

3/19/00

Isaiah 10-12

The prophet Isaiah has been declaring the judgment of Samaria.

It is a poem of four stanzas as we stated last week in our study, begins in chapter eight, verse eight and runs till the first four verses of chapter ten.

The better division for the chapter nine and ten would be at verse five of chapter ten.

Now each stanza concludes with the same phrase, "For all His anger is not turned away, but His hand is stretched out still", first appearing in chapter five, verse twenty-five. vs. 12, 17, 21; 10:4

1. Israel's pride was arrogant. 9:8-12
2. Israel's stubborn rebellion was continuous. 9:13-17
3. Israel's wickedness was great. 9:18-21

10:1-4 Israel's wicked legislators.

10:1-2 *The greater judgment is to those who have the greatest power and authority to guide the people.*

- 1) Woe as we have said often means judgment. vs. 1a

- 2) It is directed to those who decree unrighteous decrees and write misfortune. vs. 1b
 - a) Those that are neither honorable to God nor beneficial for man.
 - b) They knew exactly what they were doing when they introduced and passed such legislation!
- 3) The decrees were targeting for four groups of people. vs. 2
 - a) To rob the needy of justice, depriving them of true justice. 5:8-10
 - b) To take what is right from the poor of God's people, "My people".
 - c) To make the widow their prey.
 - d) To rob the fatherless.

* Is. 1:23; 3:14-15; Ex. 22:21-24

10:3 *God possesses certain questions through the prophet Isaiah.*

- 1) What would they do in the day of punishment and desolation?
- 2) To whom would they flee for help?
- 3) Where would they leave their dishonest gain?

10:4 *God pronounces the sure judgment.*

- 1) Their utter end is to be humbled and be prisoners of war.
- 2) The judgment can not be averted.

10:5-34 The judgment of Assyria.

10:5-11 *Assyria was God's instrument.*

- 1) God warns Assyria of judgment, even though He is the One, clearly using Assyria for His purposes. vs. 5
* Isaiah does not protest to the revelation of God as Habbakuk did. Hab. 1:12-77
- 2) God is the One sending him to His ungodly people, Israel and given the charge to spoil them. vs. 6
* The fulfilment of Maher-Shalal-Hash-Baz, the name of Isaiah's son.
- 3) God reveals the heart of Assyria, her intent is to discipline but destroy God's people completely. vs. 7
- 4) God reveals her thoughts, no city has been able to stand against her and no gods have been powerful enough to stop her, so she would do to Jerusalem and her idols and Samaria. vs. 8-11
 - a) Calno in north Syria, Carchemish, the capital of a Hittite kingdom and Hamath and Arpad, also in Syria, from 717 B.C. to 722 B.C. these cities were taken.
 - b) The gods of the pagan where those of locality often, of the hills, mountains, etc.

10:12-14 *Assyria's pride and self confidence.*

- 1) The conclusion is that there will be a turning point after God is through with "His work", punishing His people in Mount Zion and Jerusalem by Assyria and then punish her for her arrogant pride and haughty looks. vs. 12
- 2) God reveals the words of Assyria boasting, no one saying a word to her. vs. 13-14

10:15-19 *Assyria's punishment.*

- 1) The foolishness of Assyria's boasting is illustrated by instruments. vs. 15
- 2) The conclusion is certain judgment. vs. 16-19
 - a) The Lord of hosts would send leanness. vs. 16
 - b) The Holy One would send fire to burn their forest. vs. 17-18
* 185,000 were destroyed in 612 B.C. and finally the end of the Assyrian empire came in 609 B.C
 - c) The number would be so few, a child would be able to number them. vs. 19

10:20-23 *The promise of the remnant.*

- 1) The hope of that day, the short term for the remnant taken by Assyria was to depend on the Lord the Holy One of Israel, in truth. vs. 20

- 2) The remnant only thought they be as the sands of the sea. vs. 21-22
- 3) The One to perform it is “The lord God of hosts”, the captain of the armies of heaven. vs. 23
* Paul quotes this passage in Romans, Rom. 9:27-28

