. The LORD declared that "Without Me you have no hope before your enemies."

"As the people had hitherto lived without God in worship and obedience; so they should now be without his help, and should perish in their transgressions." (Clarke)

Without Me they shall bow down: When the Assyrians conquered other nations, it wasn't enough for them to just win a military victory. They had a perverse pleasure in humiliating and subjugating their conquered foes. They would do everything they could to bring them low. Here, God says, "You have rejected Me, so without Me you shall bow down in humiliation and degradation before your enemies."¹⁰

This distortion of justice works itself out in all strata of society. It affects all men and brings about deterioration and degradation. Today we are at a new low as far as morals are concerned.¹¹

One of the Hebrew words commonly translated worship in the Old Testament is shachah. It means to bow down, to reverently bow or stoop, to pay homage. But this is another word for bow down, the Hebrew word kara. It isn't a good word; it means to sink, to drop, to bring low, or to subdue. We might say that we will either bow down to the LORD in worship, or it will be said of us, without Me they shall bow down in suffering and humiliation. Which will it be?¹²

10:1-4. The corrupt leaders in Israel were perverting the cause of justice and righteousness, in contrast with the Messiah's justice and righteousness (9:6-7). So Isaiah pronounced woe on those people. The readers should have realized that this woe would befall them if they followed their leaders' wicked ways. Israel's leaders were guilty of six things: They were (a) making unjust laws and (b) issuing oppressive decrees. These actions were repulsive because the Israelites were supposed to care for each other as members of God's people redeemed from Egyptian slavery by

⁹ Thru The Bible with J. Vernon McGee.

¹⁰ <https://www.studydrive.org/commentaries/guz/isaiah-9.html>

¹¹ Thru The Bible with J. Vernon McGee.

¹² <https://www.studydrive.org/commentaries/guz/isaiah-9.html>

their God. Also they were (c) depriving the poor (dal, “feeble, weak, helpless”) of their rights, (d) taking away justice, (e) hurting widows, and (f) robbing the fatherless. These actions, which involved taking advantage of people who could not defend their rights, violated God’s Law (Ex. 22:22; 23:6; Deut. 15:7-8; 24:17-18; cf. Isa. 1:17). Because of this behavior, the nation would go into captivity (10:3-4). In disaster from afar (i.e., from Assyria) no one would help them, as they had refused to help those in need. In anger God’s judgment would fall.¹³

The repetition of the phrase reminds us that God’s judgment is persistent. It moves from phase to phase until it finds repentance. This means that it makes sense for us to repent now, because God’s judgment is persistent for all eternity. “If even physical death does not satisfy the fierce anger of this holy God, what dread and punishment lies beyond the grave?” (Grogan)¹⁴

Judgment Of Assyria After She Executes God's Judgment On Israel (10:5-15)

Now we come to the key to the entire passage. Here God makes one of the strangest statements in the Bible, and it is too much for a great many folk. My friend, if you don't like it, take your objections to God, because He is the one who said it.¹⁵

It makes perfect sense for this message of coming judgment to follow the announcement of the Messiah. His coming was announced, but the people were not ready for Him, and the predicted judgment would come before they were ready.¹⁶

When God brought Ephraim into judgment, he would have nowhere to hide and no one to protect him (cf. Matt. 24:45-51). Then he would be the needy without defense or recourse. For the fourth time, God promised that He would judge Ephraim (cf. 9:12, 17, 21).

Ephraim, the Northern Kingdom, had more reason to fear God than he had to fear Assyria. Yahweh would discipline him because of his pride, corrupt leadership, selfishness, and oppression of his vulnerable citizens. He would not suffer defeat because of military inferiority but for moral inadequacy.¹⁷

5O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

“O” “Ah”: This word can be an expression of exclamation or it can be translated “Woe,” as a warning as it is in 20 of the 22 times Isaiah uses the word.

Woe to Assyria, the rod of My anger: In the previous section (Isaiah 7:1 through Isaiah 10:4), the LORD revealed that He would use Assyria as an instrument of judgment against Syria, Israel, and Judah. But what about Assyria? Weren’t they even more wicked than Syria, Israel, or Judah? Yes, the Assyrians were wicked; yet the LORD could use them as the rod of My anger. At the same time, none of it excused Assyria, so the LORD says, “woe to Assyria.”¹⁸

¹³ The Bible Knowledge Commentary

¹⁴ <https://www.studydrive.org/commentaries/guz/isaiah-9.html>

¹⁵ Thru The Bible with J. Vernon McGee.

¹⁶ <https://www.studydrive.org/commentaries/guz/isaiah-9.html>

¹⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁸ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

[Assyrian] The Assyrian mentioned here refers to the king of Assyria who was used as a rod of chastening on both houses of Israel in the days of Isaiah (Isa. 10:5-19; 36:1 --Isa. 37:38; 2Ki. 15:19-20; 16:7-18; 17:1-41; 2Ki. 18:13 -- 2Ki. 19:27), and to the latter-day Assyrian, the Antichrist, who will lead the nations at Armageddon (Isa. 10:20-34; 14:25; Mic. 5:3-5; Rev. 19:11-21). It was an Assyrian that conquered Egypt and became the oppressor of Israel in the days of Moses (Isa. 52:4; Ex. 1:8), and this is the reference in Isa. 10:24.¹⁹

This is the key verse of the entire passage, and it sheds light on the whole purpose of God, for this verse says He will use Assyria as a rod to chasten His people Israel. This is an amazing thing. Just as you take up a switch to paddle a little fellow who has done wrong, so God is using Assyria as a switch. He is using Assyria to discipline His people. The destruction which Assyria will wreak is what the hand of the Lord God will wreak. This is difficult for modern man to swallow.²⁰

“A similar shift in the object of divine judgment occurred in the case of the Babylonians. God raised up the Babylonian armies between 605 and 686 B.C. to punish Judah (Habakkuk 1:6-11), and then He announced judgment on Babylon (Habakkuk 2:6-17; Isaiah 14:5).” (Wolf)²¹

The rod of My anger . . . the staff in whose hand is My indignation: The rod and the staff were sticks used by shepherds to guide and correct their sheep. God is saying that Assyria was like a stick in His hand, used to correct Syria, Israel, and Judah.²²

This segment presents Yahweh as the transcendent God who controls the destiny of all nations. He creates history just as He created the cosmos. The victory of the Assyrians did not prove the superiority of her gods, nor did Judah's defeat mean that Yahweh was inferior. The whole passage contrasts sovereignties: Assyria's and Yahweh's.²³

“Woe” (Heb.hoy) introduces a judgment oracle. Assyria was like a rod in God's hand; He controlled her actions. He would send her to discipline godless Judah, against whom God's fury burned: “to capture booty and to seize plunder” (v. 6, the meaning of Maher-shalal-hash-baz's name, 8:1, 3). However, Assyria was in for woe herself (cf. v. 1) because she failed to acknowledge that she was under the sovereign authority of Yahweh.²⁴

5-19 Punishment For Assyria's Pride

The Lord was going to use the Assyrian Empire to bring this final judgment down upon the northern kingdom. He describes them as “the rod of My anger,” much the same way He later said that He had placed His sword in the hand of the king of Babylon (Ezek. 30:25).

