

**The Grace of God
God's Righteousness in Judgement
Isaiah 10:20 – 34**

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As we concluded our study last week in verse 19, we were left with a picture of future desolation for Assyria. Their army would be destroyed, and they would have only a remnant left, a very small one when compared to the situation at the time of Isaiah's writing.

Isaiah 10:19

“And the rest of the trees of his forest will be so small in number That a child could write them down.” (NASB95)

The Assyrian people will be so small that a child will be able to number them. That speaks to severe judgement on the tool that YAHWEH will be using to discipline Israel and Judah.

Continuing from those thoughts, Isaiah, under the inspiration of the Holy Spirit, provides us with a prophecy that appears to look at events in the next 30 years. These events speak again to the miracle of God saving His people, but what Isaiah outlines will also point to a future saving of His people. A saving that is also discussed in Zechariah, Ezekiel, Daniel as well as by the Apostle John in Revelation. The coming of Jesus Christ to ultimately save His people at the battle of Armageddon.

Isaiah will do what many old testament prophets did in their prophecies. He will see two events, but they will look like one.

The Old Testament prophet looked ahead and often saw images of the future converge together, without any distinction between the separate advents of Jesus Christ. It's like being a long way from a mountain range. As we drive toward the mountains, it looks like there's one gigantic peak out there. The closer we get, the more we realize that there's not one peak, but two. And as we drive on, we see there's a great valley between those peaks. Daniel, Isaiah, and Jeremiah looked to the future and saw the coming of Jesus Christ as the Messiah, but their prophecies seem to teach us that what happens at the Second Coming happened at the same time as the first coming. (Jeremiah and Carlson 1992, 138)

Last week we looked, briefly, at the press clippings of the Assyrian kings and a bit of how they were the definition of the term chaos. “Assyrians frequently employed tactics of psychological warfare. This involved instilling an “awesome fear” in their opponents—a calculated intimidation meant to convince opponents that the cost of war with Assyria was too great to bear.” (Lowery 2016)

That was the method they would use over and over. This would be appealed to by them to “jawbone” compliance from their intended victim rather than engaging in battle.

If this method was unsuccessful, the army would target a weaker, nearby city and destroy it instead. The inhabitants would be punished as examples. This often involved torture, rape, bodily mutilation, eye gouging, skinning alive, etc. Towns would be burned, orchards cut down, fields would be salted so they could no longer be used, and so on. Skins, heads, body parts, and mutilated bodies—living or dead—could be gathered and displayed to further convince stubborn inhabitants that submission was the most sensible option. (Lowery 2016)

This shows us the reason why one of the terms that God uses to describe the antichrist is found in Isaiah 10:24, “the Assyrian.” The antichrist will employ similar tactics and rely on terror and brute force to “win” the hearts and minds of earth dwellers during the Great Tribulation. He will rule via the blood of believers.

You want to be safe under the rule of the antichrist, then just do what he says to do. Stop worshipping the Lord, submit to his economic authority, worship him, and resolve that you will lose some of your basic rights and freedoms in the exchange. Eventually to the point of forced universal identification of compliance in order to engage economically. Sound familiar?

Revelation 13:3–8

“I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.” (NASB95)

Let’s examine the text of Isaiah 10:20-34.

Isaiah 10:20–34

“Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel. A remnant will return, the remnant of Jacob, to the mighty God. For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness. For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land. Therefore thus says the Lord GOD of hosts, “O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did. For in a very little while My indignation against you will be spent and My anger will be directed to their destruction.” The LORD of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb; and His staff will be over the sea and He will lift it up the way He did in Egypt. So it will be in that day, that his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness. He has come against Aiath, He has passed through Migron; At Michmash he deposited his baggage. They have gone through the pass, saying, “Geba will be our lodging place.” Ramah is terrified, and Gibeah of Saul has fled away. Cry aloud with your voice, O daughter of Gallim! Pay attention, Laishah and wretched Anathoth! Madmenah has fled. The inhabitants of Gebim have sought refuge. Yet today he will halt at Nob; He shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the GOD of hosts, will lop off the boughs with a terrible crash; Those also who are tall in stature will be cut down And those who are lofty will be abased. He will cut down the thickets of the forest with an iron axe, And Lebanon will fall by the Mighty One.” (NASB95)

Reading through this as being the natural extension from the prophecy of the end of the Assyrian forces is that, that day is the one which immediately would follow the previous events. The supernatural ending of Assyria. That is one way to look at this and many commentators see it only that way.

