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Isaiah 10.

(2015)

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Isaiah 10.

Topics.

- Woe to those who rob the needy from justice and the poor of their right.
- Ah, Assyria, the rod of my anger; against a godless nation I send him.
- Shall I not do to Jerusalem and her idols as I have to Samaria's images?
- When God has finished his work on Jerusalem, he will punish Assyria.
- The axe and the saw boast and magnifies itself over him who wields it.
- The glory of his forest God will destroy as when the sick wastes away.
- In that day the remnant of Israel will return and trust the LORD.
- The LORD of Hosts will make a full end in the midst of all the earth.
- My people in Zion, be not afraid of the Assyrian, my fury will end.
- With an axe the majestic one will cut down the forest and Lebanon will fall.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION: Isaiah is the exciting story of the Old Testament and the New Testament compacted into one book. It covers the wonder and splendour of Bible prophecy and echoes of the Lord Jesus Christ resound throughout Isaiah's visions and his messages. It teaches history as it affects God's people and constantly points to a future age when righteousness, justice, joy and peace will be established on earth. Isaiah prophesied about 740–700 B.C. He lived during the decline of Israel in the shadow of the powerful Assyrian Empire. He spoke the word of God to a people who were "deaf and blind" (Isaiah 6:10) who refused to listen to his warnings of looming disaster.

Isaiah warned the people of Judah's that their sin would bring God's judgment (i.e., seventy-years captivity) and declared that God is sovereign and would use Cyrus the Persian to return the people from exile. He spoke also of a servant and man of sorrows who would be wounded for our transgressions faithfully accomplishing God's purposes of salvation (Isaiah 52:13 to 53:12). The final chapters give a beautiful description of a new creation in which Christ will rule as King, judging the wicked and establishing God's Kingdom on earth.

Following are four points that will help the reader understand the book of Isaiah as they travel through it: -

1. The history of Israel and Judah. At this time in the story Assyria has taken the ten tribes of Israel in the land of Samaria into captivity and marched up to Jerusalem (the two tribes of Judah) to destroy it, but failed. Later in the story Babylon attacks Jerusalem and conquers the city and takes the people of Judah into captivity. After this victory Babylon conquers Assyria which resulted in Israel and Judah being brought under the submission of Babylonian rule and the tribes being brought together during the seventy year Babylonian captivity.
2. Many of Isaiah's visions are written as though they have already taken place, but a majority of these visions are predicting future events that are about to happen during Isaiah's generation while others will come to pass in a future age. Though these visions are of future events Isaiah speaks them in the present tense, because he spoke them as they came to his mind and as he saw

the events unfolding before him. They are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

3. Though Isaiah is primarily speaking to Judah (the two tribes at Jerusalem) much of what he says applies to Israel (the ten tribes in Samaria) because both Judah and Israel are in the same corrupt spiritual condition.
4. All the promises to Israel are now in Christ. God's promises to Israel now include the Jews and the Gentiles. This is because under the New Covenant God is building an entirely new nation made up of Jews and Gentiles of which Christ is the head. In this new nation that God is creating in the Lord Jesus Christ Jews have no advantage over Gentiles since all are one in Christ Jesus.

The apostle Paul wrote: Gentiles were separated from Christ, alienated from the Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (i.e., one nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. (Eph. 2:1-22). The practical application of what this means, is that all the future and eternal promises God made to Israel through Isaiah also apply to Gentiles who by faith belong to Christ.

Woe to those who Rob the Needy from Justice and the Poor of their Right.

Isaiah 10:1-4 ----- ¹Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, ²to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey! ³What will you do on the day of punishment, in the ruin that will come from afar? To whom will you flee for help, and where will you leave your wealth? ⁴Nothing remains but to crouch among the prisoners or fall among the slain. For all this his anger has not turned away, and his hand is stretched out still.

God uses Secular nations to bring about His plans, purposes and judgments at this particular time in history He uses the king of Assyria to bring punishment on His people. Those in the house of Israel that have authority and power are twisting and perverting the law for their own gain and oppressing the poor and helpless to enrich themselves. Because of this wickedness God is about to bring the mighty armies of Assyria upon them.