Some people envy that position. They say,

Rom. 12:19 ...it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.

¹⁹ Dake's Annotated Reference Bible

²⁰ Thru The Bible with J. Vernon McGee.

²¹ <https://www.study-light.org/commentaries/guz/isaiah-10.html>

²² <https://www.study-light.org/commentaries/guz/isaiah-10.html>

²³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¶I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

[an hypocritical nation] This nation was Ephraim, the ten-tribe kingdom to be destroyed, for Judah is mentioned in Isa. 10:11-12 as being invaded but not destroyed by him (2Ki. 17).

The Assyrian was charged by God to destroy Ephraim, and this was literally fulfilled in 2Ki. 17. He was not charged to destroy Judah, though he presumed to do so because of being so successful in defeating many other nations (Isa. 10:7-11); but God had promised to defend Judah and did so (Isa. 10:12-19; 37:36-38).²⁵

God goes so far as to say that He is responsible for sending Sennacherib, the Assyrian, against Israel and for sending the northern kingdom of Israel into captivity.

Assyria is a symbol of another kingdom in the north whom God will use in the last days. Many Bible expositors believe this verse has reference to the "beast" which will come out of the sea, mentioned in Revelation 13, who would be the ruler in the Roman Empire. I prefer to be specific and think it is a reference to Russia. Have you noticed that ever since World War II the Russians have won every diplomatic battle? They have won, and they have our country on the ropes today. I wonder if God may not be using them. You might say, "You don't mean that God would use godless Russia?" Well, He used godless Assyria to spank His people in Isaiah's day. God may be using Russia to humiliate us today, and she may have already done that. When we fought in Vietnam, we were not fighting the North Vietnamese; we were fighting Russia. It was a very nice, polite war, and it was embarrassing. It was tragic and horrible. Was God permitting our humiliation in an attempt to bring us to our senses? It didn't seem to work -- we have not turned to God.²⁶

10:5-6. God had commissioned Assyria to chasten Israel as the rod of His anger and the club of His wrath. Because Israel was godless and had angered God with her sin, Assyria would plunder her cities and ruthlessly trample her people. God often uses unlikely instruments to accomplish His purposes in the world (cf. His using Babylon against Judah, which puzzled Habakkuk, Hab. 1:6-17). Isaiah was not claiming that Assyria was godly or that the empire even knew that God was using it to do His bidding. In His sovereignty He directed Assyria to be His tool for vengeance.²⁷

I will send him against an ungodly nation, and against the people of My wrath: In this sense, Assyria was on a mission from God. They were doing the LORD's will, running His errands when they came against Syria, Israel, and Judah. God gave them permission (I will give them charge) to seize the spoil, to take the prey, and to tread them down like mire of the streets.²⁸

²⁵ Dake's Annotated Reference Bible

²⁶ Thru The Bible with J. Vernon McGee.

²⁷ The Bible Knowledge Commentary

²⁸ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

5-19 Punishment For Assyria's Pride

The Lord was going to use the Assyrian Empire to bring this final judgment down upon the northern kingdom. He describes them as "the rod of My anger," much the same way He later said that He had placed His sword in the hand of the king of Babylon (Ezek. 30:25).

Some people envy that position. They say,

Rom. 12:19 ...it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

"Well, I just want to be about the Lord's business!" Some people like thinking of themselves as God's instrument of wrath upon His disobedient people. But never forget that every instrument of God's wrath always subsequently experiences God's wrath themselves. The prophets' writings are full of these warnings.

In this lengthy passage, God pronounces woe to Assyria. Yes, God acknowledges that He will use them against wicked Israel. But they viewed themselves with pride and believed that they had arisen to power by their own strength.

Plus, they decided to go further than Israel. They attacked the land of Judah, which had not yet reached the full measure of their sin, and were not scheduled to be judged for some time. They came to Jerusalem, shouting terrible blasphemies to the people of the city.

2Kings 18:32-35 "...do not listen to Hezekiah when he misleads you, saying, "The LORD will deliver us." Has any one of the gods of the nations delivered his land from the hand of the king of Assyria? Where are the gods of Kham-AWTH and Ar-PAWD? Where are the gods of Sefar-VAH-yim, Hay-NAH and Iv-VAW? Have they delivered Samaria from my hand? Who among all the gods of the lands have delivered their land from my hand, that the LORD should deliver Jerusalem from my hand?"

What they were doing was boasting above the hand that had moved them. God asks, Is. 10:15 Is the axe to boast itself over the one who chops with it? Is the saw to exalt itself over the one who wields it? That would be like a club wielding those who lift it...

Because of their behavior, God promises to devastate the Assyrian Empire. Ultimately, He would use the Babylonians to do it.

In their pride, the Assyrians destroyed the city of Babylon and began to oppressively rule over Babylonia. But the Babylonian people rebelled against them and declared their independence. Nabopolassar was crowned as Babylonia's king, and he organized the resistance against the Assyrians. Together, the Babylonians, Medes, and Persians captured Nineveh and defeated Assyria. Their empire was divided up between the victors.²⁹

Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

I gave him a charge (Isa. 10:6), but he is exalted and means to go beyond what I have charged him to do, so I will destroy him (Isa. 10:7-19).³⁰

Although Assyria did not know it was part of God's plan, God used this nation to judge his people. God accomplishes his plans in history despite people or nations who reject him. He did

²⁹ <http://rondaniel.com/library/23-Isaiah/Isaiah0908.php>

³⁰ Dake's Annotated Reference Bible

not merely set the world in motion and let it go! Because our all-powerful, sovereign God is still in control today, we have security even in a rapidly changing world.³¹

Yet he does not mean so, nor does his heart think so: Since Assyria was an instrument in God's hand, since they were doing the will of the LORD, does this excuse their attack on Syria, Israel, and Judah? Not at all! Though they were instruments in God's hand, they did not mean so, nor does his heart think so. They didn't care at all about God's will or glory in the matter. Instead, it is in his heart to destroy, and cut off not a few nations. Assyria didn't care about the will or glory of God; they wanted to destroy and cut off many nations.

Psalms 76:10 says Surely the wrath of man shall praise You. God can use the wickedness and carnality of man to further His will, without ever approving of the wickedness or carnality. In fact, God is totally justified in judging the very wickedness and carnality that He used!

The pattern is repeated over and over through the Scriptures. Joseph's brothers sinned against Joseph, but God used it for His purpose, and disciplined Joseph's brothers. Saul sinned against David, but God used it for His purpose, and judged Saul. Judas sinned against Jesus, but God used it for His purpose, and judged Judas.

This should help with questions that trouble many people. The first is "How can God bring any good through this evil that was done to me?" We can't often know in advance exactly how God will bring the good, but we can trust that He will as we continue to yield to Him and seek Him. The second is "Doesn't God care about what they did to me?" He does care, and He will bring His correction or judgment according to His perfect will and timing.³²

For he saith, *Are not my princes altogether kings?

