

## **We Are Fellowship Life Bible Study**



**Book:** Isaiah

Chapter 10

**v:1 "Woe to those who decree unrighteous decrees, who write misfortune, which they have prescribed** (Reference to Ps 58:2)

This is God talking through Isaiah. The reference verse of Psalms 58 talks about "The Just judgment of the Wicked". God is continuing to identify the wrongdoings of Israel. Since they have abandoned His ways, His laws, His decrees, and become unfamiliar with righteousness, He is making it clear and sending a

messenger to remind them. The people God is focusing on here dispense evil deeds in their formulas for their own success. A prescription is a written statement or process used to increase one's health or status. Verses 1-4 are a single statement broken up for the ease of the reader.

**v:2 To rob the needy of justice, and to take what is right from the poor of My people, that widows may be their prey, and that they may rob the fatherless.**

As a continuation to verse 1, God is identifying the deplorable acts that are being committed. 'To rob the needy, defenseless, having no banner before them, even of justice', when they have nothing left.

**v:3 What will you do in the day of punishment, and in the desolation which come from afar? To whom will you flee for help? And where will you leave your glory?** (Reference to Job 31:14; Is 13:6; Jer 9:9; Hos 9:7; Luke 19:44; Is 5:26)

This verse has reference to the better-known scripture of Luke chapter 19. "Jesus wept". Why did Jesus weep? He stood near Jerusalem. The passage goes, **"If you had known, even you (Jerusalem), especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."** In other words, "what will



you do when the result of your actions, the hired hand of your enemy (that you paid with the offerings and tithes from God's temple) and God comes to bring judgement? Where will you go, because this false glory will bring no elevation to save you in that day. Jerusalem had so much promise but pursued their own endings instead.

**v:4 Without Me they shall bow down among the prisoners, and they shall fall among the slain.” For all this His anger is not turned away, but His hand is stretched out still.** (Reference to Is 24:22; Is 5:25)

Prisoners (that are rightly judged) are subject to the result of the law. They become vulnerable to their care takers. Their separation from God has caused their imprisoned and decaying state.

Arrogant Assyria Also Judged

**v:5 “Woe to Assyria, the rod of My anger and the staff in whose hand is My indignation.** (Reference to Jer 51:20)

God can use anyone and anything to carry out what is necessary. Assyria was a tool in the destruction to Jerusalem. As the Bible says, “touch not my anointed”(Psalms 105:15) (even when the anointed is acting out of character) Assyria will also fall for their actions. They are not exempt in this judgment.

**v:6 I will send him against an ungodly nation, and against the people of My wrath I will give him charge, to seize the spoil, to take the prey, and to tread them down like the mire of the streets.** (Reference to Is 9:17; 2 Kin 17:6; Jer 34:22)

This prophecy came to fruition “in the ninth year of Hoshea. This is around 724 BC. What I find interesting here is that Assyria, took direction from the Lord. They did not know Him personally, and yet, they carried out God’s orders. Judah and Jerusalem were to be tread down like the mire of the streets, like flattening down a mound that doesn’t belong to the original design. -A bump in the road.

**v:7 Yet he does not mean so, nor does his heart think so; but it is in his heart to destroy, and cut off not a few nations.**

(Reference to Gen 50:20; Mic 4:11, 12; Acts 2:23, 24)

Micah 4:11 says they (the nations) will be gathered like sheaths to the threshing floor. Without thinking about it, it was in Assyria’s heart to destroy. It was their second nature without consideration, to destroy many nations, not a few.

**v:8 For he says, are not my princes altogether kings?**

(Reference to 2 Kin 19:10)

This is a reference to the 23 kings (that include Ahaz) being of equal royalty and position. All of the princes of the land, also kings, were under the same order to be overtaken by Assyria.

**v:9 Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?** (Reference to Gen 10:10; Amos 6:2; 2 Chr 35:20; 2 Kin 16:9)

The Assyrian king had conquered all of these kingdoms and killed Rezin, king of Damascus whom we read about in chapter 7.



**v:10 As my hand has found the kingdoms of the idols, whose carved images excelled those of Jerusalem and Samaria,**

The Assyrian king did not worship God, but false idols. Ironically, he recognized the overabundance of idol worship of the nations of Israel. Typically, a country's strength is known by the god they serve. For Jerusalem to be known by God's name and to be overpowered did not make sense except that God was not with them as they desired idols instead. Their overtaking was a judgement of God not a weakness of Him.

**v:11 As I have done to Samaria and her idols, shall I not do also to Jerusalem and her idols?' "**

The Assyrian king was threatening Jerusalem bluntly. This was also a show of arrogance of this king.