The ruin that will come from afar: (v3) refers to Assyria. History shows that through a series of campaigns Assyria attacked the ten tribes of Israel in Samaria each time taking a little more of their land and the spoil of their cities until they eventually laid the entire land of Israel and much of the land of Judah (not Jerusalem) waste and took the people captive. In, this chapter Isaiah prophecies this history as though it has already come to pass.

To whom will you flee for help? (v3) Israel has not only turned from the LORD their God, but has also set up idols and altars to the god Baal and because of this God has hidden His face from them. This is why Isaiah says to them, "Who will they turn to for help when the mighty armies of Assyria rise up against them?"

His hand is stretched out still: (v3) this is a common expression throughout Isaiah's prophecies. This is because the term "that day," does not always refer to a single day, but often embraces weeks, months and even years. The Assyrian armies did not conquer the ten tribes in one battle, but through a series of battles led by different Assyrian kings. This is why Isaiah regularly repeats the expression, "His hand is stretched out still," it means even though Israel has greatly suffered by the hand of the Assyrians God's wrath is still toward them. The reason for this is that they refused to heed the words of Isaiah and continued in their unbelief and rebellion.

Ah, Assyria, the Rod of my Anger; Against a Godless Nation I Send Him.

Isaiah 10:5-7 ----- ⁵Ah, Assyria, the rod of my anger; the staff in their hands is my fury! ⁶Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets. ⁷But he does not so intend, and his heart does not so think; but it is in his heart to destroy, and to cut off nations not a few.

The rod of the LORDS anger: (v4) is Assyria.

The staff in their hands: (v4) is their rebellion and iniquity it is their gross wicked that brings about God's fury upon them.

The godless nation: refers to the rebellious, unbelieving and corrupt people of Israel.

He does not so intend, and his heart does not so think (v7) means that the king of Assyria does not realise that he is actually carrying out God's will and God's judgment upon His rebellious people. This is because he is acting from his own will and from his lust for power and desire to extend his empire. Now here is the stunning wonder of God's sovereignty though the king of Assyria is acting from his own will what he is doing is also in the sovereign will of God's plan and purposes. Though the king of Assyria in his pride was acting according to his own heart's desire the LORD used his will to achieve His plans and purposes.

In the book of proverbs it is written: -

- Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand. (Proverbs 19:21).

This principle is not limited to men and women only, but also applies to kings, rulers of nations, governments, ministers and leaders of churches, organisation and groups. We all make our plans, but none of them no matter how great will hinder the eternal and sovereign plan that God planned and purposed. This is the mystery of God, somehow in ways that we cannot understand our will works within God's sovereign will.

Shall I Not do to Jerusalem and Her Idols as I have to Samaria's Images?

Isaiah 10:8-11 ----- ⁸for he says: "Are not my commanders all kings? ⁹Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus? ¹⁰As my hand has reached to the kingdoms of the idols, whose carved images were greater than those of Jerusalem and Samaria, ¹¹shall I not do to Jerusalem and her idols as I have done to Samaria and her images?"

The expression, for he says: "Are not my commanders all kings?" (v8) refers Sennacherib king of Assyria boasting over the kings of Assyria in the same way that he boast over the nations Assyria has conquered mentioned in the following verses.

Calno: seems to be the same with Calneh on the Tigris (Amos 6:2) a great and strong city in the land of Shinar built by Nimrod and at one time the capital of his empire (Gen. 10:10). It is mentioned by Ezekiel (Ezek. 27:23).

Carchemish: (also called Circusium) was a city belonging to the Assyrians, situated upon the river Euphrates (2 Chron. 35:20) (Jer. 46:2). Taken by Necho, king of Egypt; and retaken by Nebuchadnezzar in the fourth year of Jehoiachin, king of Judah; (2 Kings 23:29).

Hamath: (near Arphad) was a celebrated city of Syria north of Canaan (Gen. 10:18) not far from Euphrates River. In league with Damascus it revolted against Assyria, but was eventually taken. The Assyrians became masters of this city about 753 years before Christ; (2 Kings 17:24). From Hamath they planted colonists in Samaria.

Arphad: (near Hamath) the people of Arphad joined with Hamath in their revolt against Assyria, but was eventually taken (see Hamath).

Is not Samaria like Damascus? Means are they not both conquered by the mighty armies of Assyria.

