



ShalomAZ Ministries

In Pursuit of Israel's Redemption

A Remnant Will Return

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Devotion and Discussion Questions

Key Texts: Isaiah 10:20-34; Is. 11:1, 6:13; 7:3; 9:5-6; Judg 7:25; Ex. 14; Deut. 30:19; Luke 3:8-9
In Isaiah 10, God reminds His people that even when empires swagger and boast, He alone is sovereign. Assyria thinks its own cleverness and strength explain its success, but Isaiah says the “war club” in Assyria’s hand is actually the Lord’s anger—God permitting what He will later judge. In this passage the camera pans from Assyria back to Israel and Judah: destruction is real, but not total; judgment is painful, but purposeful; and hope is stubbornly alive. Why? Because God keeps covenant—and He preserves a remnant. That remnant won’t lean again on the very power that struck them; they will lean on Adonai in truth. The question for us is the same: Where do we lean? On the systems and weapons of this age—or on the Holy One of Israel?

1. THE REMNANT RETURNS: LEANING ON THE HOLY ONE IN TRUTH (Is. 10:20-23)

Isaiah says, *“In that day the remnant of Israel... will no more again rely on the one who struck them, but will truly rely on Adonai, the Holy One of Israel. A remnant will return, the remnant of Jacob, to the Mighty God [El Gibbor]”* (10:20-21). “Remnant” (*sha’ar*) carries both a sobering and a hopeful note: it’s fewer than the sands promised to Abraham remain—yet God’s promise is not canceled. This has been in view since Isaiah’s call: *“As a terebinth or an oak whose stump remains when cut down, so the holy seed is the stump”* (6:13). Even Isaiah’s son, ***Sha’ar-Yashuv*** (“A Remnant Will Return,” 7:3), is a walking prophecy that God isn’t done.

Return (*yashuv*) is more than words—it’s a 180-degree turn of trust. The remnant “leans” no longer on the oppressor but on Adonai “in truth”—not superficially, not as a religious rabbit’s foot, but with real dependence. *“Though your people, Israel, be as the sand of the sea, only a remnant of them will return; a destruction is decreed, overflowing with righteousness”* (10:22 TLV). God’s purging work is righteous; it exposes false trusts and re-forms a people who lean on Him in reality. As John the Immerser warns, *“Produce fruits worthy of repentance... do not say, ‘We have Abraham as our father’... even now the axe is laid to the root”* (Luke 3:8-9 TLV). Heritage can’t replace holiness. The remnant returns to **El Gibbor**—the same title given to the promised King: *“Wonderful Counselor, Mighty God (El Gibbor), Everlasting Father, Prince of Peace”* (Isa 9:5-6 TLV).

2. DO NOT FEAR: GOD WILL BREAK THE YOKE AND TURN HIS INDIGNATION (Is 10:24-27)

Then the Lord addresses Zion: *“O My people dwelling in Zion, do not be afraid of Assyria, though he strike you with the rod... as in the way of Egypt”* (10:24 TLV). Take your eyes off Assyria and fix them on the Lord. God frames their pain with a timeline: *“In a very little while My indignation will be spent... and My anger will turn to their destruction”* (10:25 TLV). He anchors hope in His track record: *“Adonai-Tzva’ot will stir up against him a scourge, as in the slaughter of Midian at the Rock of Oreb... as His staff was over the sea, so He will lift it up as He did in Egypt”* (10:26 TLV). Gideon’s impossible victory; the staff over the Sea—God specializes in deliverance that no one can credit to human strategy.

The result? *“In that day his burden will be taken off your shoulder and his yoke off your neck; indeed, the yoke will be broken because of oil”* (10:27 TLV). Whether pictured as the anointing, covenant blessing, or the “fatness” that snaps a yoke, the point is clear: servitude ends because God intervenes. The very neck once bowed under oppression is enlarged by God’s

goodness until the yoke splinters. Fear not—your Redeemer sets the timetable, and His mercy gets the last word.

3. BEHOLD THE LORD: HE FELLS THE ARROGANT AND PRESERVES HOPE (Is. 10:28-34)

Verses 28–32 trace the Assyrian march town by town until the army stands over Jerusalem at Nob, shaking its fist at Zion. It feels inevitable, unstoppable. Then a holy interruption: *“Hinnēh! Behold, the Lord, Adonai-Tzva’ot, will lop off the branches with terror; the tall ones will be cut down and the lofty ones brought low... He will hack down the thickets of the forest with iron”* (10:33–34 TLV). The forest of human pride falls before one swing of divine judgment. Assyria is not inevitable; God is.

Into that clearing, hope springs: *“Then a shoot will come forth out of the stump of Jesse, and a Branch will bear fruit out of his roots”* (11:1 TLV). The stump wasn’t dead—only waiting. God’s Messiah rises from David’s line to establish what no empire can counterfeit: a kingdom upheld *“through justice and righteousness... The zeal of Adonai will accomplish this”* (9:6 TLV). The remnant’s call is to live now as citizens of that kingdom—leaning on Him in truth, refusing the weapons of this age, bearing good fruit in loyalty to the King.

CONCLUSION

Assyria boasts. God purposes. Israel wavers. A remnant returns. That’s the rhythm of Isaiah 10. For us, the takeaway is simple and searching: stop leaning on what keeps wounding you. Don’t sanctify worldly strategies and call it faith. In a “very little while,” God finishes His purifying work and breaks the yoke. Lift your eyes from the fist at Nob to the Lord who swings the axe—and to the Branch who springs from the stump. His purposes cannot fail.

If you recognize that you’ve been leaning on the very things that have struck you—on human cleverness, cultural power, or self-reliance—today is your turn-around. Come back to El Gibbor in truth. Lay down alternate alliances. Ask Him to break the yoke and re-anoint you to bear good fruit. Step forward (or respond right where you are) and say, “Adonai, I return. I lean on You alone.”

DISCUSSION QUESTIONS:

1. Where do you most feel the pull to “rely on the one who struck you,” and what would leaning on Adonai “in truth” look like there this week?
2. How do the victories over Midian and at the Sea shape your expectation for God’s deliverance in present pressures?
3. What “yokes” has God already broken in your life, and which ones are you asking Him to snap now “because of the oil”?
4. Why is the remnant theme both sobering and hopeful? How does it confront religious presumption while strengthening faith?
5. In what practical ways can our community embody remnant faith—fruit that matches repentance—in a culture of self-reliance?

CLOSING PRAYER:

Adonai-Tzva’ot, Holy One of Israel, we return to You in truth. Forgive our leaning on false saviors. Break every yoke by Your anointing. Turn Your indignation from us and topple the arrogant powers that defy Your name. Plant us as living shoots from the stump—rooted in Your promises, bearing good fruit for Your glory. King Yeshua, El Gibbor, establish Your shalom among us.

B’Shem Yeshua... In the Name of Yeshua, Amen