

The Book of the Prophet ISAIAH

Chapter 10

Theme: God used Sennacherib and Assyria to chasten Judah; He then destroyed his great army and him.

Outline:

- 1-4 Israel Judged for Cruel Injustice
- 5-14 Arrogance of King Sennacherib
- 15-19 Judgment of King Sennacherib
- 20-23 A Remnant of Judah to Return
- 24-27 Judah Not to Fear Sennacherib
- 28-32 Sennacherib Besieges Jerusalem
- 33-34 Sennacherib to Be Destroyed

Preparatory Reading: II Kings 18-19; II Chronicles 32; Isaiah 36-37; Nahum 1; Romans 9.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetruerue.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetruerue.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetruerue.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/prophets-of-god.pdf>.
- E. *A Threatened Virgin (slides for Sennacherib)* ... <http://www.letgodbetruerue.com/pdf/virgin-daughter-of-zion.pdf>.
- F. *King Hezekiah: Life and Lessons (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/hezekiah-lessons.pdf>.
- G. *Dominion of God (sermons/outline)* ... <http://www.letgodbetruerue.com/sermons/god/dominion-of-god/sermon.php>.
- H. *Jesus is King of Kings (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/king-of-kings.pdf>.
- I. *Famous Last Words (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/famous-last-words.pdf>.
- J. *Romans 9 (commentary for 9:14-29)* ... <http://www.letgodbetruerue.com/pdf/romans-nine.pdf>.

Introduction:

- A. Our great God loves the contest and battle He had with Sennacherib. If you love Him, you will love it.
 - 1. The law of emphasis or repetition in the Bible indicates the degree of importance of the content.
 - 2. When you find Psalm 18 in II Samuel 22, you should appreciate Psalm 18 even more than before.
 - 3. Our Lord's crucifixion is in all four gospels, but His birth is only in two, thus we learn perspective.
 - 4. Details of Jehovah crushing Sennacherib are found three times (II Kgs 18-19; II Chr 32; Is 36-37).
 - 5. It is seen at least seven more (Is 9:4-5; 10:5-34; 14:24-27; 17:12-14; 22:1-14; 30:27-33; 31:6-9).
 - 6. And other prophets refer to it both plainly and obscurely (Ezekiel 31:3-17; Nahum 1:9-15; etc.).
- B. Tie this chapter together with the last fourteen verses of the last for the Lord's quadrupled warnings.
 - 1. There are four sins – pride (9:9-12), rebellion (9:13-17), violence (9:18-21), injustice (10:1-4).
 - 2. Each warning ends – *For all this his anger is not turned away, but his hand is stretched out still.*
 - 3. This precise description of judgment was first introduced in the vineyard chapter (Isaiah 5:25).
 - 4. Isaiah 9:8-21 is very related to content of Isaiah 10:1-4 ... <http://www.letgodbetruerue.com/pdf/isaiah-9.pdf>.
- C. Isaiah chapters 7-10 should be read together, for they form a section about Assyria against both houses.
 - 1. Isaiah 6 is relatively unrelated to Assyria for its other considerations, and so are chapters 11-12.
 - 2. Assyrians are specifically named eight times in these chapters (Is 7:17-18,20; 8:4,7; 10:5,12,24).
- D. We call this section (6-12), *Book of Immanuel*, for His name and emphasis (Is 7:14; 8:8; 11:1 – 12:6).
 - 1. Here is a gospel prophecy of Messiah jewels and details (Is 7:14; 8:14,18; 9:6; 10:27; 11:1 – 12:6).