Calno, Carchemish, Hamath, Arpad, Samaria and Damascus: (v9) are all cities Assyria has destroyed. Sennacherib the king of Assyria is boasting that all these cities have been delivered into the hands of Assyria and that he will destroy Jerusalem in the same way that all these other cities have been destroyed by the mighty armies of Assyria.

NOTICE: all these ancient cities have their own particular idols and gods who they looked toward to give them victory. Assyria has conquered all these nations mentioned and because of this they believed their god was greater than all other gods even greater than Israel's God. This is why Israel turned to pagan gods, they had become so corrupt and rebellious they embraced many of the pagan idols and Baals believing they had greater power than the God of Abraham, Isaac and Jacob.

Now here is the foolishness in all this: the only reason Assyria's so called gods appeared to have more power than Israel's God was because Israel's God was using Assyria for His purposes. Had Israel turned from their stubborn and rebellious ways and unbelief the LORD their God would have given them the victory over every enemy that came against them.

When speaking of idols the Living Bible says: "O foolish man you chop down a tree and use some of the wood to build your homes, some to cook your food, some to warm your hands and some you carve into an idol and bow down before it to worship it, can't you see it's just a block of wood. The service of idols is so absurd and illogical that it is enormously difficult for a person with a sane mind to understand how anyone in their right mind chooses the service of idols before the service of God.

One of the reasons people do choose a false faith is because idols and false gods do not put demands upon their outward lifestyle, as long as the believer adheres to their ceremonial rituals and outward religious practises they are accepted by their god and free to live as they please.

When God has Finished His Work on Jerusalem, He will Punish Assyria.

Isaiah 10:12-14 ----- ¹²When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. ¹³For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I remove the boundaries of peoples, and plunder their treasures; like a bull I bring down those who sit on thrones. ¹⁴My hand has found like a nest the wealth of the peoples; and as one gathers eggs that have been forsaken, so I have gathered all the earth; and there was none that moved a wing or opened the mouth or chirped."

The LORD firstly uses Assyria to bring judgment upon the rebellious ten tribes of Israel in Samaria and the corrupt people of Judah dwelling on Mount Zion and on the unbelieving inhabitants of Jerusalem He will then turn and set his wrath upon the king of Assyria, because of his arrogant and prideful boasting that: -

- Assyria's gods are greater than Israel's God.
- By Assyria's own might, strength and wisdom they conquered the nations and removed the boundaries of their enemies land.
- They plundered the treasures of the nations like a wild bull and brought down those who sit on thrones, meaning they slaughtered men, women and children without mercy.
- They robbed the wealth of nations as one gathers eggs that have been forsaken, meaning they drove the people out of their land and then took ownership of their homes, farms, orchards, vineyards and land.

- They have gathered all the earth and there was none that moved a wing or opened the mouth or chirped meaning there was no one that could withstand them by speech, wisdom or strength.

History records the Assyrian Kings Shalmaneser, Sargon, Sennacherib, and Esarhaddon as great kings, but from heavens perspective they would be described as wild beasts.

The secular world speaks of Alexander the Great as a great king, because he at a young age conquered much of the known world during his era, but should he be recorded in the history books of heaven he would be spoken of an arrogant prideful man who went from nation to nation slaughtering thousands of innocent people for no other reason than to extend his own power and empire.

The Axe and the Saw Boast and Magnifies itself over Him who Wields It.

Isaiah 10:15-16 ----- ¹⁵Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! (As if the staff should lift up itself, as if it were no wood in KJV). ¹⁶Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire

Shall the axe: (v15) (symbolising Assyria) (v12) boast over him who hews (swings) the axe (referring to God) or the saw (symbolising Assyria) magnify itself against the one who wields it (referring to God).

As if a rod should wield him who lifts it: (v15) this would be like saying, "Should the weights that a weightlifter lifts think it has greater power than the one who lifts it." The idea is: should the king of Assyria (the rod) lift himself up against Him (referring to God) who not only exalts his kingdom, but also controls his kingdom and the king of it.

As if a staff should lift him who is not wood: (v15) means is it right that a staff made of wood (a symbol of Assyria) should think to exalt itself above the one who holds it in his hand and lifts it up (referring to God). The idea here is that it is God who lifts a nation up and brings a nation down.

