

# The Book of Isaiah

## Chapters 10

**The Reason for God's Judgment (10:1-4):** The unrighteous decrees that they have prescribed are grievous, turning aside the needy, the poor, widows, and the orphans (fatherless). They are the ones who devour widows' houses (Matt. 23:14 remember Isa. 1:17, 23 and look at Zech. 7:9-14).

Decree is a judicial statement like a ruling from the Supreme Court. These "decrees" perpetuate evil, such as decrees that permit abortion, pornography and gay marriage while prohibiting prayer and Bible reading in schools. Or by promoting "justice" by defunding police, the very ones who maintain justice.

The LORD is a defender of the needy, poor, widows and the fatherless:

**Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; (Ex 22:22-23)**

"The day of visitation" is judgment visiting a people or nation for their evil deeds. **Historically** it when Sennacherib invades Israel and devours and deports the 10 northern tribes. And **prophetically** it is when the "Assyrian" the antichrist comes into the land and persecutes Israel in the tribulation period.

**The Questions to the nations of Israel (vs. 3):** What will ye do... To whom will ye flee for help... Where will you leave your glory...

**Answer (vs. 4):** Without me they shall bow down under the prisoners and they fall under the slain.

**The Rod of God's Judgment (10:5-19):** The rod God uses to discipline His people nationally is other nations.

**Historically**<sup>1</sup> the rod that God will use to punish his people is the Assyrians. It was in the 14<sup>th</sup> year of king Hezekiah, king of Judah and the 7<sup>th</sup> year of Hoshea, king of Israel that Shalmaneser king of Assyria came up against Samaria and besieged it and at the

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<sup>1</sup> Must Read 2 Kings 17-20; Isaiah 36-38.

end of 3 years took it (Read 2 Kings 18:9-12). However, the Assyrian king Sennacherib was not content with stopping with the cities of Israel for on the 14th year of king Hezekiah did Sennacherib come up against all the fenced cities of Judah and took them (read 2 Kings 18:13, Isaiah 36). To stop this conquering Assyrian king, Hezekiah paid tribute money in hopes to stop the inevitable. Hezekiah in desperation sought the help of Egypt. This only enraged the Assyrian king so that he sent to Jerusalem his servants with a great army to give Hezekiah a chance to surrender (2 Kings 18:17).

**(7-11, 13-14)** It is Sennacherib by the mouth of his general Rabshakeh that the words of Isaiah 10:7-11 and 13-14 are said, which are only a portion of the whole speech of Rabshakeh (see 2 Kings 18:8-35) and is repeated in a shortened form in 2 Kings 19:8-13.

It will be through a turn of events recorded in 2 Kings 19:14-37 that God spares Hezekiah, delivers Jerusalem, and destroys the host of the Assyrian armies so that Sennacherib returns to Nineveh and is murdered by his two sons in the house of his god.

There is a very important event that happens at this time that Isaiah will mention in chapters 36-38 and is mentioned in 2 Kings 20. It is the information concerning the sickness and deliverance of king Hezekiah and sign given to him that God would deliver Jerusalem. We will remind ourselves of all this historical information at that time for the events surrounding Hezekiah's sickness are repeated from 2 Kings 17-19 in Isaiah 36.

**(12-15)** The Lord will punish the fruit of the "stout" heart of the king of Assyria and the glory of his high looks (vs. 12). The rod of the Assyrian armies, by the mouth of the King of Assyria will boast himself against and magnify himself against God and the people of God (12-15). Therefore, God will deal with the "stout" heart of the Assyrian King. This is exactly what the LORD will do to the King of Babylon, Nebuchadnezzar (Daniel 4:28-37) and his son Belshazzar (Daniel 5:1-31).

#### **The 8 boastings of the King of Assyria (vss. 13-14):**

1. By the strength of my hand have I done it
2. ...by my wisdom
3. ...for I am prudent
4. ...I have removed the bounds of the people and rubbed their treasures

5. ...I have put down the inhabitants like a valiant man
6. ...My hand has found as a nest the riches of the people
7. ...as one gathereth eggs so I have gathered all the earth
8. ...there was none that moved the wing or opened the mouth or peeped.

**(15-19)** The Metaphor of a forest being cut down is used of the Assyrian army and their destruction of the people of Israel. Shall the instrument in the hand of God that is being used boast against the one wielding it? The Lord of hosts, the Holy One shall be the flame that will destroy the Assyrian army with fire which is likened to thorns and thistles good only for burning at the coming day of judgment, there will be so few that a child could count them.

#### **The Remnant Spared (10:20-34):**

**(20-23)** We now move from History to prophecy to a time when a Remnant of Israel and such as are escaped out of Jacob shall stay upon the LORD, the Holy One of Israel, in truth (20). The prophet is looking beyond the historical events to the “consummation decreed”, the consummation, consuming or end of the decreed (rule) concerning the overflow of righteousness (22). For the Lord will make His determined end in the midst of the land (23). It will be in the “land” that the LORD will make His determined end of the adversary of Israel.

**(24-27)** The call to the people of God that dwell in Zion is “be not afraid of the Assyrian”! The reason is found in verses 25-34 it is the time when the “might one” (34) comes into the land to deliver His people from the Assyrian and his armies. The persecution of the Assyrian is likened to the time of Egypt when Israel was persecuted under the Assyrian “king” (see Ex. 1:8 cf. Isaiah 52:4)

#### **This deliverance will be like two decisive battles (26):**

1. According to the Slaughter at Midian and the rock of Oreb: The reason this battle is mentioned is for the place in which it took place, it took place in the Jezreel Valley, the valley of Meggido, the very spot that the armies of the coming Assyrian or antichrist will fight the battle of Armageddon (Rev. 16:16). It is for this reason the battle is mentioned in connection with the judgment of the Assyrian in Isaiah 9:4 and here is verse 26.

2. As his rod was upon the sea so shall he lift it up after the manner of Egypt. Following the judgment that the LORD will perform at the battle of Armageddon and as part of His establishment of the Kingdom, Israel will be regathered from among the nations from which she was scattered, and it will be at this time that God will bring His people up out of Egypt (and other places) by the way of the Red Sea (see Isaiah 11:11-16!).

**(27)** It will be at this time that the burden shall be taken off the shoulder and the yoke removed from the neck of God's people because of the anointing, the Anointed One, Jesus Christ (Isa. 61:1 cf. Luke 4:16-21).

**(28-32)** All these locations are north of Jerusalem and speak of the route that the armies of the antichrist will take when they come down from the north to "shack his hand against the mount of the daughters of Zion, the hill of Jerusalem." **(32)**.

**(33-34)** The Lord, the Mighty One will return and fight for Israel and "lop the bough" of the Assyrians armies! Again, metaphors being employed here.