We saw in verse 19 that Assyria has a remnant left, when they have only a remnant left, Israel will also only have a remnant left but that remnant and the rest of the nation, referred to as the house of Jacob, Judah, will **never again** rely on the one who struck them. But that has not happened yet, even in the 21st century.

For background on that comment, we need to understand some recent historical perspective for both nations from Isaiah's viewpoint.

Syria, also called Aram, had been a constant thorn in Israel's side. "For there was not left to Jehoahaz an army of more than fifty horsemen and ten chariots and ten thousand footmen, for the king of Syria had destroyed them and made them like the dust at threshing." (2 Kings 13:7, ESV)

YAHWEH did deliver Israel under King Jehoash finally from Aram and they moved to treating Aram as a vassal state under Jeroboam II eventually becoming an ally with them against Judah and against Assyria.

Israel was relying on the one who struck them to defend them against Assyria. That did not work out well for them in the end.

In the south, Judah, under King Ahaz, relied on Assyria for protection from Aram and Israel thinking that as a vassal of Assyria he would not have any problems. That did not work out well for him either. Judah also relied on Egypt from time to time.

The prophets were consistent in their insistence that the nation cease relying on unbelievers for protection when they had the God of the universe in their corner. Eventually the nation will get it.

The promise is that in time to come "the survivors" of Israel will not rely upon "this smiter," that is, upon Assyria. One of the great self-deceptions among those who distrust Yahweh is the strong temptation to trust the very agency that will destroy. Indeed, in our own time it takes little imagination to see how we have entrusted our security precisely to a technological-military enterprise that is only a pseudo-security that will not and cannot save. (Brueggemann 1998, 94)

Once Hezekiah becomes King of Judah, in the north, Israel is in the process of being taken into exile by Assyria. Hezekiah rebels against Assyria and Assyria begins to attack Judah.

Isaiah is prophesying prior to that time and he is referring to the remnant as both the north and the south combined by the time, we get to verse 21.

All that is left of Israel is a remnant. By the time of King Hezekiah, the same condition exists as well in Judah. That is indeed the case, once the Assyrian army is destroyed by YAHWEH. The clue, for me, that this is more about the end of the age than about the near future, which it is indeed about, is found in Isaiah 10:28-32 and the description there of how the Assyrian army attacks. But the problem with that is, in the time of Hezekiah when they did attack Jerusalem, they came from the south, not the north. "The outlying towns mentioned are all to the north of the city, whereas when Sennacherib actually approached Jerusalem in the time of Hezekiah he did so from the direction of Lachish to the south (36:1-2)." (Webb 1996, 73)

Backing up to verse 20, this is a near in time prophecy, but also far.

Remember, that God would validate prophets and their calling with the people by providing prophecies that would come true in the near term, showing that the prophecy in the future could be taken as being fulfilled just as the near-term prophecy is. God will point this out through Isaiah in 41:21-23, 42:9, 44:7, 45:11.

Isaiah 10:20

“Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.” (NASB95)

In this verse Isaiah begins to look beyond the immediate circumstances which concern the Assyrian to “that day.” As we have seen, “that day” is the day of the Lord, which begins with the Great Tribulation Period. (McGee 1997, 225)

The remnant is a demonstration of the grace of God. It is only by God’s grace that a remnant remains. It is only by the grace of God that some of Israel and of Judah, now described combined as the house of Jacob, have escaped. Their security is the Lord.

They will never again rely on the one who struck them. This points to the future at the end of the Great Tribulation. It is not a statement of fact for the near term or even the near future. There is still Babylon to come, and there was a reliance on Egypt to help. The issue was a reliance on others rather than on YAHWEH for security.

Who do we rely on for security? What is it that you and I rely on for our confidence about the future? Are we reflecting what God says about our future as we meditate on Him and His word?

Proverbs 23:18

“Surely there is a future, And your hope will not be cut off.” (NASB95)

Proverbs 3:5–6

“Trust in the LORD with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight.” (NASB95)

Romans 8:28–32

“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?” (NASB95)

We need to place our complete and total trust solely in the Lord. He is our security and not on anything man can do, the government can do, or any other party other than the Lord. He can however make those things to move on our behalf.

But if we are not relying on Him, but instead relying on ourselves, we have already lost just like Judah had lost.