2. The previous section (1-5) was all about judgment; the next section (13-24) is about other nations.
- E. The timing is after Samaria fell (Is 10:8-11) but before Hezekiah's 14th year (interval of 8 or 9 years).
 1. This account is a prophecy before the event, but the history of the event is also given (Is 36-39).
 2. Isaiah does move around a bit in prophesies and history, but this is mostly future tense warning.
- F. God's sovereign rule of the highest men's hearts and lives is clearly, graphically detailed and applied.
 1. God used and limited Sennacherib's rage to accomplish His will before destroying him (Ps 76:10).
 2. The freedom of the human will and God's rule and use of the human will are reconciled well here.
 3. Pharaoh is the popular example of God ruling the human heart, but Sennacherib here may be better.
 4. Paul's rhetorical question about God judging those He uses is described well here (Rom 9:17-21).
 5. *Dominion of God (sermons/outline)* ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.
- G. What practical lessons can be taken from the chapter to profit our lives beyond the inspired prophecy?
 1. Rulers are accountable to God for conduct, though gods among men (Is 10:1-4; Psalm 82:1-8).
 2. Rulers are always, only obeying God in His sovereign use of them (Is 10:5-6; 37:26-27; Pr 21:1).
 3. Hypocrites will not escape God's judgment; He hates lukewarm (Is 10:6; Job 20:5; Rev 3:14-16).
 4. He uses man's atrocities and war crimes as much as more nobler deeds (Is 10:6; Acts 2:23; 4:28).
 5. Man freely chooses sinful lusts, but God directs them for His use (Is 10:7; Ps 76:10; Jas 1:13-16).
 6. God can harden and use kings for His ends and then punish them for it (Is 10:12; Rom 9:17-21).
 7. All political and national events are His story, for He is King of all nations (Is 10:15; 37:26-27).
 8. The greatest of men are but pawns or puppets, which He sovereignly directs (Is 10:15; Job 2:3-6).
 9. His judgment in wrath is incredible, both creative and effective (Is 10:16-19; 28:17-22; Nu 16:30).
 10. God's perfect chastening brings about conversion to turn from vain trust (Is 10:20; Heb 12:5-13).
 11. God loves to increase the odds of a contest so that His victory is glorious (Is 10:20-23; Judges 7:2).
 12. Election is a fact of life always at work in things temporal and eternal (Is 10:22; Rom 9:10-24).
 13. God decrees and determines all events of all kinds, even great destruction (Is 10:22-23; 37:26-27).
 14. God's chastening only lasts so long – called a *very little while* – then mercy (Is 10:25; Psalm 30:5).
 15. He may use or not use means when delivering His own from trouble (Is 10:26; Ps 83:9-11; 106:9).
 16. The glorious Son of David, our Jesus, had a role as Judah's future king (Is 10:27; Dan 9:24-27).
 17. We are God's virgin daughter, and He will jealously and ferociously defend (Isaiah 10:32; 37:22).
 18. Be careful what you say; here is another example of famous last words (Is 10:7-11,13-14; Ex 5:2).
 19. Angels operate in human wars, and they are the mother of all WMDs (Is 10:26-27,33-34; 37:36).
 20. God discriminates against those who are something (Is 10:16,18,33; II Chr 32:21; I Cor 1:25-31).

***** *Israel Judged for Cruel Injustice – Verses 1-4* *****

1 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

- A. We trust our chapter divisions by Providence, though sometimes we might be confused.
- B. The lesson of these four verses connects by content to previous verses (Isaiah 9:8-21).
 1. Those verses had three judgments that ended with identical words to verse four here.
 2. *Commentary on Isaiah 9 (for lessons of 8-21)* ... <http://www.letgodbetrue.com/pdf/isaiah-9.pdf>.
- C. Note the first word of the chapter and verse – for it describes the outcome of the matter.
- D. The sin here is rulers using their office for unrighteous gain by cruelty to weak citizens.
 1. These are rulers for they have the opportunity and use *decrees* and *writing* sentences.
 2. They are *unrighteous* decrees for they are for gain rather than for law and protection.
 3. They are *grievous* prescriptions for hurting the weak they were in office to defend.

- E. God despises abuse of any office (Ps 82:1-2; Eph 6:4; Eph 6:9; I Pet 3:7; I Tim 5:21).
 1. God ordained five offices (spheres of authority) for the good of those under them.
 2. As an example, God chose civil rulers as ministers of good for citizens (Ro 13:1-7).
 3. As an example, God chose husbands to give rest for women in marriage (Ruth 3:1).
 4. If a man is not kind and gentle with his wife, he will pay (Mal 2:10-16; I Peter 3:7).
- F. Note the first word of the chapter and verse – for it describes the outcome of the matter.

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

- A. Isaiah showed corruption of civil magistrates by four different angles of wickedness.
 1. They discouraged or ignored the weak *needing* civil help to protect or justify them.
 2. They took away the legal rights of Jewish *poor* by ignoring them or betraying them.
 3. They used cases with helpless widows to pad their own pockets as their legal *prey*.
 4. They preyed on *children* without fathers in estate cases to rob their assets or income.
- B. Note the first word of the chapter and previous verse – for it describes the sure outcome.
- C. The holy God is in heaven – His name is JAH – He takes care of the weak (Ps 68:4-6).
- D. He expects those in office to take care of them as well (Ps 82:1-6; Pr 24:11-12; 31:8-9).