**v:12 Therefore it shall come to pass when the Lord has performed all His work on Mount Zion and on Jerusalem, that He will say, "I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks."**

(Reference to 2 Kin 19:31, 35; Is 28:21; 2 Chr 32:21; Jer 50:18)

Therefore... the punishment is coming back around in full swing to the king of Assyria, Sennacherib, for the arrogance in believing that his success was solely of his own doing. 2 Chronicles 32:21 says, **"Then the Lord sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.**

**v:13 For he says: “By the strength of my hand I have done it, and by my wisdom, for I am prudent; also I have removed the boundaries of the people, and have robbed their treasuries; so I have put down the inhabitants like a valiant man.**

(Reference to 2 Kin 19:22-24; Is 37:24-27; Ezek 28:4; Dan 4:30)

This boasting the led to the downfall of this king. The lineage of Assyrian king's went from Tiglath Pileser from chapter 1, then his son whose name was Shalmaneser, the descendant. The name Shalmaneser was one he adopted that meant “the god Salmanu is foremost”. This king's reign was short lived, he was named a godless tyrant, and his brother Sargon II took over the throne. Sennacherib was Sargon's son and was a grandfather to Tiglath Pileser. It was Sennacherib who was murdered by his sons.

**v:14 My hand has found like a nest the riches of the people, and as one gathers eggs that are left, I have gathered all the earth; and there was no one who moved his wing, nor opened *his* mouth with even a peep.”** (Reference to Job 31:25)

There was none to protest the gathering of the precious people. The eggs represent the next generation and future promise. The once coveted has been abandoned. The end of the boasting of the Assyrian king. The reference to Job 31:25 says that this boasting would be an iniquity deserving of judgment.

**v:15 Shall the ax boast itself against him who chops with it? Or shall the saw exalt itself against him who saws with it? As if a rod could wield *itself* against those who lift it up, or as if a**



**staff could lift up, as if it were not wood!** (Reference to Jer 51:20)

The Assyrian king was an instrument to what occurred but was not responsible for the outcome. He is merely a puppet along for the ride. He is merely a man.

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

Because of this boasting, sickness and disease will consume the Assyrians. Everything that made them swell, and puffed up their chest, evidenced wealth and power, will be the source of their burning -kindle for a fire.

**v:17 So the Light of Israel will be for a fire, and his Holy One for a flame; it will burn and devour his thorns and his briers in one day.** (Reference to Is 9:18)

The Light of Israel is Jesus. This speaks to the coming day where Jesus will restore a balance, removing the thorns and briers that we discussed in earlier chapters. After some research, a thorn symbolizes sin, sorrow and hardship. "The thorn is one of the most ancient symbols in the world, together with the rose, it represents pain and pleasure, and the thorn is an emblem of Christ's passion, as with the crown of thorns." (Taken from [websites.umich.edu](http://websites.umich.edu)) Briers are symbols of the little bothersome troubles that hurt and hinder God's people. Christ literally and figuratively died bearing our sins.

**v:18 And it will consume the glory of his forest and of his fruitful field, both soul and body; and they will be as when a sick man wastes away.** (Reference to 2 Kin 19:23)

In Chapter 9, the people talked about rebuilding with hewn stone and tall cedars to replace what had been destroyed. Here, the word is saying that when Jesus comes, everything we used as replacement stature, name brands, wealth and abundance, and man's purpose. Its mentioned here "his fruitful field" (body and soul) not God's fruitful field. Man created a purpose that will become waste. He will be brought low, without strength. The forest has the meaning of a large army.

**v:19 Then the rest of the trees of his forest will be so few in number that a child may write them.**

They are reduced to what can be contained in a child's memory, which is fleeting. What they used to boast of in abundance, will now become unique. The trees were a reference to the army and its survivors. Only a handful remained of them.

The Returning Remnant of Israel

**v:20 And it shall come to pass in that day that the remnant of Israel, and such as have escaped of the house of Jacob, will never again depend on him who defeated them, But will depend on the Lord, the Holy One of Israel, in truth.**

(Reference to 2 Kin 16:7)

Finally! Israel will no longer depend on any other army to fight their battle; they will finally return back to the Father that they abandoned. Again, the reference to Jacob. 'The remnant of Israel'



references the good portion that escaped and broke free. They escaped 'the house of Jacob' this is the evil side that was full of the curse. Two sides of the same person, the remnant was freed from the evil and wicked past and moved toward the promise of Israel. -The truth that is in Christ Jesus. Israel was saved from Jacob by turning to the truth that was also within them. The light that they carried that was NOT snuffed out! Of course, the devil tried to destroy the house of Jacob, Israel, Judah and Jerusalem, for unto us a Child would be born. Unto us a Son would be given.

**v:21 The remnant will return, the remnant of Jacob, to the Mighty God.** (Reference to Is 9:6)

Like the prodigal (meaning wasteful child), they will realize all the time energy and everything else they wasted in an attempt to live without God. They turned to false gods, false banners, false places of refuge, false protection and were cut down. But like the seed remaining in the stump, they brought forth life again, and returned to the Light. They returned to their Father.