If you had asked the Assyrian if he was being used as a rod to chasten Israel, he would have laughed at you. If you had asked Russia's dictators if they knew they were rods in the Lord's hands, they would have given you a great ha-ha! They would think such talk was ridiculous. Neither did the Assyrian have any notion that he was prompted of God, nor would he admit it. The Assyrians were having great victories on every hand, and their pride blinded them to their true status. Because they were resting on their own strength and supremacy and were victorious everywhere they turned, they were like Little Jack Horner who sat in a corner, put his thumb in the pie, pulled out a plum, and said, "What a smart boy am I." There are some rulers of nations who are like Little Jack Horner today, but God overrules, though He may be using them to accomplish His purpose.³³

Assyria had such an inflated view of themselves that they regarded their princes to be on the level of the kings of other nations.

³¹ Life Application Study Bible.

³² <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

³³ Thru The Bible with J. Vernon McGee.

Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

Examples of earlier prowess:

Calneh: Niffee, lower Mesopotamia; a city of Nimrod (Gen 10:10); (“where tower was built” LXX); Desolate in Amos’ day, 6:2. Taken in 732 B.C.

Carchemesh: Northern capital of Hittites; conquered by Sargon in 717 B.C. (Pharaoh Necco defeated by Nebuchadnezzar in 606 B.C.) Now Jerablus, Syria, 360 mi. N of Jerusalem.

Hamath: Caananite city, Gen 10:18; Independent Monarch at time of David, 2 Sam 8:9,10; 2 Kgs 17:24. Antiochus named it Epiphania; Hama today.

Arpad: reduced by Tilgath-Pileser early in his reign. (748 B.C.). Revolted against, with Hamath, Sargon; punished.

Samaria: 722 B.C.

Damascus: 732 B.C.

Calno, Carchemish, Hamath, Arpad, Samaria, and Damascus were cities conquered by Assyria. Assured of great victories that would enlarge their empire, the king of Assyria gave an arrogant speech. Already Assyria had conquered several cities and thought Judah would be defeated along with the others. Little did he know that they were under the mightier hand of God.³⁴

10As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

Samaria and Jerusalem were filled with idols that were powerless against the Assyrian military machine. Only the God of the universe could and would overthrow Assyria, but not until he had used the Assyrians for his purposes.³⁵

11Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

It must be kept in mind that this is a prophecy, a prediction uttered about things that had't happened yet. Assyria wouldn't conquer Damascus and Samaria for another 18 years or so after this (2Ki. 17).

10:7-11. Though Assyria was a tool in God’s hands (vv. 5-6) God was not pleased with her. She had the wrong attitude in conquering Israel. Discounting the greatness of Israel’s God, Assyria assumed that Israel and Judah were like any other nation. Assyria had conquered the Aramean cities of Calno (the same as Calneh, Amos 6:2), Carchemish, Hamath, Arpad, Damascus, and Israel’s capital Samaria. So Assyria thought she could easily take Jerusalem. Since these other conquered cities had greater gods, in the minds of the Assyrians, than did Jerusalem, that city could be taken more easily (cf. the Assyrians’ similar boasting in Isa. 36:19-20; 37:12). Though God was using Assyria, her motives were purely political and expansionist.³⁶

³⁴ Life Application Study Bible.

³⁵ Life Application Study Bible.

³⁶ The Bible Knowledge Commentary

As I have done to Samaria and her idols, shall I not do also to Jerusalem and her idols? Here, the LORD describes the proud, arrogant heart of the Assyrians. Samaria was the capital of the northern kingdom of Israel, which was given over to gross idolatry. Jerusalem was the capital of the southern kingdom of Judah, which still maintained some worship of the Lord GOD. In their pride, they thought the Lord GOD nothing more than one of the idols that they had conquered in Samaria or in many other cities. The Assyrians were in for a rude wake-up call!

“The cities mentioned in verses 9 and 10 came under Assyrian control between 740 and 721 B.C., and none of the gods of these areas had provided the slightest help.” (Wolf)³⁷

¹²Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Cf. v.17. Israel is always at the center of the divine counsels earthward (Deut 32:8). Nations are permitted to afflict Israel in chastisement for her national sins, but invariably retribution falls upon them: (Gen 15:13-14; Deut 30:5-7; Isa 14:1-2; Joel 3:1-8; Mic 5:7-9; Mt 25:31-40).³⁸

When -- after the king of Assyria has been used to chasten (not destroy) Judah and Jerusalem, the Lord will punish him, for he boasts that by his own power he has conquered many nations, and has not recognized Me (Isa. 10:12-19).

When God gets through using Assyria to punish His people, God will deal with the Assyrians and judge them. They do not escape, either; history is a testimony to the fact. God judged them. Isaiah shows that God controls and judges all the nations of the earth.³⁹

The predicted punishment of the Assyrians took place in 701 B.C., when 185,000 Assyrian soldiers were slain by the angel of the Lord (37:36, 37). Later, the Assyrian Empire fell to Babylon, never to rise again as a world power.

The Assyrians were arrogant. Proud of the victories God permitted, they thought they had accomplished everything in their own power. Our perspective can also become distorted by pride in our accomplishments. If we do not acknowledge God to be in control of our lives, working out his purposes, we are bound to fail.⁴⁰

The meaning here is "the whole work" that God has designed for using the Assyrians as his instrument for punishing Israel and Judah. When the Assyrians have completed their assigned task of scattering Israel and punishing Judah then God will turn his attention to the punishment of Assyria, which as the following text shows, will be similar in destructiveness to that suffered by the Kingdom of Israel. They will suffer extinction as a national state.⁴¹

³⁷ <https://www.study-light.org/commentaries/guz/isaiah-10.html>

³⁸ Notes on Isaiah, Chuck Missler, Khouse.org

³⁹ Thru The Bible with J. Vernon McGee.

⁴⁰ Life Application Study Bible.

⁴¹ <http://www.moellerhaus.com/isaiah10.htm>

"God's sovereignty and man's responsibility are always in perfect balance in the Word of God. Even though we are not able to reconcile these paradoxical facts, we can believe both because the Bible teaches both. God is sovereign in His universe; and at the same time man is fully accountable to God for all his acts."⁴²

I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks: The pride of Assyria and her king was found in his arrogant heart, and exposed by his haughty looks. How much pride can be revealed by a haughty look!

The Bible describes God's opinion of haughty looks: A haughty look, a proud heart, and the plowing of the wicked are sin. (Proverbs 21:4) The one who has a haughty look and a proud heart, him I will not endure. (Psalms 101:5) For You will save the humble people, but will bring down haughty looks. (Psalms 18:27)⁴³

¹³For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*:

I have removed the boundaries of peoples: Here Isaiah has Assyria boasting of its actions which are historically verifiable. Whether or not the Assyrians invented the method of pacifying their conquests by forced resettling of the nations they conquered or not they were masters at the method. They passed on this behaviour to the Babylonians who also resettled conquered peoples to keep them from reorganizing and rebelling. It was Cyrus the Persian who took power circa 536 B.C. who reversed the process by returning conquered nations to their former lands.⁴⁴

¹⁴And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are left*, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Cf. Mt 13:4, 19, 32. Birds are of the evil one.