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

- A. The first word of the chapter and first verse – *Woe* – is here defined and described better.
- B. The mighty God asked four questions to get the attention of the sinners being warned.
 1. After four descriptive angles of wickedness, God gave four questions of judgment.
 2. What will you do when I *visit* you for your abuse of the poor (Proverbs 11:21; 16:5)?
 3. What will you do when I bring armies to *desolate* you (Is 1:7; 3:26; 5:9; 6:11; 7:19)?
 4. What will you do when the nation you asked for *help* turns on you (Is 7:17-20; 8:8)?
 5. Where would they hide the *glory* (riches) they had acquired by corruption and fraud from the coming invaders (Isaiah 5:14; Gen 31:1; Psalm 49:16-17; Zephaniah 1:18)?
 6. Where would they put their *glory* (idols) in which they had trusted (Isaiah 2:20-21)?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

- A. The opening two words are horrifically terrible – *without me* – without Jehovah God.
- B. It is common for the person to change (Is 1:29-30) ... from *ye* (Is 10:3) to *they* (Is 10:4).

- C. Without God, these rebels would be among the prisoners taken away by the invaders.
 1. To be *under the prisoners* could be those taken first, taken easiest, or treated worst.
 2. The flow seems to indicate *under* is for *among* the prisoners, for they were captured.
- D. Without God, these rebels would be among the slain that were killed by the invaders.
 1. To be *under the slain* could be those killed first, killed easiest, or killed most cruelly.
 2. The flow seems to indicate *under* is for *among* the slain, for many Jews were killed.

***** *Arrogance of King Sennacherib – Verses 5-14* *****

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

- A. God called the great king (likely general at the time – Anstey) to His work against Judah.
- B. All men, but especially kings for their terrific influence, are God’s puppets (Prov 21:1).
 1. The leader of this Assyrian expedition is merely God’s chastening *rod* of His anger.
 2. The metaphorical *staff* of this army was to execute God’s indignation against Judah.
 3. Later God will state again that it was a chastening *staff* in Assyria’s hand (Is 10:24).
 4. Isaiah later in this chapter will ridicule the *rod* and *staff* for any pride (Isaiah 10:15).
 5. Jehovah claimed that Babylon was His hammer and battle axe (Jer 50:23; 51:20-24).
 6. God gave Alexander the Great dominion for his work against Persia (Dan 7:6; etc.).
 7. Attila (406-453) was, *The Scourge of God*. Timur (1336-1405) was, *The wrath of God*.
 8. In all such cases, the empires and armies were enabled by God for temporary work.
 9. Jehovah eternally decreed it and temporarily enabled for it (Is 37:26-27; 14:24-27).
- C. Which king of Assyria is this? Sennacherib? If it is, how do we prove it from this text?
 1. It is not Shalmaneser or Sargon, who years earlier took Samaria (Isaiah 10:8-11).
 2. The one day destruction of most of an army is Sennacherib (Is 10:16-19,26,33-34).
 3. The boasting of cities and gods is like his in the books of Kings, Chronicles, Isaiah.
 4. God’s mockery and destruction of king Sennacherib is a very important Bible story.
 5. God loves it (II Kgs 18-19; II Chr 32; Is 9,10,14,17,22,30,31,36-37; Ezek 31; Na 1).
- D. God only allows the rod of the wicked on the righteous for a short while (Ps 125:3).
 1. Habakkuk was confused by the wicked Chaldeans chastening the church of God.
 2. *Exposition of Habakkuk* ... <http://www.letgodbetrue.com/sermons/exposition/habakkuk/sermon.php>.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

- A. God sent Sennacherib. God punished sinning Judah. God’s anger was the moving cause.
 1. Here is precious wisdom – to see God measuring character and punishing nations.
 2. Men do not choose on their own to affect others – God controls all such actions.