Jeremiah 37:7

“Thus says the LORD, God of Israel: Thus shall you say to the king of Judah who sent you to me to inquire of me, ‘Behold, Pharaoh’s army that came to help you is about to return to Egypt, to its own land.’” (ESV)

Worse still, soon, 21st century Israel will rely on a treaty with someone else who is in the same category as Assyria, Syria and Egypt.

Daniel 9:27

“He will confirm a covenant with many for one week. But in the middle of that week he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys.” (NET)

In verse 21 we see that a remnant will return. Those who have escaped and who will never rely on anyone other than the Lord ever again. Notice who they return to...“the mighty God.” This is a title from Isaiah 9:6 of the Messiah.

The number of Jews will be, as promised to Abraham, like the sand of the sea, but only a remnant will return at the end of the Great Tribulation. In the NASB we read “a destruction is determined.”

Isaiah 10:22–23

“For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness. For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land.” (NASB95)

The word translated destruction is *קִלְיָוֹן* (killaywon). The word “destruction” is an understatement as it means “annihilation.” (Koehler, et al. 1994-2000, 479)

The “extermination” is the judgment which reduces the teeming population of Israel to a mere remnant; this will be an overwhelming manifestation of Jehovah’s judicial righteousness (see on ch. 1:27). (Skinner 1897, 90)

This is still in the prophetic future for Israel. Zechariah talked about it.

Zechariah 13:8–14:4

“It will happen in all the land, says the LORD, that two-thirds of the people in it will be cut off and die, but one-third will be left in it. Then I will bring the remaining third into the fire; I will refine them like silver is refined and will test them like gold is tested. They will call on my name and I will answer; I will say, ‘These are my people,’ and they will say, ‘The LORD is my God.’ A day of the LORD is about to come when your possessions will be divided as plunder in your midst. For I will gather all the nations against Jerusalem to wage war; the city will be taken, its houses plundered, and the women raped. Then half of the city will go into exile, but the remainder of the people will not be taken away. Then the LORD will go to battle and fight against those nations, just as he fought battles in ancient days. On that day his feet will stand on the Mount of Olives which lies to the east of Jerusalem, and the Mount of Olives will be split in half from east to west, leaving a great valley. Half the mountain will move northward and the other half southward.” (NET)

Jesus shows up on the scene and saves 1/3 of those who are in Israel at the end of the Great Tribulation. We covered the huge numbers of those who lose their lives during the Tribulation and Great Tribulation in our study of Revelation. Isaiah 10:20 – 23 is pointing right at the same future. It also points to the near term not only from Assyria, but Babylon as well.

Just as stated in verse 23, a complete annihilation but as stated in verse 22, overflowing with righteousness. Isaiah will discuss it in 28:20 & 21 “For the LORD will rise up as at Mount Perazim, He will be stirred up as in the valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work. And now do not carry on as scoffers, Or your fetters will be made stronger; For I have heard from the Lord GOD of hosts Of decisive destruction on all the earth.” (Isaiah 28:21–22, NASB95)

Do not fear the Assyrian who enslaves just as did Egypt. We see slavery referenced in the fall of Babylon in Revelation 18.

When God allows destruction—whether in outright judgment or loving correction—it is always righteous, and never unfair. In fact, His judgment overflows with righteousness! (Guzik 2000, Is 10:20-27)

For those who believe, YAHWEH has a word. It is specific for those who live in Zion which is another term for Jerusalem.

Isaiah 10:24

Therefore thus says the Lord GOD of hosts, "O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did." (NASB95)

In the immediate future, if you live in Jerusalem, do not worry about the Assyrian (singular). For those who live in Jerusalem at the end of the age, the same holds.

God will protect and end the slavery to Assyria. And indeed, He does. God will protect and end the slavery to Babylon and Persia, and He does. He will do the same at the end of the age. Even though they enslave as did Egypt, YAHWEH will set them free, and the title used in verse 26, YAHWEH of Heavenly Armies.