10:12-14. After using Assyria to punish Jerusalem, God would then punish Assyria because of the king's willful pride evidenced by his haughty look (cf. Pss. 18:27; 101:5; Prov. 6:17; 30:13). The words of the Assyrian king in Isaiah 10:13-14 express the empire's haughty pride. The king felt that what had been achieved had been done by his strength and wisdom (six times he said I and three times my). He took other nations and their wealth as easily as a person takes eggs from a nest. No one was able to oppose his military might.⁴⁵

By the strength of my hand I have done it: Again, the LORD is revealing the heart of Assyria. They glory in their own strength and wisdom (by my wisdom, for I am prudent). They exaggerate their power (I have gathered all the earth).

⁴² A. Martin, Isaiah . . . , p. 43.

⁴³ <https://www.study-light.org/commentaries/guz/isaiah-10.html>

⁴⁴ <http://www.moellerhaus.com/isaiah10.htm>

⁴⁵ The Bible Knowledge Commentary

Julius Caesar had this heart of pride when he said of his military conquests: Veni, vidi, vici (“I came, I saw, I conquered”). Charles V had a better heart when he said of his military conquests, Veni, vidi, sed Christus vicit (“I came, I saw, but Christ conquered”).⁴⁶

¹⁵Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, as if it were no wood.

Imagine an axe out in the woods. You are walking through the woods and hear something patting itself on the back and saying, "Look at this big tree I cut down." You walk over to the axe and find nothing but the axe. You say to the axe, "What do you mean, you cut down the tree?" The axe replies, "The tree is down, and I did it." You say that is silly. Somebody had to be using the axe, and that is exactly how it was with Assyria and other nations of the world. God uses nations. That is the reason it is so important today for men in our nation to recognize God, men who look to God for leading and guidance. But we have a divided nation today. In fact, we are lots more divided than we will admit. We have this minority group, that minority group, and the other minority group. However, the real minority is God. Although He is in the minority, Martin Luther said, "One with God is a majority," and if you are with God, you are with the majority. We need to be sure that we are on God's side today, because He is running the universe. As a nation we are a Johnny-come-lately. A two hundred-year-old nation is a baby compared to many of the other nations in history, and we have just about had it. The Assyrians are only instruments in the hand of God.⁴⁷

No instrument or tool accomplishes its purposes without a greater power. The Assyrians were a tool in God's hands, but they failed to recognize it. When a tool boasts of greater power than the one who uses it, it is in danger of being discarded. We are useful only to the extent that we allow God to use us. If God has given us resources and special talents, we must not regard them as our own creation or special privilege.⁴⁸

Shall the ax boast itself against him who chops with it? The LORD uses the pictures of an ax, a saw, a rod, and a staff to make the point that the instrument should never take credit for what the worker does with the instrument. The scalpel can't take credit for what the surgeon does; the strength and the skill are in the user, not in the instrument.

If it is easy for an unknowing instrument of God to become proud, it is also easy for a willing instrument of God to become proud. Jesus said we should have a different attitude: So likewise you, when you have done all those things which you are commanded, say, "We are unprofitable servants. We have done what was our duty to do." (Luke 17:10) As wonderful as it is to be an instrument in the hand of God, the instrument deserves no special glory.⁴⁹

⁴⁶ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

⁴⁷ Thru The Bible with J. Vernon McGee.

⁴⁸ Life Application Study Bible.

⁴⁹ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

¹⁶Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

“...will send a wasting sickness among his well-fed soldiers.” 2 Kgs 19:35? 185,000 slain.
[Fatness: Rom 11:17; Deut 32:14; Hos 4:16.]⁵⁰

[fat ones] The ones made rich by the conquests and spoils of the king of Assyria.

The glory and pride of the king of Assyria shall be destroyed like a great fire consuming the fuel.

Therefore the Lord . . . will send leanness among his fat ones: Assyria sat “fat and sassy” at the time, but God would send leanness to them. His judgment will be like the burning of a fire among them, and it will consume the glory of his forest and of his fruitful field. The Lord will leave Assyria just a shadow of its former self.⁵¹

¹⁷And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

Light of Israel: name for God (Jn 1:9).

This should read: He also is the light of Israel, and who, as the Holy One of Israel, shall blaze like a flame and shall devour his thorns and briars in one day.⁵²

¹⁸And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

The flame of God shall consume the glory of the forest (army) of the king of Assyria both soul and body, and they (the army) shall faint as when a standard-bearer faints.⁵³

Assyria's downfall came in 612 B.C. when Nineveh, the capital city, was destroyed. Assyria had been God's instrument of judgment against Israel, but it, too, would be judged for its wickedness. No one escapes God's judgment against sin, not even the most powerful of nations (Psalm 2).⁵⁴

Bultema on both soul and body: “Calvin warned against inferring from this that the soul is not immortal. What is meant, according to this keen expositor, is that the soul of this tyrant will have to pay for his wicked deeds on earth after the destruction of His body.”⁵⁵

⁵⁰ Notes on Isaiah, Chuck Missler, Khouse.org

⁵¹ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

⁵² Dake's Annotated Reference Bible

⁵³ Dake's Annotated Reference Bible

⁵⁴ Life Application Study Bible.

⁵⁵ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

¹⁹And the rest of the trees of his forest shall be few, that a child may write them.

The remainder of the army will be so few that a child can count them. The angel of the Lord smote 185,000 of the Assyrian army in one night and few were left (Isa. 37:36-38; 2Ki. 19:35).⁵⁶

10:15-19. Because of Assyria's pride, the Lord said He would judge the king of Assyria and his empire. The instrument (ax or rod or club; cf. vv. 5, 24) is not above the one who uses it. Therefore Assyria, though used by God, was not above Him. The Lord said He would destroy the Assyrian army by disease and fire. God would destroy Assyria's soldiers like trees (cf. v. 33-34) consumed by a forest fire. The remaining trees (soldiers) would be so few that even a child could count them. In 701 b.c. 185,000 Assyrian soldiers surrounding Jerusalem were killed (37:36-37). Then in 609 b.c. the Assyrian Empire fell to Babylon. The fall of the Assyrian Empire is a prototype of the fall of all who oppose God and His plans for His covenant people.⁵⁷

20-34 A Remnant Will Return

This is not a new message from Isaiah. Remember that back in chapter seven, we heard that Isaiah's son was named Sheh-AWR YawSHOOB (Isa. 7:3). Of course, the names of Isaiah and his children were all prophetic, as he had hinted in chapter eight:

Is. 8:18 Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.

As it turns out, Sheh-AWR Yaw-SHOOB is Hebrew for "a remnant shall return." Although the Jews were numerous in Isaiah's day, the judgments coming upon them were going to drastically reduce the population. But God never allows the genocide of His people. He always preserves for Himself a remnant.

When Elijah thought he was the only faithful person left, God told him that he had preserved a remnant of 7,000 men who had not bowed down to Baal (1Kings 19:18).