3. The only conspiracy you ever need think about is in the Godhead with Jesus Christ.
 4. God is the King of nations (Jer 10:7). Jesus is Prince of the kings of earth (Rev 1:5).
 5. Jehovah, Blessed and Only Potentate, King of kings, Lord of lords (I Tim 6:13-16).
- B. It is a terrible shame when Christians are confused by politics or terrible world events.
1. Washington, Moscow, Beijing at all times are obeying His absolute, sovereign rule.
 2. The prosperity or punishment of nations reflects their obedience to truth revealed or the prosperity of fools as God sets them up like Pharaoh for His greater judgment.
 3. God gets angry – furious in wrath – and yet His judgment is less than nations deserve.
 4. War atrocities and crimes are by His decree and determinate counsel. Worship Him!
 5. If you need an example, you get two – the crucifixion of Jesus and ruin of Jerusalem.
 6. Nothing happens at any time in any realm that is not under His absolute management.
 7. Anyone that asks *why* ... or gets *angry* ... or is *confused* ... has rejected the Bible.
 8. Mrs. Job, maybe under influence of the devil, showed her blasphemy (Job 2:9-10).
 9. *Dealing with Disasters* (sermon outline) ... <http://www.letgodbetrue.com/pdf/disasters.pdf>.
 10. *The Problem of Evil* (slides) ... <http://www.letgodbetrue.com/pdf/problem-of-evil-2.pdf>.

7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

- A. Of course, Sennacherib had no regard for Jehovah or His purpose for his actions at all.
1. In this great king's heart and mind was only personal ambition to build his empire.
 2. He did not know God, care about God, or have any interest in fulfilling God's will.
- B. Here is God's sovereign use of man's evil lusts without ever being an evil author of sin.
1. The Bible clearly denies God is tempted with evil or ever tempts men (Jas 1:13-16).
 2. God does use the evil in hearts by directing it to His purposes (Acts 2:23; 4:27-28).
 3. God further hardens men's hearts by withdrawing ordinary wisdom (Joshua 11:20).
 4. God further hardens men's hearts by suggesting or provoking them (Ezek 20:25-26).
 5. All the wrath of man praises God, and He restrains all other wrath (Psalm 76:10).
 6. Jonathan Edwards wrote along these lines: *God is no more the author of sin than the sun is the cause of darkness by that being the certain result whenever the sun sets.*
 7. *The Dominion of God* ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.
 8. God has right to use man's sinful lusts and then punish men for sin (Rom 9:17-21).
- C. Some get confused about free will by not grasping these facts and rightly dividing them.
1. Sennacherib's will was free from external constraint to plan his international cruelty.
 2. But Sennacherib did not have a will free from a depraved heart to worship Jehovah.
 3. God manipulates men practically by directing evil lusts, vitally by giving new hearts.
 4. He is never the cause of their sinful lusts; He is never the reason they do not repent.
- D. The actual pride and thoughts of his heart are illustrated next to prove these principles.

8 For he saith, Are not my princes altogether kings?

- A. Here is the previous principles illustrated by the actual pride and thoughts of his heart.
 - 1. These or similar words were expressed to Hezekiah and the inhabitants of Jerusalem.
 - 2. He was a mighty monarch by God's blessing, and he should have humbly repented.
- B. Sennacherib had the pride of life like all men, so that they are easily directed by God.
 - 1. He was arrogant by his success in previous expeditions to think himself invincible.
 - 2. Pharaoh was proud – hardening him was easy – let Moses and plagues provoke him.
- C. His assistants, administrators, and generals were equal in ability and authority to kings.
- D. This king exalted himself by his princes, by the cities he took, and by the idols he beat.

9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

- A. Sennacherib's might had not been resisted – he had defeated one city as any other city.
- B. *Calneh* and *Carchemish* were great cities in Mesopotamia he took (Amos 6:2; Jer 46:2).
- C. *Hamath* and *Arpad* were cities of Syria, one known well, the other not (Jer 46:2; 49:23).
- D. *Samaria* was capital of Israel, *Damascus* of Syria, but the Assyrians had defeated both.
 - 1. When Ahaz called for Tiglathpileser, he defeated Damascus easily (II Kgs 16:5-9).
 - 2. Though it took 2-3 years, Shalmaneser and Sargon routed Samaria (II Kgs 17:9-11).
- E. This king exalted himself by his princes, by the cities he took, and by the idols he beat.

