



Isaiah 10:20-34

Restoration Promised

The promises of God are worth their weight in gold! In the midst of a really depressing series of events in Isaiah 10 (at least if you are an enemy of God), the Lord encourages his people with promises of a surviving remnant. God’s own description of the house of Jacob is that they are “as the sands of the sea.” How many people is that? We don’t know for sure, but what we do know is that their numbers are about to shrink dramatically!

We seem to fixate on numbers. The higher the number, the more confident we get. God...not so much. He seems to get his best stuff done when the numbers are whittled down to the number that demands our reliance on him (Gideon!). We squirm with low numbers and the Holy Spirit seems to get energized by them. We will wait patiently, thinking the number will begin to rise at any time, all the while we could be experiences breakthroughs **before** our numbers grow. Go figure.

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 10:20 In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. ²¹ A remnant will return, the remnant of Jacob, to the mighty God. ²² For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. ²³ For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.</p> <p>²⁴ Therefore thus says the Lord GOD of hosts: “O my people, who dwell in Zion, be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as the Egyptians did. ²⁵ For in a very little while my fury will come to an end, and my anger will be directed to their destruction. ²⁶ And the LORD of hosts will wield against them a whip, as when he struck Midian at the rock of Oreb. And his staff will be over the sea, and he will lift it as he did in Egypt.</p>	<p>s 10:20 That is, Assyria.</p> <p>t 10:20 Or “sincerely.”</p> <p>u 10:24 Or “who beat you with a rod and lift up their staff against you.”</p> <p>v 10:26 The rock of Oreb (“raven”) is the place where Gideon killed two fleeing Midianite princes (Judg. 7:25). Isaiah mentions both the rock of Oreb and the victory at the Red Sea to illustrate how God will completely subdue his enemies.</p>	<p>Isaiah 10:20 In that day, neither the remnant of Israel nor the survivors of the house of Jacob will lean anymore upon the one who abused them, s but they will lean fully t on the faithfulness of the Lord Yahweh, the Holy One of Israel. ²¹ A remnant will return, the remnant of Jacob’s tribes to the mighty God. ²² Though your people Israel were as many as the sand on the seashore, only a remnant will return. Destruction has been decreed, and it will be overflowing with righteousness. ²³ For the Lord Yahweh, Commander of Angel Armies, will complete the destruction he has decreed upon the whole land.</p> <p>²⁴ So hear what the Lord Yahweh, Commander of Angel Armies, has to say: “My Zion-people, do not be gripped with fear over the Assyrians who oppress and abuse you, u as the Egyptians did long ago. ²⁵ After only a brief moment, I will end my indignation against you, and it will fall upon them to their destruction!</p> <p>²⁶ The Lord Yahweh, who commands angel armies, will wield his whip against them, as when he struck Midian at the rock of Oreb. v And once again he will raise his rod over the waters, as he did in Egypt.</p>

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<p>²⁷ And in that day his burden will depart from your shoulder, and his yoke from your neck; and the yoke will be broken because of the fat.</p> <p>²⁸ He has come to Aiath; he has passed through Migron; at Michmash he stores his baggage; ²⁹ they have crossed over the pass; at Geba they lodge for the night; Ramah trembles; Gibeah of Saul has fled. ³⁰ Cry aloud, O daughter of Gallim! Give attention, O Laishah! O poor Anathoth! ³¹ Madmenah is in flight; the inhabitants of Gebim flee for safety. ³² This very day he will halt at Nob; he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem.</p> <p>³³ Behold, the Lord GOD of hosts will lop the boughs with terrifying power; the great in height will be hewn down, and the lofty will be brought low. ³⁴ He will cut down the thickets of the forest with an axe, and Lebanon will fall by the Majestic One.</p>	<p>w 10:27 Or “because of oil (anointing).” Oil is a frequent symbol of the anointing of God. Although the meaning of the Hebrew text of this clause is uncertain, some scholars see the imagery of an ox who grew so fat that it shattered the yoke over his neck. Assyria’s yoke of bondage will be broken off Judah because they will grow fat, heavy with the anointing of God’s restored favor.</p> <p>x 10:28 Or “he.” By implication and context, it is the king of Assyria with his armies.</p> <p>y 10:28 Aiath (or Ai) was a city east of Bethel and near Jericho. It means “heap of ruins.” In vv. 28–31, the Hebrew text contains no conjunctions and is in a very disjointed, short, hard-hitting style. There is much scholarly debate about when this invasion took place. Perhaps the names of the locations give us hints about the things God will “invade” inside of believers today. The “heap of ruins” could be an apt picture of our flesh life.</p> <p>z 10:28 Migron means “threshing floor.” God takes his chosen ones through the threshing floor of our hearts by the Holy Spirit.</p> <p>aa 10:28 Michmash is a city about ten miles north of Jerusalem, believed to be modern-day Mukhmas, and means “hidden.” God will go after our hidden issues.</p> <p>ab 10:29 Or Gibeah, which means “uphill,” a picture of striving in the flesh.</p> <p>ac 10:29 Ramah means “high place,” an obvious metaphor for lofty and arrogant attitudes that are “raised up in defiance of the true knowledge of God” (2 Cor. 10:1).</p> <p>ad 10:30 Gallim means “heaps (of waves, stones, etc.)” or possibly “springs.” It represents the flow of life that does not originate with God but with self.</p>	<p>²⁷ In that day the Lord will remove the heavy burden from your shoulders and break off the yoke of bondage from your necks because of the heavy anointing upon you! w</p> <p>²⁸ The Assyrian army x attacked Aiath; y they passed over into Migron z and stored their equipment at Michmash. aa</p> <p>²⁹ They went through the pass and spent the night at Geba. ab Ramahac was alarmed and trembled. Those in Gibeah, the city of Saul, ran for their lives.</p> <p>³⁰ Cry aloud, O daughter of Gallim! ad Listen, O Laishah! ae Poor Anathoth! af</p> <p>³¹ Madmenah ag is retreating; the residents of Gebim ah are hiding.</p> <p>³² This very day, ai standing at Nob, aj he will shake his fist at the mountain of the daughter of the house of Zion—at the hill of Jerusalem.</p> <p>³³ Behold, the Sovereign Lord of Angel Armies is about to cut off the branches with terrifying power. He will cut down the exalted heights of the high, and all the lofty will be brought low.</p> <p>³⁴ He will slash the thickets of the forest as with an axe, and Lebanon will fall before the Mighty One.</p>