Paul told the Romans,

Rom. 11:5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

God has always known throughout history who and where the faithful people are. He doesn't lose track of them. Right up until the end of the age, He reassures us that He knows where they are. In Revelation seven, we are told of a terrible judgment which will come upon the earth. But this judgment is not allowed to begin until God's remnant is sealed. Twelve thousand from each of the twelve tribes are named, totaling a remnant of 144,000 (Rev. 7:2-8), and God has not lost track of a single one of them.

Here in Isaiah, we see that God speaks of a future day when His people will rely not on Assyria, not on their nuclear arsenal, and not on the antichrist. They will rely only upon Him. Even when the nations again turn against them, they will know the true safety of trusting in God. We read in Revelation that at the end of the Millennium,

Rev. 20:7-9 When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

⁵⁶ Dake's Annotated Reference Bible

⁵⁷ The Bible Knowledge Commentary

This is how easy victories are won when you put your trust in God rather than man.⁵⁸

²⁰And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

That day: “the Day of the Lord” (Isa 2:10-22; Rev 19:11-21). Shifts from Assyria in particular to the final destruction of Gentile world power at the return of Christ. See Armageddon (Rev 16:13-16; 19:17-21); Times of the Gentiles (Lk 21:24); Tribulation (Ps 2:5; Rev 7:14), et al.⁵⁹

[the house of Jacob] "The house of Jacob" defines the Israel of this passage. It consisted of all thirteen tribes, not just the northern ten tribes.

[stay upon him that smote them; but shall stay upon the LORD] They won't depend upon the Assyrian anymore, but will depend upon the Lord.

Now we have a vision of the Jewish remnant during the Great Tribulation:

In this verse Isaiah begins to look beyond the immediate circumstances which concern the Assyrian to "that day." As we have seen, "that day" is the Day of the Lord, which begins with the Great Tribulation period.⁶⁰

The LORD told Judah to not trust in Assyria as their deliverer when the threat from Syria and Israel came (Isaiah 7). The LORD promised that He would deliver them from Syria and Israel, and that they did not have to trust in Assyria. But Ahaz, king of Judah, did not take God's counsel and trusted in Assyria. The LORD would then use Assyria to defeat Syria and Israel as He had promised, but He would also use Assyria to judge Judah. Now, the LORD wants to prepare Judah for the attack from Assyria, reminding them that He is still in charge and they can still trust Him.

This shows the remarkable grace and longsuffering of God. We would not criticize the LORD if He said, “You want to trust in the Assyrians and not in Me? Fine. You are now on your own. Good luck!” But even in the midst of the judgment they deserved, brought through the Assyrians, God wants to comfort His people and bring them hope.⁶¹

The remnant of Israel . . . will never again depend on him who defeated them, but will depend on the LORD. The LORD promises His people, “You are going through this now because you will not trust Me. But I am going to change you so that you trust Me again, and you will once again depend on the LORD.”⁶²

⁵⁸ <http://rondaniel.com/library/23-Isaiah/Isaiah0908.php>

⁵⁹ Notes on Isaiah, Chuck Missler, Khouse.org

⁶⁰ Thru The Bible with J. Vernon McGee.

⁶¹ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

⁶² <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

And it shall happen in that day: The "day" spoken of here is not the Messianic "day" of chapter 11:11 where that return is called the "second time." Here in this "day" is the description of the first "return," so called in verses 21, 22 following. This return would not be accomplished until after the captivity of Judah had happened and then the nation was restored. As mentioned above Mt Ephraim would never be regained but the land of Zebulun and Naphtali were to be repeopled again by descendants of the same peoples who were deported from there by the Assyrians. The day spoken of here is in "the day" that includes the absent nation of Assyria. There will be no Assyria when the tribes are brought back from captivity according to Isaiah.⁶³

²¹The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

A (mere) remnant implied.

Once Assyria's army was destroyed, a small group of God's people would stop relying on Assyria and start trusting God. This remnant would be but a fraction of Israel's former population: see Ezra 2:64, 65 for the small number who returned to Judah (see also 11:10-16).

Those who remained faithful to God despite the horrors of the invasion are called the remnant. The key to being a part of the remnant was faith. Being a descendant of Abraham, living in the Promised Land, having trusted God at one time—none of these were good enough. Are you relying on your Christian heritage, your participation in church, or a past experience to qualify you for belonging to God's family? The key to being a true Christian is faith in the mighty God.⁶⁴

²²For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Yet a remnant of them will return: The suffering of God's people at the hands of the Assyrians and others would make them feel as if they would certainly be destroyed. God assures them that this is not the case. He will always preserve His remnant.

The destruction decreed shall overflow with righteousness: When God allows destruction - whether in outright judgment or loving correction - it is always righteous, and never unfair. In fact, His judgment overflows with righteousness!⁶⁵

A remnant shall return: Remember 7:2,3 that this is the name of Isaiah's son. Shearyashuv. When the Apostle Paul referred to this passage he did not apply it to the "second return," that is, to the remnant of the Jews who became Christians and to the call of the Gentiles into the continuing Zion or Israel, the church of Christ. Rather he applied it correctly to the return of the tribes of Israel, all 12, to the second commonwealth after 536 B.C. which resulted in the "day" of the Messiah at the close of the period of the second commonwealth. Paul pointed out that just as Isaiah said the scattered tribes of Jacob had among them a "remnant" of those who believe in

⁶³ <http://www.moellerhaus.com/isaiah10.htm>

⁶⁴ Life Application Study Bible.

⁶⁵ <https://www.studyight.org/commentaries/guz/isaiah-10.html>

God who returned to the nation after the Babylonian captivity, so also "now," that is, in the time of Paul, there is also a remnant "according to the election of grace." He applied the verse here and this return to the gospel ingathering only by extension as a similar return to the remnant that became the second commonwealth. See This return, spoken of in verse 22 above, of this remnant refers to the return of the "lost tribes" to Israel or Zion in the second commonwealth which was then contained in the restored nation of Judah after 536 B.C. to 70 A.D.⁶⁶

²³For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

10:20-23. In spite of judgment on Israel, a remnant will return to the land and trust in (rely on) the Lord (not on Assyria; cf. Hosea 5:13; 7:11; 8:9). In that day often refers to the last days when the Lord will punish the wicked and set up His righteous kingdom (cf. Isa. 4:2). However, here it seems to refer to the more immediate judgment on the Northern Kingdom by Assyria (cf. 10:27) and the return of a remnant from that empire. Though Israel had many people like sand (cf. Gen. 22:17; 32:12; 2 Sam. 17:11), only a few would return. Destruction, though overwhelming, would be fair (righteous) and would be on the whole land (the Northern Kingdom).⁶⁷ For the Lord GOD of hosts will make a determined end: An end of what? An end of Judah's trust in nations like Assyria. They will never again depend on him who defeated him.

And the LORD of hosts will stir up a scourge for him like the slaughter of Midian: Judah should trust the LORD because He will indeed take care of the Assyrians. He will take care of them like He took care of Midian at the rock of Oreb. The LORD will strike Assyria as His rod was upon the sea.