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

- A. Sennacherib did not see any divine reason why the Jews' Jehovah should trouble him.
 - 1. He had destroyed idolatrous kingdoms with better images than either Israelite nation.
 - 2. Each nation had its own gods and religion, and the Jews would have been known.
- B. Like most blinded, natural men, Sennacherib measured religions by their molded idols.
 - 1. Israel (ten tribes) worshipped two golden calves of Jeroboam, less than other nations.
 - 2. Judah (two tribes) worshipped Jehovah without graven images like others (Is 36:7).
- C. Men foolishly compare all religions as equal in their idiot almanacs and encyclopedias.
 - 1. Other religions have no holy book like the Bible with its many supernatural proofs.
 - 2. *Why I Believe the Bible* ... <http://www.letgodbetrue.com/bible/scripture/why-i-believe-the-bible.php>.
 - 3. They confound Catholicism with Christianity, though the Bible damns the RCC.
 - 4. They assume a Legion of denominations is conflict, though promised (I Cor 11:19).
 - 5. They ignore creation, providence, conscience, and revelation like Paul in Athens.
 - 6. They ignore all the effects and fruit of Bible Christianity versus all other religions.
 - 7. They ignore proof of Christianity e.g. Jews, Jesus, apostles, Bible, prophecies, etc.
- D. This king exalted himself by his princes, by the cities he took, and by the idols he beat.

11 *Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?*

- A. From a natural perspective, Sennacherib's boast had every reason to be fully fulfilled.
 - 1. There was nothing fearful about Jerusalem after he took 46 fenced cities and more.
 - 2. Their idols of Jerusalem, the calves of Jeroboam and additions, had not helped at all.
 - 3. There was no visible idol in Jerusalem to protect them, but look out (Ps 115 & 135).
- B. This king exalted himself by his princes, by the cities he took, and by the idols he beat.
- C. *Famous Last Words* (detailed sermon outline) ... <http://www.letgodbetrue.com/pdf/famous-last-words.pdf>.

12 *Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.*

- A. This is an inspired interruption by the narrator to remind hearers/readers of God's plan.
 - 1. Isaiah returned immediately – the next verse – to the foolish boasting of Sennacherib.
 - 2. It is as if the Holy Spirit (and Isaiah to a lesser degree) could not wait for the end.
 - 3. Jehovah did not want us to wait one more second thinking this king might pull it off.
- B. O yes! Here is the *wherefore* noble Bereans were waiting for ... what will Jehovah do!
 - 1. Isaiah will interrupt again with an inspired *therefore* for God's judgment (Is 10:16).
 - 2. God described it elsewhere as pulling the king with hook and bridle (Is 37:28-29).
- C. God knows what His children need in way of chastening, and He does not exceed that.
 - 1. Chastening is His strange work (Is 28:14-22), for He hates punishment (Ezek 18:32).
 - 2. Good earthly fathers know how much correction a child needs and does not exceed.
 - 3. God is far better, and He knows the whole work needed and ends it (Heb 5:4-13).
 - 4. To comfort His people, He calls chastening *a very little while* (Is 10:25; Psalm 30:5).
- D. God can and did use the pride of Sennacherib's heart, and then He crushed him for it.
 - 1. He had planned and purposed all aspects of the event before (Is 37:26-27; 14:24-27).
 - 2. Jehovah was committed to destroy and shame Sennacherib for his great blasphemy.
 - 3. He suffered an ignominious defeat and never entered or shot an arrow at Jerusalem.
 - 4. He returned to Nineveh, and thirty years later (Anstey) sons killed him at worship.
 - 5. God described it elsewhere as pulling him with hook and bridle (Isaiah 37:28-29).
- E. Never boast! Pride cometh before a fall, and the fall of the great Sennacherib was hard.

13 *For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:*

- A. This is an immediate return by the narrator after promising Sennacherib's coming ruin.
 - 1. Isaiah returned immediately – this verse here – to the foolish boasts of Sennacherib.
 - 2. It is as if the Holy Spirit (and Isaiah to a lesser degree) could not wait for the end.

- 3. Jehovah did not want us to wait one more second thinking this king might pull it off.
- B. This man actually thought he had accomplished or achieved success by his own ability.
 - 1. Note in just one verse ... *strength, wisdom, prudence, and valiant* ... about himself.
 - 2. He had destroyed kingdoms, changed boundaries, robbed treasures, beat inhabitants.
 - 3. The three achievements of this verse are very difficult things to do, but he did them.
- C. However, God clearly declares Sennacherib's success to be by His favor (Is 37:26-27).
 - 1. God claimed He Himself had brought to pass Sennacherib's successful campaigns.
 - 2. The terror and weakness of Sennacherib's opponents were by God's mighty works.
- D. Christians are taught in the N.T. that everything they are and have are gifts (I Cor 4:7).
- E. Without God you can do nothing; only with Him you have strength (Jn 9:33; Phil 4:13).