10:24-27 *The future deliverance.*

- 1) God reminds His people that it is His doing. vs. 24
- 2) God assures them that the indignation and His anger will pass in a little while. vs. 25
- 3) God says the slaughter of Assyria will be like Midian, at the rock of Oreb, when they were greatly outnumbered. vs. 26, Judges 7:25

10:28-32 *The advance of Assyria.*

- 1) The towns named are to the north of Jerusalem as the Assyrians attempted their encircling maneuver. vs. 28-29
- 2) The fear of the people is described. vs. 30-31
- 3) The Assyrians would come to the city of Nob, just north of Jerusalem, within sight of it, shaking his fist, but no further. vs. 32

10:33-34 *The advance Assyria stopped.*

- 1) The Lord of hosts, the captain of the armies of heaven would cut down and humble the strong and haughty, forest like Assyrian army. vs. 33-34
- 2) This was fulfilled by the Angel of the Lord, when in one night he slew 185,000 front-troops of Assyria and Sennacharib returned and was assassinated by his two sons as he went to worship. Is. 37:36-38; 2Kings 19:35-37
* Hezekiah rolled out the letter before the Lord.

11:1-10 **The shoot from the stem of Jesse.**

11:1--2 *The person of the Messiah.*

- * The day is the rule of Jesus in the thousand years reign.
- 1) The promise to God’s people is the coming of the Messiah. vs. 1
 - a) The Rod or “shoot” is in reference to the Messiah as the instrument of God to bless God’s people, in contrast to Assyria in the previous chapter, who was the instrument of God to punish His people. Is. 10:33-34
* We have already seen three previous prophecies of Him. Is. 4:2; 7:14; 9:6-7
 - b) The origin of the Messiah is to be from the stem of Jesse, literally “the

stock, stem or trunk of the family of David.

- 1)) The metaphor of a stem is for the Davidic dynasty that had been without royal power for nearly six-hundred years.
 - 2)) God had promised this to David but after Solomon the kingdom was rent. 2Sam. 7:16
 - 3)) Both Joseph and Mary were of the line of David but Joseph's line came through Jechoniah, who was cursed from being on the throne. Matt. 1, Lk. 3
 - 4)) Matthew's is an ascension, while Luke's is a dissension to Adam.
- c) The Branch shall grow out of his roots, referring not only the lineage of David but a fallen humanity. 4:2, 11:10, 53:2
- 1)) The word Branch "neser" signifies vital life and is the same Hebrew root for one of the names of Jesus, the "Nazarene" Mat. 2:23
* The word grow "yipreh" means to be fruitful.
 - 2)) This Branch is the Lord's Servant. Zech. 3:8
 - 3)) This Branch is identified by John as the Lion of the tribe of Judah of the Root of David. Rev. 5:5, 22:16

- 2) The perfection of the Messiah is described by a seven-fold work of the Spirit. vs. 2
* The number seven being the number of completeness.
 - a) The Spirit of the LORD shall rest upon Him permanently, for He is the Anointed of God and to Him is not given the Spirit by measure. Jn. 3:34
 - b) The Spirit of wisdom, describing the end result of information to make the best choice.
 - c) The Spirit of understanding, identifies the ability to have comprehension to access information with insight and discretion.
 - d) The Spirit of counsel, refers to the ability to make and give the best advice to others regarding situations and circumstances, to live wisely.
 - e) The Spirit of might, is not only the power to do anything but the authority to command it so, both over the human world and the spirit world, being Omnipotent.
 - f) The Spirit of knowledge, regarding the things of God, His plans and purposes, being Omniscient.
 - g) The Spirit of the fear of the LORD, refers to the reverence of the Father, for the Son does always those things

that please the Father, in fact He came to reveal the Father. Jn. 8:29; Lk. 10:22

* This seven-fold work of the Holy Spirit is identified by John. Rev. 1:4; 3:15b

11:3-5 *The perfect justice of Messiah.*

- 1) His delight is in the fear of the LORD, referring to the pleasure of the Son, is that which honors and glorifies the Father, describing the manner by which He will rule during the Millennial Kingdom. vs. 3a
- 2) He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears, meaning that He will not depend on the limitations of man, for He knows all things. vs. 3b-c
* Rev. 9:3-15
- 3) But with righteousness He shall judge the poor, And decide with equity for the meek of the earth, He will avenge the poor and reveal who was really humble and Spirit controlled. vs. 4a-b
- 4) He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. vs. 4c-d
 - a) He will strike the earth with His wrath during the Great-Tribulation. Rev. 6-19

b) He will strike and destroy the armies of the Anti-christ and the world as they are gathered to stop Him from setting up His Kingdom, with the sword that comes out of His mouth. Rev. 19:11-21; Ps. 2:9-12; 2Thess. 1:5-10; 2:8