The Lord God of hosts will send a wasting sickness: (v16) God did this by sending a plague amongst the Assyrian armies, In two Kings Chapter nineteen we read of Sennacherib king of Assyria coming up against Jerusalem and mocking the LORD, Isaiah because of this defiant mockery prophecies that that the king of Assyria will not come into the city, because the LORD will defend and save it for the sake of His servant David. God did this by sending an angel of the LORD amongst the Assyrians and struck down 185,000 in the camp of the Assyrians. (2 Kings 19:32-37).

- That night the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. (2 Kings 19:35)

Under his glory a burning will be kindled, like the burning of fire: (v16) means that the glory of Assyria will be brought to ruin as a fire brings everything in its path to ashes and ruin. This was ultimately brought about by the mighty Empire of Babylon.

The Glory of His Forest God will Destroy as when the Sick Wastes Away.

Isaiah 10:17-18 ----- ¹⁷The light of Israel will become a fire, and his Holy One a flame, and it will burn and devour his (Assyria) thorns and briars in one day. ¹⁸The glory of his forest and of his fruitful land the LORD will destroy, both soul and body, and it will be as when a sick man wastes away.

The word light here refers to God. The following verses show that God is often compared to a burning flame or fire: -

- The LORD your God is a consuming fire, a jealous God. (Deut. 4:24).

- Know therefore today that he who goes over before you as a consuming fire is the LORD your God. (Deut. 9:3).
- Our God is a consuming fire. (Heb. 12:29).

The expression, "The light of Israel shall be for a fire," (v17) means the LORD is a light to His people in that he enlightens them by his word and Spirit, and protects and saves them by His power and grace. But this same God who gives life to the faithful is also a consuming fire to their enemies. God by His wrath, judgment and power will consume the armies of Assyria as a fire consumes the trees of a dry forest and burns to ashes its thorns and briers.

Thorns and briers: refers to Assyria's commanders, warriors, princes, rulers, governors and mighty men the chief men in their armies and the multitude of the common soldiers that the angel of the LORD struck down (185,000) in one night in the camp of the Assyrians, in this context the angel of the LORD can be seen as the light and fire of the LORD. (2 Kings 19:35).

Isaiah pictures the Assyrian power as a forest consumed like dry thistles and briers of a forest by the fire of God. God is a light to comfort his people and a fire to burn his enemies (here specifically the Assyrians) however (2 Kings 19:35) shows that the Assyrians were not destroyed by fire, but by a plague from an angel of the LORD so the idea is that they were utterly destroyed as a fire destroys a mighty forest.

The Holy One of Israel is a light to Israel and a fire that will ignite the briers and thorns (the captains' princes and armies) of Assyria.

- Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. (Isaiah 10:16).
- The LORD your God is a consuming fire, a jealous God. (Deut. 4:24) (Heb. 12:29).

King Sennacherib and the vast and mighty army of Assyria are no more able to stay the hand of God, than dry thorns and briers are able to stay the flames of a fire that is kindled amongst and against them.

In that day the Remnant of Israel will Return and Trust the LORD.

Isaiah 10:19-21 ----- ¹⁹The remnant of the trees of his (Assyria) forest will be so few that a child can write them down. ²⁰In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him (Assyria) who struck them, but will lean on the LORD, the Holy One of Israel, in truth. ²¹A remnant will return, the remnant of Jacob, to the mighty God.

Isaiah predicts a brighter future for the people of Israel who survive the sweeping scourge of the Assyrian armies who will destroy multitudes from the tribes of Israel and of the tribes of Judah.

After Israel's deliverance from the Assyrian invasion and the reformation that Hezekiah and Josiah brought about the people of Judah and inhabitants of Jerusalem again turned to pagan gods and continued to be rebellious and grossly corrupt which means that the House of Israel had not yet learned the lesson of trusting in God alone.

But the words, "The remnant and survivors of Israel," may look beyond the time of those left after the invasion of Sennacherib to the following two periods of time: -

1. Israel's return to their own land after their seventy year captivity in Babylon.
2. The return of the Lord Jesus Christ to gather the faithful to himself and judge the world. In the following verse Isaiah talks about God judging the enemies of his people (Assyria) on Mount Zion: -
 - When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. (Isaiah 10:12).