Ezekiel 38:17–23

"This is what the sovereign LORD says: Are you the one of whom I spoke in former days by my servants the prophets of Israel, who prophesied in those days that I would bring you against them? On that day, when Gog invades the land of Israel, declares the sovereign LORD, my rage will mount up in my anger. In my zeal, in the fire of my fury, I declare that on that day there will be a great earthquake in the land of Israel. The fish of the sea, the birds of the sky, the wild beasts, all the things that creep on the ground, and all people who live on the face of the earth will shake at my presence. The mountains will topple, the cliffs will fall, and every wall will fall to the ground. I will call for a sword to attack Gog on all my mountains, declares the sovereign LORD; every man's sword will be against his brother. I will judge him with plague and bloodshed. I will rain down on him, his troops and the many peoples who are with him a torrential downpour, hailstones, fire, and brimstone. I will exalt and magnify myself; I will reveal myself before many nations. Then they will know that I am the LORD." (NET)

Isaiah 34:6

"The sword of the LORD is filled with blood, It is sated with fat, with the blood of lambs and goats, With the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah And a great slaughter in the land of Edom." (NASB95)

Isaiah 10:25–26

"For in a very little while My indignation against you will be spent and My anger will be directed to their destruction." The LORD of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb; and His staff will be over the sea and He will lift it up the way He did in Egypt." (NASB95)

YAHWEH is letting them know that His indignation is soon over, but then His anger will be roused against the tool He used to humble His people. He provides encouragement to them again letting them see His grace. How complete will His anger be against Assyria? We get two examples. Gideon and Moses. Both outnumbered and hopeless.

Judges 7:19–25

"Gideon took a hundred men to the edge of the camp at the beginning of the middle watch, just after they had changed the guards. They blew their trumpets and broke the jars they were carrying. All three units blew their trumpets and broke their jars. They held the torches in their left hand and the trumpets in their right. Then they yelled, "A sword for the LORD and for Gideon!" They stood in order all around the camp. The whole army ran away; they shouted as they scrambled away. When the three hundred men blew their trumpets, the LORD caused the Midianites to attack one another with their swords throughout the camp. The army fled to Beth Shittah on the way to Zererah. They went to the border of Abel Meholah near Tabbath. Israelites from Naphtali, Asher, and Manasseh answered the call and chased the Midianites. Now Gideon sent messengers throughout the Ephraimite hill country who announced, "Go down and head off the Midianites. Take control of the fords of the streams all the way to Beth Barah and the Jordan River." When all the Ephraimites had assembled, they took control of the fords all the way to Beth Barah and the Jordan River. They captured the two Midianite generals, Oreb and Zeeb. They executed Oreb on the rock of Oreb and Zeeb in the winepress of Zeeb. They chased the Midianites and

brought the heads of Oreb and Zeeb to Gideon, who was now on the other side of the Jordan River.”
(NET)

Exodus 14:15–31

“The LORD said to Moses, “Why do you cry out to me? Tell the Israelites to move on. And as for you, lift up your staff and extend your hand toward the sea and divide it, so that the Israelites may go through the middle of the sea on dry ground. And as for me, I am going to harden the hearts of the Egyptians so that they will come after them, that I may be honored because of Pharaoh and his army and his chariots and his horsemen. And the Egyptians will know that I am the LORD when I have gained my honor because of Pharaoh, his chariots, and his horsemen.” The angel of God, who was going before the camp of Israel, moved and went behind them, and the pillar of cloud moved from before them and stood behind them. It came between the Egyptian camp and the Israelite camp; it was a dark cloud and it lit up the night so that one camp did not come near the other the whole night. Moses stretched out his hand toward the sea, and the LORD drove the sea apart by a strong east wind all that night, and he made the sea into dry land, and the water was divided. So the Israelites went through the middle of the sea on dry ground, the water forming a wall for them on their right and on their left. The Egyptians chased them and followed them into the middle of the sea—all the horses of Pharaoh, his chariots, and his horsemen. In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw the Egyptian army into a panic. He jammed the wheels of their chariots so that they had difficulty driving, and the Egyptians said, “Let’s flee from Israel, for the LORD fights for them against Egypt!” The LORD said to Moses, “Extend your hand toward the sea, so that the waters may flow back on the Egyptians, on their chariots, and on their horsemen!” So Moses extended his hand toward the sea, and the sea returned to its normal state when the sun began to rise. Now the Egyptians were fleeing before it, but the LORD overthrew the Egyptians in the middle of the sea. The water returned and covered the chariots and the horsemen and all the army of Pharaoh that was coming after the Israelites into the sea—not so much as one of them survived! But the Israelites walked on dry ground in the middle of the sea, the water forming a wall for them on their right and on their left. So the LORD saved Israel on that day from the power of the Egyptians, and Israel saw the Egyptians dead on the shore of the sea. When Israel saw the great power that the LORD had exercised over the Egyptians, they feared the LORD, and they believed in the LORD and in his servant Moses.” (NET)

This is assurance from the Lord that what He did in the past He can and will do in the future. He will do it to Assyria and to the future Assyrian.