- 5) Righteousness shall be the belt of His loins, And faithfulness the belt of His waist. vs. 5
 - a) He is the glorified Christ pictured in Revelation one.
 - b) He is the epitome of holiness and can not act contrary to it.
 - c) He is the heavenly High Priest prefigured in the Old Testament. Ex. 28:4
 - d) He is the fulfilment of antitype and fulfilment of Melchisedek, the King of Righteousness and Peace. Gen. 14:18-20; Ps. 110:4; Heb. 7

11:6-10 *The peace in the reign of Messiah.*

- 1) The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. vs. 6
* The curse of the fall will be lifted on the animal kingdom, they will no longer fierce enemies but docile

companions that a child will lead anyone of them! Gen. 1:26-28; Ps. 8:1; 1Cor. 15:25-28; Heb. 2:5-9

- 2) The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. vs. 7
* The carnivorous animals will become herbivorous!
- 3) The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. vs. 8
* The poisonous snakes will no longer be a threat, even to a nursing child!
- 4) They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. vs. 9
* The entire earth will be permeated by the rule of righteousness and presence of Jesus, as the oceans cover the seas!
- 5) And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious. vs. 10
 - a) The nations and people of the world will come to Jesus for consultation and instruction. Is. 2:1-4
 - b) Zechariah tells us that those who do not come, will not receive rain. Zech. 14:17

- c) Glorious it will be because Emmanuel, “God with us” is the reality in that day!

11:11-16 The remnant of the kingdom Age.

11:11-12 *The gathering of the Jews.*

- 1) The Lord Jesus will in “that day”, fulfill a second re-gathering to recover the remnant who are left and He mentions some. vs. 11
 - a) A complete re-gathering as He did the first time from Egypt.
 - b) Babylon was not total.
 - c) The return in 1948 to the present is not total.
 - d) The millennium will be total.
- 2) Jerusalem will be the capital of His Kingdom, all will assemble there, as He gathers them, from the four corners of the earth. vs. 12

11:13-14 *The reconciliation of the Jews.*

- 1) There will be no striving between Israel and Judah any longer. vs. 13
- 2) The area of Jordan will come under the control of the remnant. vs. 14
 - a) Civil war took place in the days of Rehoboam.
 - b) All Israel will be there. Rom. 9-11

11:15-16 *The road for the Jews.*

- 1) In that day Jesus will dry up the Gulf of Suez and the Euphrates, the Aswan Dam perhaps even the Nile for crossing on dry ground. vs. 15
* For the kings of the east. Rev. 16:12
- 2) The highway will be for the remnant of His people left from Assyria, even as when He brought them out of Egypt. vs. 16

12:1-6 **The rejoicing of the remnant.****12:1-3** *The first song is the remnant's personal song of praise for their deliverance and restoration in the past.*

- 1) Gratitude for their recovery and reconciliation through forgiveness of sin, "in that day". vs. 1
- 2) Gratitude for their complete trust in Him to be all-sufficient. vs. 2
- 3) Gratitude for all their provision. vs. 3
 - a) Perhaps here there is some connection with the drawing of water from the Pool of Siloam. Jn. 7:37-39
 - b) As the Feast of Tabernacle will be celebrated throughout the thousand year reign. Zech. 14:16-21
* Ex. 15:2; Rev. 15:3-4

12:4-6 *The second song is the remnant's personal witness all He did.*

- 1) They will forever tell all to call on His name, "in that day". vs. 4a-b
- 2) They will forever declare His deeds among the peoples and his name exalted. vs. 4c
- 3) They exhort all to sing to the Lord for having done excellent things, known in all the earth. vs. 5
- 4) They command all to shout in Zion for great is the Holy One in their midst. vs. 6