Hundreds of years later Paul cites this verse, but instead of limiting its scope to Mount Zion and a single nation he expands Isaiah's words to cover the entire earth: -

- Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, ²⁸for the Lord will carry out his sentence upon the earth fully and without delay." (Rom. 9:27-28).

Putting these words of Paul and the following prophetic words of Isaiah together: -

- It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it. (Isaiah 2:2).
- In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honour of the survivors of Israel. (Isaiah 4:2).
- In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. (Isaiah 11:10).

Shows that the full completion of Isaiah's prophecy, "A remnant will return, the remnant of Jacob, to the mighty God," (v21) will be fulfilled when Christ returns to gather his people to himself and judge and destroy the antichrist and his global antichrist system.

Israel will no more lean on him (Assyria) who struck them: (v20) the one who struck them refers to Assyria. Ahaz king of Judah and his counsellors had paid the king of Assyria to protect the people of Judah from the hostile king of Syria (Rezin) and king (Pekah) of Ephraim (the ten tribes of Israel) instead of trusting in the Holy One of Israel.

One of the reasons for God's permitting the Assyrians to invade the land was, to punish them for the alliance Israel made with Syria and the alliance Judah made with Assyria and to teach them to trust in God alone. The calamities that the Assyrian armies brought upon them should have opened their eyes to their wickedness and lead them to forsake their pagan gods and see that faith in God was the truest wisdom.

The LORD of Hosts will make a Full End in the Midst of all the Earth.

Isaiah 10:22-27 ----- ²²For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. ²³For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth. ²⁴Therefore 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. ²⁵For in a very little while my fury will come to an end, and my anger will be directed to their destruction. ²⁶And the LORD of hosts will wield against them (Assyria) 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. ²⁷And 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."

The focus of the first two verses is upon the ten tribes of Israel in the land of Samaria. Isaiah is saying though they are as the sand of the sea only a remnant will survive the Assyrian invasion. God used Assyria to bring judgment upon the rebellious people of Samaria. Assyria made a series of attacks against Israel until they eventually laid all their land waste and took the people captive.

The focus of verse twenty-three to twenty-four is upon the people of Judah that dwell on Mount Zion. After destroying Israel the armies of Assyria overflowed into the land of Judah, burned their cities and laid their land waste and then came up against Jerusalem. The LORD is telling those who dwell on Mount Zion not to be afraid of the Assyrians when they come against them, because God's fury will come to an end. Meaning though the cities of Judah have been destroyed Judah as a nation will not be destroyed. Once the LORD has finished punishing Israel and

Judah He will turn His fury toward Assyria and break the yoke they had over Judah and Israel. Then the burden Assyria caused God's people will come to an end and the Assyrian yoke will be broken.

As when he struck Midian at the rock of Oreb: (v26) Israel by the power and wonder of God utterly destroyed the armies of the Midianites at the rock of Oreb when Gideon told his three hundred men to arise, because the LORD had given the host of Midian into their hand (the LORD caused the Midianites the enemies of Gideon to destroy one another).

- When Israel blew the 300 trumpets, the LORD set every man's sword of the enemies of Israel against his comrade and against all the army. And the army (of the Midianites) fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. (Judges 7:22).
- They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan. (Judges 7:22).

O My People in Zion, Be not afraid of the Assyrian, My Fury will End.

Isaiah 10:28-32 ----- ²⁸He has come to Aiath; he has passed through Migron; at Michmash he stores his baggage; ²⁹they have crossed over the pass (the passage in KJV); at Geba they lodge for the night; Ramah trembles; Gibeah of Saul has fled. ³⁰Cry aloud, O daughter of Gallim! Give attention, O Laishah! O Poor Anathoth! ³¹Madmenah is in flight; the inhabitants of Gebim flee for safety. ³²This very day he will halt at Nob; he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem.

He (v28) refers to Sennacherib king of Assyria. In this group of verses Isaiah prophetically gives in amazing detail the multitude of nations Assyria's armies travelled through as they marched toward Jerusalem. The list is so detailed it is as though in this vision he was vividly picturing the armies of Assyria marching before his eyes. Isaiah is prophesying Assyria's march as if with the glance of his eye he sees Sennacherib advancing to Jerusalem.