Daniel 7:19–26

“Then I wanted to know the meaning of the fourth beast, which was different from all the others. It was very dreadful, with two rows of iron teeth and bronze claws, and it devoured, crushed, and trampled anything that was left with its feet. I also wanted to know the meaning of the ten horns on its head, and of that other horn which came up and before which three others fell. This was the horn that had eyes and a mouth speaking arrogant things, whose appearance was more formidable than the others. While I was watching, that horn began to wage war against the holy ones and was defeating them, until the Ancient of Days arrived and judgment was rendered in favor of the holy ones of the Most High. Then the time came for the holy ones to take possession of the kingdom. This is what he told me: ‘The fourth beast means that there will be a fourth kingdom on earth that will differ from all the other kingdoms. It will devour all the earth and will trample and crush it. The ten horns mean that ten kings will arise from that kingdom. Another king will arise after them, but he will be different from the earlier ones. He will humiliate three kings. He will speak words against the Most High. He will harass the holy ones of the Most High continually. His intention will be to change times established by law. They will be delivered into his hand For a time, times, and half a time. But the court will convene, and his ruling authority will be removed—destroyed and abolished forever!’ (NET)

At the end of the age, just as He did with Gideon, with the Egyptians, with the Assyrians, God will move on behalf of His people at the end of the age.

Revelation 19:11–18

“Then I saw heaven opened and here came a white horse! The one riding it was called “Faithful” and “True,” and with justice he judges and goes to war. His eyes are like a fiery flame and there are many diadem crowns on his head. He has a name written that no one knows except himself. He is dressed in clothing dipped in blood, and he is called the Word of God. The armies that are in heaven, dressed in white, clean, fine linen, were following him on white horses. From his mouth extends a sharp sword, so that with it he can strike the nations. He will rule them with an iron rod, and he stomps the winepress of the furious wrath of God, the All-Powerful. He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.” Then I saw one angel standing in the sun, and he shouted in a loud voice to all the birds flying high in the sky: “Come, gather around for the great banquet of God, to eat your fill of the flesh of kings, the flesh of generals, the flesh of powerful people, the flesh of horses and those who ride them, and the flesh of all people, both free and slave, and small and great!”” (NET)

Isaiah 10:27

“So it will be in that day, that his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness.” (NASB95)

Salvation, as the double turn in the second figure affirms, comes no less from within (27b) than from without (27a). It is no less a consequence of the world-conquering grace at work in Isaiah, than a miracle wrought for Israel upon their foes. (Keil and Delitzsch 1996, 178)

Isaiah 10:28–32

“He has come against Aiath, He has passed through Migron; At Michmash he deposited his baggage. They have gone through the pass, saying, “Geba will be our lodging place.” Ramah is terrified, and Gibeah of Saul has fled away. Cry aloud with your voice, O daughter of Gallim! Pay attention, Laishah and wretched Anathoth! Madmenah has fled. The inhabitants of Gebim have sought refuge. Yet today he will halt at Nob; He shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem.” (NASB95)

There are some commentators who say this is the progression of attack for Assyria coming from the north, true, if they were coming from the north.

2 Kings 18:13

“Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.” (NASB95)

Jerusalem had not been attacked, but the surrounding Judean cities had been. An ongoing siege was taking place south west of Jerusalem in Lachish.

Lachish and Assyrian Siege Ramp



(Bolen, Lachish Assyrian siege ramp and gatehouse aerial from northwest 2012, Used with Permission)

The entire Assyrian army is south and west of Jerusalem, not north currently. The description in Isaiah 10:28-32 is that of an attack from the north. "Now, no doubt the Assyrian army, when it marched against Jerusalem, came from the southwest, namely, from the road to Egypt, and not directly from the north. Sennacherib had conquered Lachish; he then encamped before Libnah, and it was thence that he advanced towards Jerusalem." (Keil and Delitzsch 1996, 179)