Judges 7:25 describes Gideon's victory over the Midianites at the rock of Oreb. As miraculous and complete as Gideon's victory was, that is how miraculous and complete God's judgment on Assyria would be. As it happened, this was exactly the case. 2 Kings 19:35 describes how God simply sent the angel of the LORD, and killed 185,000 Assyrians in one night. When the people woke up, there were 185,000 dead Assyrian soldiers.

Exodus 14:16 describes how the LORD used the rod of Moses to divide the Red Sea. In the same way, He would do something totally miraculous against Assyria.

The LORD even took care of the king of the Assyrians according to His justice. 2 Kings 19:36-37 describes how when the king of the Assyrians returned home after attacking Judah, that he was murdered by his own sons as he worshipped in the temple of Nisroch his god.⁶⁸

A Determined Full End: Isaiah predicts this over and over again in these pages. that is, that the Assyrians will overthrow the nation of Israel but that this is not the end of God's dealing with them. It is on this account that Isaiah encourages faith in the ultimate plan of God which is to include the destruction and disappearance of the Assyrian Empire after which the remnant of the faithful of the nation of Israel will be restored, but as explained in other places, not to statehood.

⁶⁶ <http://www.moellerhaus.com/isaiah10.htm>

⁶⁷ The Bible Knowledge Commentary

⁶⁸ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

²⁴Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

Note repeated comparisons: 1. with Egyptian exodus (10:26; 22:16); 2. Song of Moses and Isa 12.

This is a word of comfort to Judah that she shall be spared from captivity by the Assyrians.

[dwellest in Zion] All these prophecies center around God's dealings with Israel dwelling in Zion. Israel must dwell in Zion before it can be fulfilled; hence, a latter-day fulfillment is required.

[rod] The word "rod" is used of chastening and of the tribulation in the future in particular, when Israel will be gathered back to her land and undergo the greatest trouble the world has ever seen (Ezek. 20:37; Dan. 12:1; Mt. 24:15-22; Rev. 6:1 -- Rev. 19:21).

[after the manner of Egypt] The remnant of Israel will be completely destroyed in the last days as Egypt tried to destroy them in the time of Moses (Zech. 12:1 -- Zech. 14:21; Rev. 12:5-6,14-17).⁶⁹

Therefore . . . do not be afraid of the Assyrian: The LORD is telling His people, "Judgment and correction are coming, and it will hurt. But I have a plan, so don't be afraid." This is a hard word to believe, because judgment and correction, by their very nature, hurt! Yet we can decide to not be afraid and trust in the LORD, even when it hurts.

He shall strike you with a rod, yet do not be afraid. He will lift up his staff against you, but do not be afraid. Why shouldn't they fear? Because the Assyrians are not in charge, the LORD is. In a very little while . . . the indignation will cease, as will My anger. We can always be comforted by the fact that God will never leave His people to the mercy of their enemies. Even when He uses the Assyrians to bring judgment and correction, He is still in charge.⁷⁰

My people who dwell in Zion: Zion here does not refer to southwest Jerusalem but to the person who looks for the perfected condition that God will bring his people to under the Messiah. It is this faith in the future triumph of Zion that produces the assurance that the true believer has. The ultimate victory of God and his purpose for the nation of Israel which would come but was not yet fulfilled strengthens the "dweller in Zion." He knew that the Assyrian's temporary victory over the nation of Israel would not inhibit the final outcome and reward of those who look for "Zion." Because of these promises the believer was assured that Israel was not finished and would be used again by God to fulfill his purpose. Assyria would fall and never rise again. Not so Israel, her fall and dispersion was for the purpose of purging her from the idolatry of her neighbors as described in verse 20. Other phrases in Isaiah which describe the same condition as those who dwell in Zion, are: inhabitant of Zion, daughter of Zion, people who dwell in Zion, who dwells in mount Zion, every foundation of Mount Zion, he that is left in Zion.⁷¹

⁶⁹ Dake's Annotated Reference Bible

⁷⁰ <https://www.study-light.org/commentaries/guz/isaiah-10.html>

⁷¹ <http://www.moellerhaus.com/isaiah10.htm>

²⁵For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

When the tribulation does begin it will be very brief (Dan. 12:1,7; Mt. 24:15-22; Rev. 12:6,14). A very little while: The Assyrian Empire reached very great heights and it would tax the unbeliever beyond his patience (see Isaiah 22:15ff) to wait for God's "very little while." The Assyrian Empire soon after Isaiah would encompass the whole of the Near East. Egypt itself would be subject to the Assyrians in a few more decades. Their expansion would proceed unabated while they basked in the luxury of receiving tribute from all the rest of the nations. The end would come on them while they lived in the midst of luxury and it would come suddenly from rebelling provinces. About 112 years after the fall of Samaria and the deportation of the remaining tribes in Mount Ephraim the Babylonians allied with the Medes and Scythians overthrew Nineveh, Khorsabad and all the other great cities of Assyria and they disappeared as a national state just as Israel had and just as Isaiah prophesied would happen to them. God's "little while" is a little longer than ours, but not that much longer, and when the time is up the things promised are completed as in this section with "an already determined full end." This "already determined full end" includes not only the final destruction of Assyria, never to rise again, but unlike Assyria, Israel is to be returned from captivity to the land. This happened after the Babylonian captivity of the Jews when remnants from all the tribes were added to the restored nation of Judah.⁷²

²⁶And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

Oreb: Gideon's 300: Judges 7:19-25.

Destruction of Sennacherib (2 Kgs 19:35); Rod of Moses: Ex 4:3, 4, 20;14:16, 27.

[scourge for him according to the slaughter of Midian] The Messiah will be God's scourge to destroy the future Antichrist (2Th. 2:8; Rev. 19:11-21), as Gideon was God's scourge in the day of Midian (Isa. 9:4; Judg. 7:25). It is plainly stated in Isa. 10:27 that the yoke would be destroyed because of the anointing (Messiah).⁷³

[as his rod was upon the sea, so shall he lift it up after the manner of Egypt] As God supernaturally parted the waters of the Red Sea (Ex. 14) to preserve Israel, and destroyed Pharaoh in the midst of the sea, so He will supernaturally destroy the Antichrist and his armies (Ezek. 28:17-21; Zech. 14; Mt. 24:29-31; 2Th. 1:7-10; 2:8-9; Rev. 19:11-21).⁷⁴

The Assyrian's "day of Midian:" The same figure of the extermination of the Midianites and of complete destruction and route of their armies by Gideon is used here to describe the overthrow of Assyria. This was used in 9:4 to describe Assyria's overthrow of Israel. The similarities between the extinction of Israel as a nation and the future extinction of Assyria who will suffer

⁷² <http://www.moellerhaus.com/isaiah10.htm>

⁷³ Dake's Annotated Reference Bible

⁷⁴ Dake's Annotated Reference Bible

the same fate as Israel is continued here and below. In the same way that Israel was punished and fell so will Assyria fall, is Isaiah's prediction. See 9:4 where the same figure of "Midian" is used to describe the complete overthrow of Israel by Assyria.⁷⁵

The Lord used reminders of two previous deliverances to encourage the residents of Jerusalem to believe that they would survive the attack of a stronger and larger foe. He had delivered their forefathers from Egypt and the Midianites, and He had destroyed the Egyptians and the Midianites (Judg. 7:25). The rock of Oreb got its name from the Midianite Prince Oreb, who escaped death in the battle with the Israelites, but died when he fled. Similarly, Sennacherib did not perish with his army but died after he returned home. The Assyrian oppression would not last long (cf. 9:4), and God would then punish the disciplinarian of His people. God's blessing on His people would be responsible for the breaking of the yoke of bondage on them.⁷⁶

²⁷And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

“Anointing” = Anointed One. Hezekiah (2 Sam 19:21; 2 Kgs 11:12; Lam 4:20); Messiah!

