

Isaiah Chapter 10 Continued

Isaiah 17-18 "And 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 briers in one day;" "And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth."

We have repeated (verse 17), to get a better picture of where we are picking up on the punishment that God brings on the Assyrians. They were not God's people, but God had used them to come against Israel. They were just the instrument He used, but they thought it was by their great power they had done this thing.

We saw in the last lesson that the Light and the fire was from God. The quick destruction had made it appear to be in one day. The forest and the fruitful field show the total destruction of the people, and the things useful to them for a livelihood.

They are not of God, so this destruction is not just of their body, but their soul, as well. The battle is lost when the standard-bearer falls.

Isaiah 10:19 "And the rest of the trees of his forest shall be few, that a child may write them."

The trees left, after this destruction, are so few that even a small child would be able to count them. This is destruction to the utmost.

Verses 10:20-34. The remnant of Israel are those who have come to trust in the Lord. The remnant shall return is reminiscent of the prophet's son, Shear-Jashub. The slaughter of Midian at the rock Oreb occurred centuries earlier in the days of Gideon (Judges 7:15). It symbolizes the overwhelming power of divine intervention in human affairs.

Isaiah 10:20 "And 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."

"The remnant of Israel": A small nucleus of God's people, preserved by His sovereign grace, form this righteous remnant in the midst of national apostasy. There were always the obedient few who preserved, obeyed and passed on God's law. There will always be a remnant because God will never forsake the Abrahamic Covenant (Micah 2:12-13; Romans 9:27; 11:5).

Those left of Israel have turned to God. They place their faith and trust in the only One who can help them, and that is God. The time, spoken of here, is the time when Assyria is destroyed.

There will be no worship involving false gods of Assyria, but they will now worship and adore the One True God. Their strength will be in Him. Lord, the Holy One of Israel, is the One True God.

Isaiah 10:21 "The remnant shall return, [even] the remnant of Jacob, unto the mighty God."

The remnant of Jacob is speaking of the family of Jacob, the Israelites. God will always have a remnant. He is Mighty God.

Isaiah 10:22 "For 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."

The promise to Abraham, handed down through Isaac and Jacob, was their seed would be as many as the sand of the sea. The physical house of Israel had been into the millions for number, but never reached the number as large as the sand of the sea.

The remnant, spoken of, is of the physical house of Jacob (Israel). The descendants that are as the sand of the sea for number (promised to Abraham), are spiritual Israel.

Galatians 3:29: "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

The promise is fulfilled in the spiritual house of Israel, the Christians. The remnant of physical Israel, and the number without number of spiritual Israel, are full of righteousness. Christians may not appear to be righteous, but we have taken on the righteousness of Christ.

Isaiah 10:23 "For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land."

The word "consumption" was translated from the word kalah, which means completion, or utterly consumed. We can see from this, that the completion was done by the Lord God of hosts. It is not by the efforts of the people it is finished, but by the wishes of God.

They must face the wrath of God (see Paul's use of this verse in Romans 9:28).

Isaiah 10:24 "Therefore 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."

We see the Lord God of hosts speak to both houses of Israel here. The physical house of Israel that God is speaking to here, dwell in God's holy city. The spiritual house of Israel dwells in the church (Zion).

This does not mean just the Assyrian. It means do not fear the world and its people. Egypt is a type of the world. We are not to fear. We have hope. Our faith is in Jesus Christ and His resurrection.

Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Isaiah 10:25 "For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

"Indignation" is speaking of the wrath of God. God is a forgiving God. He forgave Israel over and over and restored them to Himself. God is like a loving parent, who punishes his child and then restores him.

The indignation covers the entire period of Israel's exile (26:20; Daniel 11:36). Here is a promise that it will end with the return of the Messiah (11:1-16).

Isaiah 10:26 "And 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."

"Midian ... Egypt". Isaiah selected 2 examples from the past to illustrate the Lord's future deliverance of Israel: Gideon's victory over the Midianites (Judges 7:25), and the slaughter of the Egyptians who pursued the Israelites through the Red Sea (Exodus 14:16, 26, and 27).

In this, we see the LORD of hosts stirring up a punishment against Assyria, as he did when Gideon took three hundred men and destroyed the army of Midian at the rock of Oreb.

God also destroyed the army of the Pharaoh of Egypt, when they were drowned in the Red Sea. God fights the battles for His people. He is our very present help in trouble.