By means of short, hard-hitting phrases it depicts an army's relentless progress southward from a point some fifteen miles north of Jerusalem until it finally stands overlooking the Holy City. That the route taken diverges from the main north/south road at about Bethel and traverses the edge of the Jordan Rift gives authenticity to the story because this way, though more difficult in terrain, would have avoided the potential strong points at Gibeon, Ramah, and Gibeah. (Oswalt 1986, 274-275)

Although Nob has not been positively identified, it was probably in the vicinity of Mount Scopus northeast of Jerusalem. In a climactic gesture, the victorious enemy stands astride that high point and hurls taunts at Jerusalem. Obviously, nothing can save the city from such overwhelming force. (Oswalt 1986, 275)

Jerusalem from Mount Scopus



(Bolen 2012, Used with Permission)

As we can see in the photograph, if Mount Scopus is the location, there is a clear view of the Temple Mount as well as, to the left, the Mount of Olives. Verse 32 says this army will stop at that point and shake "his fist at the mountain of the daughter of Zion, the hill of Jerusalem."

Ezekiel 38:15–16

"You will come from your homeland in the distant north with your vast cavalry and your mighty army, and you will attack my people Israel, covering their land like a cloud. At that time in the distant future, I will bring you against my land as everyone watches, and my holiness will be displayed by what happens to you, Gog. Then all the nations will know that I am the LORD." (NLT)

Zechariah 14:1–5

"Watch, for the day of the LORD is coming when your possessions will be plundered right in front of you! I will gather all the nations to fight against Jerusalem. The city will be taken, the houses looted, and the women raped. Half the population will be taken into captivity, and the rest will be left among the ruins of the city. Then the LORD will go out to fight against those nations, as he has fought in times past. On that day his feet will stand on the Mount of Olives, east of Jerusalem. And the Mount of Olives will split apart, making a wide valley running from east to west. Half the mountain will move toward the north and half toward the south. You will flee through this valley, for it will reach across to Azal. Yes, you will flee as you did from the earthquake in the days of King Uzziah of Judah. Then the LORD my God will come, and all his holy ones with him." (Zechariah 14:1–5, NLT)

Isaiah tells us this army is standing in the hills surrounding Jerusalem and shaking their fist at it. They have the advantage; nothing will stop the final assault on Mount Zion and the Temple Mount. We know now what YAHWEH has in store, not only for Assyria, but also for that future invading force.

The hostile army stands in front of Jerusalem, like a broad dense forest. But it is soon manifest that Jerusalem has a God who cannot be defied with impunity, and who will not leave His city in the lurch at the decisive moment, like the gods of Carchemish and Calno. (Keil and Delitzsch 1996, 181)

Isaiah 10:33–34

“Behold, the Lord, the GOD of hosts, will lop off the boughs with a terrible crash; Those also who are tall in stature will be cut down And those who are lofty will be abased. He will cut down the thickets of the forest with an iron axe, And Lebanon will fall by the Mighty One.” (NASB95)

2 Kings 19:35

“That night the angel of the LORD went out to the Assyrian camp and killed 185,000 Assyrian soldiers. When the surviving Assyrians woke up the next morning, they found corpses everywhere.” (NLT)

Zechariah 14:12–15

“And the LORD will send a plague on all the nations that fought against Jerusalem. Their people will become like walking corpses, their flesh rotting away. Their eyes will rot in their sockets, and their tongues will rot in their mouths. On that day they will be terrified, stricken by the LORD with great panic. They will fight their neighbors hand to hand. Judah, too, will be fighting at Jerusalem. The wealth of all the neighboring nations will be captured—great quantities of gold and silver and fine clothing. This same plague will strike the horses, mules, camels, donkeys, and all the other animals in the enemy camps.” (NLT)

Isaiah identifies the defender as Adonai, YAHWEH Heavenly Armies. He is the one who will fight for Judah against Assyria and He is the one who will fight for Israel at the end of the age.

He talks directly about taking down the leadership, the commanders and rulers and doing so rapidly by use of the most modern technology available for the cutting of trees. God spares no expense in His defense of the nation after His purposes have been achieved.

But this is more global than just those attacking Judah at this single point in time. Because in chapter 11, there is a new empire that is going to take over. One who is related to Jesse, David’s dad.

This is the fate of the imperial power of the world. When the axe is laid to it, it falls without hope. (Keil and Delitzsch 1996, 182)

After viewing a picture of the coming destruction of Assyria, as well as a more detailed picture of the battle that takes place at Jerusalem at the end of the Great Tribulation, we come to the rule of Messiah in chapter 11.

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