In that day -- the day of the Lord, the yoke and the burden Antichrist will have put upon Israel will be broken and destroyed because of the anointing (the Messiah, Judg. 14-15; Ezek. 38:17-21; Zech. 14; 2Th. 1:7-10; 2:8; Rev. 19:11-21).

[anointing] Hebrew: shemen (HSN-<H8081>). Translated oil 165 times; olive tree 4 times; ointment 14 times; fatness once; and anointing (Isa. 10:27). It is used of anointing 15 times and of things being anointed 16 times. Since the reference here is to the destruction of Antichrist, and the Messiah will destroy him, He must be the anointing spoken of (2Th. 2:8).⁷⁷

It shall come to pass in that day that his burden will be taken from your shoulder, and his yoke from your neck: Assyria would indeed trouble and oppress Judah, but not forever. Instead, the yoke will be destroyed because of the anointing oil. Because of the presence and power of the Holy Spirit among Judah (represented by the anointing oil), the yoke of bondage would be destroyed.

Bultema thinks that because of the anointing oil should really be seen as because of the anointed one, the Messiah, Jesus Christ. He is the source of our victory and freedom from the yoke of bondage!⁷⁸

10:24-27. Isaiah then assured his readers that the Assyrian burden would be removed from Judah. They need not be afraid of the Assyrians. After God had used them to accomplish His purpose against Israel, He would turn His anger against Assyria and punish her (cf. 37:36-37). This would be like His destruction of the Midianites by Gideon (Judges 7:1-24; cf. Isa. 9:4) and

⁷⁵ <http://www.moellerhaus.com/isaiah10.htm>

⁷⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷⁷ Dake's Annotated Reference Bible

⁷⁸ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

the two Midianite leaders at the rock of Oreb (Judges 7:25). God would destroy Assyria (figuratively called the waters; cf. Isa. 8:7) as He destroyed Egypt. God promised to lift the Assyrian burden and yoke from Judah (cf. 9:4).⁷⁹

"because of the anointing:" Hebrew is: *mip-pney shemen*, Lit. "from or because of the presence of the oil." Oil of anointing is implied and the Aramaic Targum, portions of which date from the fourth century B.C., paraphrases "Messiah" for this construction indicating that Jews who lived during the time of the second commonwealth thought this verse corresponds with the rest of what Isaiah said concerning the passing away completely of the Assyrian yoke (as well as the Babylonian yoke) before the Messiah's appearance. This same thought of the contrast between Assyria and Messiah's kingdom is recorded at length by Isaiah in all of chapters 7-12. Thus what is said here is that Assyria will have its own "day of Midian" mentioned in the preceding verse, and its power will disappear. This is then reassured, as in many other places, by the news that there is more for this nation yet to come in the age of "the anointing." Afterward, God will bring a glorious anointed age to a restored Israel through his Messiah, -- after the destruction of Assyrian and Babylonian Empires.⁸⁰

²⁸He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

Aiath = Ai, Josh 8:1-28. 3 mi S of Bethel; 30 mi NE of Jerusalem.

Migron: 30 mi NE: Gibeah of Benjamin (1 Sam 14:2).

Michmash: 7 ½ mi N of Jerusalem. Jonathan vs. the Philistines; difficult to attack (1 Sam 14:4-13).

[He is come to Aiath] He -- the Assyrian king of the latter days (Isa. 10:20-27; Mic. 5:3-5) will pass through all these places and occupy them with his huge armies of the nations which will be under him at Armageddon (Isa. 10:28-32; Ezek. 38-39; Joel 2-3; Zech. 14; Rev. 19:11-21). This passage makes sense only when left where it is in connection with the latter-day Assyrian king of Isa. 10:20-27. To take it out of its place and force it to follow Isa. 10:19 is to do injustice to Scripture.⁸¹

Aiath etc. Almost all the villages mentioned here are located in Benjamin north of Mount Scopus but not very far north. They range from 3 to 10 miles north from the center of Jerusalem. From there to Laish (former name of Dan the northern most city in Israel) the description of the flight of everyone from their cities just north of Jerusalem is described. The Assyrians under Sargon completed their destruction of Mount Ephraim in 722 B.C. Sennacherib followed him as the Assyrian ruler in a few years and passed through Judah and besieged Jerusalem. All the outskirts of Jerusalem and her outpost-fortress cities had fallen to Sennacherib but he was halted at the environs of Jerusalem. All the locations mentioned here would be on higher ground than Jerusalem and would overlook it. This describes the Assyrian activity and the locations of their armies when encamped against Jerusalem. The events here are described in a vision that is remarkable. This vision is the first of two. The other vision which details the events going on

⁷⁹ The Bible Knowledge Commentary

⁸⁰ <http://www.moellerhaus.com/isaiah10.htm>

⁸¹ Dake's Annotated Reference Bible

inside the city while this one describes the approach of the Assyrian Armies toward the city and the limited results of the siege including the destruction of the armies of Sennacherib. Chapter 22 describes the terror inside the city also in a vision. Thus the chapter is called "The valley of the vision." See the further notes there and the notes in chapters 36-38 for the complete picture of this marvelous precognition of Isaiah.⁸²

[carriages] An old English word for baggage. Here it refers to the war supplies of Antichrist.

He has come to Aiath, he has passed Migron; at Michmash he has attended to his equipment. They have gone along the ridge, they have taken up lodging at Geba. Ramah is afraid, Gibeah of Saul has fled. Lift up your voice, O daughter of Gallim! Cause it to be heard as far as Laish; O poor Anathoth! Madmenah has fled, the inhabitants of Gebim seek refuge. As yet he will remain at Nob that day; he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem.

a. Because of the word of comfort and encouragement in the previous section, Judah might think that God wouldn't send judgment among them at all. This section, with the specific mention of many cities of Judah, is meant to show that God will indeed allow the invasion of the Assyrians, even though He will restore after the attack.

b. The listing of cities flows from the north to the south, describing the course of the Assyrian invasion. Nob is right on the outskirts of Jerusalem. This is as far as the army of the Assyrians came against Judah. They were stopped here when the LORD killed 185,000 Assyrian soldiers in one night.