Many of these towns still exist or lie in ruin so it is still possible today to track the route Assyria took by the names of the places mentioned. Almost all of the places named are towns of Benjamin and of Judah. Isaiah describes this Assyrian invasion into the land of Judah as though the thing still future is a thing then present, such styles of prophecy was common amongst the prophets. As the armies of Assyria march toward Jerusalem they camped at several places on their journey. Isaiah gives such a detailed description in this prophecy that he speaks as a man who is relating future facts as though they are already past. This is because visions can come in the following four ways: -

1. Visions that are not seen by the eyes, but received by the inspiration of the Spirit to the mind with such clearness of information of the things revealed that it is like watching a movie being played out on the visual screen of the mind. The prophet then speaks what he sees in his mind to the people.
2. Visions that are accompanied with external representations much like a hologram.
3. Visions in which certain events are represented by symbols only that are often left without explanation.
4. Visions which are spoken of things to come, as though they are now past. They are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

Aiath: (means a ruin as if overturned), a place in Palestine thought to be the same with Ai (Josh. 7:2) (Neh. 7:32) which was beside Bethaven and on the east side of Bethel. It lay three miles from Jericho. It was one of the several towns and cities which the Assyrians passed through as they marched towards Jerusalem.

Migron: (means to yield up and cast down) it was on the route taken by the Assyrians as they marched towards Jerusalem. It was not the common path since it passed over three valleys. Maybe the Assyrians hoped to surprise Jerusalem with an unexpected attack. It is mentioned in (1 Sam. 14:2) from which it appears that it was near Gibeah, in the boundaries of the tribe of Benjamin to the southwest of Ai and Bethel. No trace of this place now remains.

Michmash: (means hidden and to store away), a place in Palestine nine miles northeast of Jerusalem it was a town within the tribe of Ephraim (Ezra 2:27) (Neh. 7:31) on the confines of Benjamin. It is now desolate, but bears the marks of having been a much larger and stronger place than the other towns in the neighbourhood.

It is about nine miles to the northeast of Jerusalem, and in the immediate neighbourhood of Gibeah and Ramah. The expression, "He has deposited his armour there," means Assyria had come there and had pitched his camp in that place on the way to Jerusalem.

Geba: (means to be curved), a city in Palestine in the tribe of Benjamin (Josh. 21:17) called Geba of Benjamin (1 Kings 15:22) (1 Chron. 6:60). The words, "They have taken up their lodging at Geba," shows that the Assyrian armies camped there.

Ramah: (meaning a high place as a seat of idolatry) (near Geba) it was a city in the tribe of Benjamin between Geba and Gibeah and lies on a high hill seven miles from Jerusalem on the road to Bethel. The inhabitants were struck in great fear when they heard of the march of the king of Assyria and his army and their being near to them. It is now a miserable village, with few houses.

Gibeah of Saul: (means a little hill), a place in Palestine called Gibeah of Saul, because it was the birthplace and residence of Saul in Benjamin (1 Sam. 13:2) (1 Sam. 11:4) (1 Sam. 15:34) (2 Sam. 21:6) and to distinguish it from Gibeah in the tribe of Judah (Josh. 15:57). The inhabitants of Gibeah fled, upon hearing that the king of Assyria with his army was coming their way such was the alarm, terror and dread that the army of Sennacherib brought upon others.

Gallim: means a spring of water it was a city of Benjamin, north of Jerusalem mentioned only in this place and in (1 Sam. 25:44). No traces of this place are now to be found.

Lift up that voice, O daughter of Gallim: carries the idea of raising a loud mournful and lamentable cry of distress and alarm that maybe heard by the surrounding nations.

Laish: (carries the sense of crushing as a lion from his destructive blows) this is more likely to be the small village of the same name near Jerusalem in the neighbourhood of Gallim and not the town in Dan.

Anathoth: (means, answer) a place in Palestine about four miles north of Jerusalem, it was the birth-place of Jeremiah (Jer. 1:1) situated on a broad ridge of land, about three miles from Jerusalem in Benjamin (Josh. 21:18).