Isaiah 10:27 "And 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."

"Burden ... Yoke": The removal of this yoke speaks of the future freeing of Israel from compulsion to render service to foreign oppressors.

"Christ" means the Anointed One. Jesus Christ set the people free from the bondage of sin and death. This could also, be speaking of the physical yoke. They had been under the rule of a sinful man. God will send them a king who will do right.

Hezekiah is spoken of as a man who trusted God. He prospered, because of his trust in God. He was a good king. The people were released from the wicked rule of Ahaz.

Hezekiah means strengthened of Jah. His power was in his anointing from God.

Verses 10:28-32: Isaiah visualize the Assyrian army approaching Jerusalem from the North. The places he names grow closer to Jerusalem as his vision progressed.

Isaiah 10:28 "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:"

Aiath is probably the same as Ai, which is near Beth-el. Migron was in the land of Benjamin. Michmash was 7 miles north of Jerusalem. It seems these cities were on the way to Jerusalem. This is a description of the attack by an Assyrian army on Jerusalem.

Isaiah 10:29 "They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled."

Geba is near a valley just out of Jerusalem. Ramah is Er-Ram, probably. It is even nearer Jerusalem. All of this is just explaining the route they take to get to Jerusalem. Fear causes the people to flee from the oncoming army.

Isaiah 10:30 "Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."

Both, Gallim and Laish, are both believed to be near Jerusalem. Anathoth was, probably, Anata, a city of refuge.

Isaiah 10:31 "Madmenah is removed; the inhabitants of Gebim gather themselves to flee."

These were, probably, little suburbs of Jerusalem. It seems the people were so frightened that they ran in front of the army.

Isaiah 10:32 "As 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 was the city destroyed by Saul. This is speaking of the Assyrians, probably. His real attack is against the mount of the daughter of Zion, or the hill of Jerusalem. It is a dangerous thing to come against God and His people.

Isaiah 10:33 "Behold, 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."

"Lop ... Hewn down ... Humbled": though the Assyrian army reached the walls of Jerusalem, the sovereign Lord, the Lord of hosts, intervened and sent them away in defeat. Later Isaiah recorded the literal fulfillment of this prophecy (37:24, 36-38; 2nd Kings 19:35-37; 2 Chronicles 32:21).

Notice, it is the Lord God who defeats these Assyrians. Lopping the bow with terror, to me means, they are so afraid they are not able to raise their weapon. These Assyrians have taken on more than they are able to handle.

The Lord strikes down their leaders, the haughty ones. They would have to be at least haughty to think they could destroy people protected by the Lord.

Isaiah 10:34 "And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

The Old Testament equates Assyria to Lebanon (Ezekiel 31:3 Isaiah 2:13; 37:24).

Lebanon is speaking of these Assyrians who think they are as strong as the cedars of Lebanon. The strong tree must be cut down with a strong saw. That is what is meant by iron. The Mighty One is the Lord God Jehovah. Who can fight against God? No one.

Isaiah Chapter 10 Continued Questions

1. What terrible assumption had the Assyrians made about their part in the destruction of Israel?
2. What made it appear to be one day?
3. Why is the soul of the Assyrian mentioned as destroyed?
4. How few trees were left after God's punishment on Assyria?
5. What are the few of Israel who are saved called?
6. Who would the remnant worship and adore now?
7. Where will their strength be?
8. Who is the remnant of Jacob?
9. What is the name of God in verse 21?
10. Who was the promise to Abraham handed down through?
11. What was the number of God's people compared to?
12. Who are the descendants who are as the sand of the sea for number?
13. Why is a Christian righteous?
14. What does kalah mean?

15. Verse 24 says God's people dwell where?
16. _____ is a type of the world.
17. What must our faith be in?
18. What is "indignation" in verse 25?
19. In verse 26, we see the LORD stirring up what?
20. Who fought the Midianites at the rock of Oreb?
21. What did God's defeat of Pharaoh have to do with the sea?
22. What does "Christ" mean?
23. What did Jesus Christ set His followers free of?
24. What good king did God send them in place of Ahaz?
25. What does "Hezekiah" mean?
26. The verses beginning with verse 28 are telling of what?
27. In verse 33, what action does God take against Assyria?
28. What is meant by "cutting down the thickets of the forest with iron"?