"With a deft poetic touch, Isaiah told how the enemy moved through twelve different locations, coming ever closer to the capital." (Wolf)⁸³

Deposited his equipment: Sennacherib had completed the taking of most of the cities of southwest Judah. The great city of Lachish had been besieged, captured and burned after which Sennacherib went on to Libnah. There his messengers whom he had sent to terrorize Hezekiah and the inhabitants of Jerusalem had returned to find him also engaged. At this time according to Isa. 37:7,8 a rumor reached the Assyrians that the king of the Ethiopians had set out on a campaign to fight the Assyrian army. This hastened the decision of Sennacherib to raise the assault on Jerusalem. The easiest route, that would be easiest to defend, was to regroup and march to Samaria and approach Jerusalem from the north, from Samaria, which was for several years already in Assyrian hands. Thus this chapter describes the march on Jerusalem from the north through the central highlands. Herodotus gives other details of Sennacherib's activities which are condensed in the scripture. See notes under 30:4 and the introduction to chapter 36 where Josephus's more extensive detailed account is mentioned as well.⁸⁴

²⁹They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

Geba: 6 mi NW. "Passage of ..." 1 Sam 13:23.

Rmah: 6 mi. N of Jerusalem.

Gibeah of Saul: 4 mi N.

⁸² <http://www.moellerhaus.com/isaiah10.htm>

⁸³ <https://www.studydrive.org/commentaries/guz/isaiah-10.html>

⁸⁴ <http://www.moellerhaus.com/isaiah10.htm>

³⁰Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

Gallim (birthplace of 2nd husband of Michal, Saul's daughter).

Laish: Al-Isawizeh, N of Jerusalem.

Anathoth: City of Refuge, Josh 21:8; Jeremiah's birthplace (Jer 1:1).

Daughter of Gallim "Daughter of Captivities" Laish is the old name for Dan and Anathoth is very close and just north of Jerusalem, a city where the priests lived and commuted to temple service. Thus the announcement is to send these lamentable words from just north of Jerusalem to Dan, the northern most city. The one addressed is "Daughter of Gallim." The unpointed Hebrew form [galiym,] is the same as the participle of the word "captivities." It is translated "with the first captives" in Amos 6:7 [berosh goliym] This simile for the whole nation (Judah and Israel) is in the context of the captivity, seen as actually under way but in a vision of the future. Isaiah's description here, although prophetically uttered before it happened, is of it actually going on with events in progress rather than the usual warnings that it would come. Here "Gallim" plural of "Galah" should have its meaning translated rather than refer it as a name to an unknown location. "Galah" means captive or captivity and "gallim" captives or captivities. Thus "Daughter of Gallim" is "Daughter of Captivities" It refers to all those going into captivity including the towns mentioned, but noticeably excludes Jerusalem which was besieged but not captured at this time.⁸⁵

³¹Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

³²As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

Nob = Mt. Scopus? Priestly city destroyed by Saul (1 Sam 22:19) within sight of Jerusalem.

[**Nob**] Nob, a city of priests, was a few miles north of Jerusalem. It seems this will be the headquarters of Antichrist while he is seeking to take Jerusalem from the Jews (Zech. 14:1-5,14; Lk. 21:20-24; Rev. 11:1-2).⁸⁶

Nob: The location is on Mount Scopus which in today's larger Jerusalem would be inside the city limits. It was very close and overlooked the city, perhaps only three miles from the Temple. Sennacherib's armies would have been well in view and would have struck terror in the hearts of the inhabitants. The whole scene is described in detail historically in Isaiah chapters 36, 37 which took place in the 27th or 28th year of Hezekiah. Samaria had fallen in the sixth year of his reign.⁸⁷

⁸⁵ <http://www.moellerhaus.com/isaiah10.htm>

⁸⁶ Dake's Annotated Reference Bible

⁸⁷ <http://www.moellerhaus.com/isaiah10.htm>

Again Isaiah moves beyond, "in that day."

This is a remarkable section of prophecy. It gives certain geographical locations, all of them north of Jerusalem, and it shows the route taken by Assyria and of the future invader from the north, who I think will be Russia. The invader comes from the land of Magog (see Ezek. 38 -- Ezek. 39).

Now notice the places mentioned: "Aiath" is about fifteen miles north of Jerusalem. "Migron" is south of Aiath and is the pass where Jonathan got a victory over the Philistines (see 1Sam. 14). I understand that General Allenby secured a victory over Turkey in the same place. "Geba" and "Ramah" are about six miles north of Jerusalem. "Anathoth" was about three miles north of Jerusalem. This is the home of the prophet Jeremiah. "Laish" is in the extreme north of Palestine, in the tribe of Dan. "Madmenah" (dunghill) is a garbage dump north of Jerusalem. "Gebim" is probably north of Jerusalem. The exact site is not known. "Nob" is the last place mentioned, and it is north of the city and in sight of Jerusalem.

This passage clearly charts the march of the enemy from the north, which brings a state of paralysis and defeat to Jerusalem.⁸⁸

³³Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

In these verses (Isa. 33-34) the armies of Antichrist are pictured as a thick forest because there will be so many with him from the nations under him (Joel 3:14; Zech. 14:1-5; Rev. 19:19-21).

God intervenes and delivers His people. I believe this is a reference to the second coming of Christ to establish His Kingdom.⁸⁹

Behold, the Lord, the LORD of hosts, will lop off the bough with terror; those of high stature will be hewn down, and the haughty will be humbled. He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One.

a. Those of high stature will be hewn down: The LORD promises that His judgment will extend even against those of high stature. A mighty forest seems invincible and seems as if it will stand forever, but the LORD can cut it down. Even so, the LORD will cut down the proud and those of high stature among Judah. All that will be left in a once-mighty forest will be stumps.⁹⁰

Lebanon shall fall by a mighty one.

Verse 33: Lop with terror: This is a reference to the plague that God brought on the Assyrian armies when 185,000 died in one night. It terrorized the remnant of Sennacherib's armies as well as himself and caused his hasty retreat to Nineveh where he retired from military life. He shook his hand against Jerusalem but did not assault the city. His death at the hands of his sons was about 20 years later. See Isaiah 37:36 and 2 Kings 19:35. And for details about the siege see the

⁸⁸ Thru The Bible with J. Vernon McGee.

⁸⁹ Thru The Bible with J. Vernon McGee.

⁹⁰ <https://www.studyight.org/commentaries/guz/isaiah-10.html>

introduction to chapter 36. See also introduction to chapter 18 for a similar poetic description of "lopping the boughs."⁹¹

³⁴And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Lebanon: Cf. Ezek 31:3. Mighty one: Isa 33:21. Assyria cut down after seven centuries!

I believe the "mighty one" is Christ when He comes to the earth.⁹²

The way these cities are listed approximates the route the Assyrians would take in their invasion of Judah in 701 B.C. They would go from Aiath (probably Ai) at the northern border to Nob (only two miles from Jerusalem).⁹³

And Lebanon will fall by the Mighty One: The forests of Lebanon were known for their large, mighty cedar trees. God will judge the proud among Judah - and all the nations for that matter - and leave a once mighty forest of those of high stature as if they were just stumps. The bigger they are, the harder they fall!⁹⁴

⁹¹ <http://www.moellerhaus.com/isaiah10.htm>

⁹² Thru The Bible with J. Vernon McGee.

⁹³ Life Application Study Bible.

⁹⁴ <https://www.studylight.org/commentaries/guz/isaiah-10.html>