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

- A. Here is some precious language of this blasphemer exalting his own accomplishments.
 - 1. The hidden and protected riches of nations was like finding a bird's nest with eggs.
 - 2. I have defeated all the earth's kingdoms as easily as picking up eggs left by a hen.
 - 3. There was no bird to even move a wing against me, or to open its mouth, or to peep.
- B. Do not ever talk this way about anything you have done, for you did not truly do it.
 - 1. A sailor once boasted about the great Titanic ... *Even God could not sink this ship.*
 - 2. *Famous Last Words* (full sermon outline) ... <http://www.letgodbetrue.com/pdf/famous-last-words.pdf>.

***** *Judgment of King Sennacherib – Verses 15-19* *****

15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

- A. There is no place for boasting in any achievement, for it is God that blesses or withholds.
 - 1. While the prophecy is about Sennacherib and real history, we must learn the lesson.
 - 2. The first and simplest lesson of the text is to never claim your ability gained success.
 - 3. The Lord built the house regardless of men, and the Lord kept the city (Ps 127:1-2).
 - 4. Political promotion is not by your ability or efforts but His providence (Pr 75:6-7).
- B. God uses men, even great men like Sennacherib, as mere pawns or puppets for Himself.
 - 1. The king of Assyria is here compared to an axe, a saw, a rod, and a staff, mere tools.
 - 2. It was God that moved and used the great king to accomplish His own divine work.
 - 3. Everything he did, God had purposed he would, moved him to it, and enabled him.
 - 4. Indeed, this king was a thinking axe, but his thoughts got him punished (Is 10:12,16)!

- C. It is a shame that some are afraid to give God too much sovereignty, so they limit Him.
1. They have encountered fatalists in their lives, so they find safety in yet another ditch.
 2. The arrogance and cruelty by the Assyrians was terribly evil, but God used it holily.
 3. Recall from Isaiah 10:6 that atrocities and war crimes are God's righteous design.
 4. The worst crime you can imagine was planned in detail by Jehovah – Jesus' murder.
- D. What is your idea of free will? Man chooses freely any character or conduct he wants?
1. Total depravity and plain revelation of scripture deny man any desire to choose good.
 2. Man freely chooses to sin just as he wishes, without God infusing any evil into him.
 3. *Total Depravity* (detailed sermon outline) ... <http://www.letgodbetrue.com/pdf/total-depravity.pdf>.
 4. *Seven Proofs* ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
- E. Can God harden a man? Use his wicked spirit's choices? And then punish him for them?
1. Jehovah certainly does such things, whether it was Pharaoh or Sennacherib as here.
 2. Romans 9:17-21 presents a clear example and question of it, mocking any objection.
 3. God is God; He can treat men as He chooses, even punishing them after using them!
 4. *God is King of Hearts* (sermon outline) ... <http://www.letgodbetrue.com/pdf/king-of-hearts.pdf>.
- F. God does not care about your freedom like men that argue against His sovereign rule.
1. He can protect a man from Satan (like Job) and turn a man over to Satan (like Job).
 2. He rules Satan so the two are used interchangeably, like for a puppet (Job 2:3-6).
 3. Even the devils had to ask permission from Jesus to enter into swine. Hallelujah!
- G. The lesson tells Christians to remember abilities and achievements are gifts (I Cor 4:7).
- H. *The Dominion of God* ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

- A. O yes! Here is the *therefore* noble Bereans were waiting for ... what will Jehovah do!
1. Here is Adonai, with two variants, for the Lord and Commander of heaven's armies.
 2. Isaiah interrupted before with an inspired *wherefore* for God's judgment (Is 10:12).
 3. God described it elsewhere as pulling the king with hook and bridle (Is 37:28-29).
- B. Jehovah would blast this blasphemer's fat, great, and successful generals with leanness.
1. Sennacherib had taken 46 fenced cities of Judah, many lesser ones, and much spoil.
 2. The army was flush with spoil and wealth, which would be given according to rank.
 3. Yet the whole army was fat with riches from their numerous, successive victories.
 4. The angel of the LORD would strike them and reduce the army greatly by 185,000.
 5. Yet even better, God discriminated by killing the best of the army (II Chron 32:21).
 6. So that the fat ones and the glory of the Assyrian Empire were reduced to corpses.
- C. The Assyrian army was glorious at this point, perfect for puffing Sennacherib's pride.
1. This was Sennacherib's third campaign, and he had achieved numerous victories.
 2. This king's inscriptions record 200,150 captives of all kinds for spoil to be taken.
 3. In addition to these persons, he listed innumerable mules, asses, camels, oxen, sheep.