**v:22 For though your people, O Israel, be as the sand of the sea, a remnant of them will return; the destruction decreed shall overflow with righteousness.** (Reference to Rom 9:27, 28; Is 6:13)

Reference is made to Romans 9:27, 28 here that repeats this verse, **"Isaiah also cries out concerning Israel "Though the number of the children of Israel be as the sand of the sea, the remnant will be saved. 28For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon**

**the earth.”** If we go to Romans 9:6 it says, **“But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.”**

This makes me think of the process of pruning. We cut off the dead branches that may be many, in order to remove the disease and stop the infection. Jewish custom had them boasting of their lineage that went back to Abraham. They would often say things like “our father Abraham built (or dug) this well”. God promised that the seed of Abraham will be as uncountable as the stars and grains of sand. They were numerous but not all fruitful. They were bloodline but estranged themselves from God. Still, the destruction turned into a tidal wave of justice. Essentially posturing those who were credited righteousness in right standing.

**v:23 For the Lord God of hosts will make a determined end in the midst of all the land.** (Reference to Is 28:22; Dan 9:27; Rom 9:28)

The midst of the land was a reference to Zion. The first verse of this chapter, lawless decrees were being prescribed. But the lord will have the final say as to what happens.

**v:24 Therefore thus says the Lord God of hosts: “O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.** (Reference to Is 7:4; 12:2; Ex 14)



Emphasis on My people (God's people) who dwell (or live) in Zion (Jehovah's resting place). Jehovah translates to 'self-existent' or 'eternal' in the concordance. Assyria was once a tool to refine Israel from Jacob. He warns them of the oncoming (but temporary) harshness from Assyria. They survived Egypt and will survive this also. God is comforting them in this partial verse.

**v:25 For yet a very little while and the indignation will cease, as will My anger in their destruction.”** (Reference to Is 10:5; 26:20; Dan 11:36)

Daniel 11:36 says, “ Then **the king shall do according to his own will; he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.** God's wrath will be quenched in this matter with the destruction of Assyria, and the enslavement of Israel by them will end.

**v:26 And the Lord of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; as His rod was on the sea, so will He lift it up in the manner of Egypt.** (Reference to 2 Kin 19:35; Judg 7:25; Is 9:4; Ex 14:26,27)

God will ready a whip for Assyria. The reference to God's rod on the red sea speaks to the closing up of the parted waters that destroyed the Egyptian army that chased after Israel. The Midianites were overtaken by the 300 of Gideon's army that the Lord had selected.

**v:27 It shall come to pass in that day *that* his burden will be taken away from your shoulder, and his yoke from your neck, and the yoke will be destroyed because of the anointing oil.**

(Reference to Ps 105:5; 1 John 2:20)

Israel were still God's chosen people. The remnant still bore the mark of the Lord. They are the anointed remnant, and they will be freed from the bondage of their oppressors.

**v:28 He has come to Aiath, he has passed Migron; At Michmash he has attended to his equipment. v:29 They have gone along the ridge, they have taken up lodging at Geba. Raman is afraid, Gibeah of Saul has fled.** (Reference to 1 Sam 13:23; 1 Sam 11:4; Ps 105:15; 1 John 2:20)

This portion is like a continuation from verse 19. These verses seem as if they have already occurred (during the time it was written) but it is prophetic of Judah's invasion. Isaiah is detailing the route that Assyria will take on its way to invade the land.

**v:30 Lift up your voice, O daughter of Gallim! Cause it to be heard as far as Laish- O poor Anathoth!** (Reference to 1 Sam 25:44; Judg 18:7)

Judges tells of the refugees running as far as Laish to seek protection. Isaiah is telling Gallim to sound the alarm so that the neighbors can be alerted to what Assyria is doing and where they currently are. Like shining an audible spotlight on their enemy.

**v:31 Madmenah had fled, the inhabitants of Gebim seek refuge.** (Reference to Josh 15:31)



All the cities that were named were cities that belonged to Judah as inheritance. This tells of the systematic destruction of Israel from Assyria. (read Joshua 15 20-63)

**v:32 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.** (Reference to 1 Sam 21: Neh 11:32; Is 13:2; Is 37:22)

The reference to 1 Sam 21 is notable. David went to Nob while hiding from Saul. This is where he asked the priest Ahimelech for the 5 loaves of showbread. When he saw an enemy, he realized he didn't have any weapons. When he asked the Priest for a weapon, the only thing he had was Goliath's sword which David slain. The tool that was hired to kill you will be repurposed for your defense.

**v:33 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. v:34 He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One.** (Reference to Is 37:24, 36-38; Ezek 31:3; Amos 2:9)

As the cedars were the metaphor for the armies, strong, elevated... another metaphor is used in their destruction. They will be cut down. Humbled by the mighty hand of God.

## **Understanding Chapter 10**

The imagery of blacksmithing comes to mind here. The same fire that God used, Assyria, he will eventually protect us from when the refinement of Jacob is complete, and Israel is once again

freed. The fire and indignation will end. When a blacksmith is making a sword, fire and beating is used to shape the metal. It is heated and pressed on every side, and then the fire is removed and prevented from altering the blade any further. You can actually tell what's in a metal by doing a spark test. Once the metal is held to a grinder, the color and number of sparks tells you if the metal has extra elements blended in. Likewise, Israel was hard pressed on every side and tested, what came out, was Israel.