- Bible Knowledge Commentary ~ John A. Martin

• THE REMNANT OF ISRAEL.

- 10:20-23. In spite of judgment on Israel, a remnant will return to the land and trust in (rely on) the LORD (not on Assyria; cf. Hosea 5:13; 7:11; 8:9). In that day often refers to the last days when the Lord will punish the wicked and set up His righteous kingdom (cf. Isa. 4:2). However, here it seems to refer to the more immediate judgment on the Northern Kingdom by Assyria (cf. 10:27) and the return of a remnant from that empire. Though Israel had many people like ... sand (cf. Gen. 22:17; 32:12; 2 Sam. 17:11), only a few would return. Destruction, though overwhelming, would be fair (righteous) and would be on the whole land (the Northern Kingdom).

- **ASSYRIA'S YOKE TO BE LIFTED**

- 10:24-27. Isaiah then assured his readers that the Assyrian burden would be removed from Judah. They need not be afraid of the Assyrians. After God had used them to accomplish His purpose against Israel, He would turn His anger against Assyria and punish her (cf. 37:36-37). This would be like His destruction of the Midianites by Gideon (Judges 7:1-24; cf. Isa. 9:4) and the two Midianite leaders at the rock of Oreb (Judges 7:25). God would destroy Assyria (figuratively called the waters; cf. Isa. 8:7) as He destroyed Egypt. God promised to lift the Assyrian burden and yoke from Judah (cf. 9:4).

- **ASSYRIA'S DEFEAT**

- 10:28-32. The route the Assyrian invaders would take in trying to defeat Judah in 701 B.C. was from the northern boundary of Judah at Aiath (another name for Ai), about eight miles north of Jerusalem, southward to Nob, about two miles north of Jerusalem. The sites of 8 of the 12 towns are known (all except Gallim... Laishah... Madmenah, and Gebim).
- 10:33-34. Assyria would not succeed in its plan to take Jerusalem. The LORD Almighty is the One who cuts down the lofty trees (the Assyrian soldiers and leaders; cf. v. 18). Isaiah had already reminded the people that they need not worry about the Assyrian aggression because He was on their side (vv. 24-27). Even Lebanon, known for its thick forests of cedar trees, would fall before God. Certainly, then, Assyria should not think it could escape.

- **Discussion Questions:**

1. Let's say you are about to go into a highly contested battle, where you know the enemy will throw everything at you. Your trust needs to be squarely on the Lord and his favor. What are the advantages/disadvantages of having a small army versus a large one?
2. When you are struggling in a spiritual battle, do you typically struggle more with overconfidence or fear? When you finally realize "the battle is the Lord's," how does your approach to that battle change?
3. We've talked numerous times about Evangel being like a "remnant." Where does that thinking come from, is it true and what might be the possible strategy behind God working through us this way?
4. As the Assyrian army was heading to Jerusalem to attack Judah, God told Ahaz he would not be defeated by their army. From the details of the story, did the king believe God was going to stop them or that Judah would defeat them?