O poor Anathoth: the use of the word poor here does not refer to the cities poverty, but to its affliction and oppressed condition. It is the language of pity on account of the impending Assyrian calamity about to come upon it.

Madmenah: (means a dunghill) a place in Palestine. This is the only mention of Madmenah in Scripture.

Gebim: (means (a log as cut out also a dug well or water-pits) a place in Palestine. The locality is not identified it seems to be a place where Assyria gathered, perhaps because of the water pits. The inhabitants fled for fear of the Assyrians.

The daughter of Zion, the hill of Jerusalem: the word daughter is a term often applied to a beautiful city or town in this context Jerusalem is pictured as the mother city and the lesser towns on Mount Zion (the hill Jerusalem sits on) are referred to as her daughters.

Nob: (means to bring forth fruit, literal or spiritual to make cheerful and increase) a city in Palestine inhabited by priests (Neh. 11:32) situated somewhere upon the ridge of the Mount of Olives, to the northeast of Jerusalem. The exact location has not been identified with certainty, but it was obviously a position near Jerusalem.

Nob was the end of the Assyrian march and so near to Jerusalem that it could be seen from the final Assyrian camp. Isaiah pictures the king of Assyria here as shaking his hand with defiance against the holy city Jerusalem.

At Michmash he stores his baggage: (v28) (laid up his carriages in KJV) the word baggage and carriages carries the idea of things being carried such as vessels and furniture carried, etc., concerning Assyria it means that they have stored their weapons for the siege of Jerusalem their bulwarks, horses, armour and things necessary for the march toward Jerusalem and the attack against it at Michmash.

They have crossed over the pass: (v29) (the passage in KJV) refers to any passage or ford of a stream or shallow part of a river where crossing was practicable; or it may refer to any narrow pass or place of passing in mountains.

That day he will shake his fist at the mount of the daughter of Zion, the hill of Jerusalem: (v32) the expression "that day" means the very day Sennacherib the king of Assyria arrives at Nob he will express his threatening attitude and disdain for the inhabitants of Jerusalem by shaking his fist at the city.

The language implies that Nob was so near to Jerusalem that Sennacherib could see it and upon seeing it is filled with such indignation he raises his fist against it saying to his army, "Is not this the city of Jerusalem against which I have assembled all my armies."

With an Axe the Majestic One will cut down the Forest and Lebanon will Fall.

Isaiah 10:33-34 ----- ³³Behold, 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. ³⁴He will cut down the thickets of the forest with an axe (with iron in the KJV), and Lebanon will fall by the Majestic One (a mighty one in KJV).

The boughs: refer to the mighty armies of Assyria.

The great in height will be hewn down: refers to the king of Assyria.

The lofty will be brought low: refers to the prideful princes, commanders, rulers and counsellors etc., of Assyria

The thickets of the forest: refers to the fierce warriors of Assyria.

The Majestic One: (a mighty one in KJV) a mighty angel (Isaiah 37:36) or the Angel of the LORD or the LORD Himself.

He shall cut down the thickets of the forest: (v34) the army of the Assyrians are described here as a thick, dense forest. A forest is cut down with an axe so the expression with iron refers to an axe since it is with axes forests are felled, however the Assyrian army was destroyed with pestilence (2 Kings 19:35) not by the steel of swords, so the idea is that they fell as a forest falls before the axe.

Lebanon will fall by the Majestic One (v34) Lebanon presents the idea of a beautiful and magnificent forest and is usually descriptive of Israel: -

- Thus says the LORD concerning the house of the king of Judah: "You are like Gilead to me, like the summit of Lebanon, yet surely I will make you a desert, an uninhabited city. (Jer. 22:6).

But it is not limited to Israel as the following verses show: -

- Assyria was a cedar in Lebanon, with beautiful branches (fair branches in KJV), and forest shade, and of towering height, its top among the clouds. (Ezek. 31:3).

Here the king of the Assyria is pictured as a cedar of Lebanon with fair branches so it is fitting that Assyrian armies are referred to as the forest of Lebanon because of its multitude of trees and the tallness of its cedars it perfectly depicts the common soldiers and the great men. The sense is that Assyria's army will soon be destroyed as a forest is with the axe and therefore the inhabitants of Jerusalem had no cause for fear or alarm.

End.