- D. There is nothing quite like fire to reduce or eliminate, so Jehovah would kindle a fire.
 1. The 185,000 Assyrians were not literally burned – they were killed by a death angel.
 2. Fire is emphasized in these two verses – fire (2), burning (2), burn (1), flame (1).
 3. Compare fire and burning elsewhere (Is 5:24; 9:4-5,18-19; 26:11; 27:11; 29:6; etc.).
- E. The sovereign God of the Bible declared His determinate counsel certain (Is 14:24-27).
 1. Passages like Isaiah 10 and 14 are loved, but they are even better with their details.
 2. When our God determines to do a thing, none can resist Him or even question Him.
 3. Jehovah not only eternally decreed it, but temporarily enabled for it (Is 37:26-27).
 4. Sennacherib had done nothing of himself; it has all been arranged by God our Father.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

- A. *Thorns and briers* are a derogatory description of the Assyrian army as low-class fuel.
 1. The next verses elevate the army with a different similitude – a forest with glory.
 2. Thorns and briers have been used as a metaphor for Israel’s low class (Isaiah 9:18).
- B. The *light of Israel* was their God by comparing it to Israel’s *Holy One* by parallelism.
 1. David praised the LORD Jehovah as his light and salvation and sun (Ps 27:1; 84:11).
 2. The Holy One is Israel’s God by comparing the *light of Israel* to *his Holy One*.
- C. God would be and would provide the fire and flame to burn and consume the Assyrians.
 1. God’s judgment on their enemies would burn and devour the low-class army at once.
 2. This burning by God’s flame with the army being the fuel was earlier stated (Is 9:5).
 3. Consider a longer, detailed description of God burning the Assyrians (Is 30:27-33).
 4. Nahum 1 also has choice descriptions of God’s burning fury against the Assyrians.

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

- A. The *forest* and *field* are prophetic similitudes for Sennacherib’s army (Hosea 12:10).
 1. This metaphor is common for army or nation (Is 9:18; 10:33-34; Ezekiel 20:45-49).
 2. The *glory* of his forest and glory of his *fruitful field* refer to the best men of his army.
 3. It was exactly the cream of the crop that Jehovah singled out for death (II Chr 32:21).
 4. God did the same to Pharaoh and the best of Egypt at the Red Sea (Ex 14:7; 15:4).
- B. The 185,000 killed were the best of the Assyrian army; it was consumed *soul and body*.
 1. The phrase is only here in the O.T. It is twice in the N.T. (Matt 10:28; I Thess 5:23).
 2. The forest and field represent his army *in total* – they lost both spirit and numbers.
 3. The fighting *spirit* of the army – its strong and valorous leaders died (II Chr 32:21).
 4. The number of *bodies* of the army – its numerical strength and life died (Is 37:36).
 5. God did not kill the entire army – *they were all dead corpses* refers to the 185,000.
 6. The rest of his army was *few* – as in the next verse – even a child could muster them.
 7. Applying these words individually has problems with *soul*, *consume*, *eternity*, etc.

8. Men have tried to speculate how the internal soul could be struck and then the body.
- C. The remainder of the army – fearful and weak – was reduced to chaos and confusion.
 1. *They* here must refer to the survivors, for dead men are not confused – they are dead.
 2. A standardbearer, holding the army’s ensign, keeps an army fighting for its standard.
 3. If the standardbearer faints, the ensign falls and signals end, so the army is confused.
 4. An army seeing the king’s standard flying is encouraged – the opposite is terrifying.
 5. When a king flees a battle for reports that he will lose – the army panics to also flee.

19 And the rest of the trees of his forest shall be few, that a child may write them.

- A. The *forest* here is set by the context and the prophetic similitude – *the army of Assyria*.
 1. Most trees in Sennacherib’s forest were cut down by God’s great angel (Is 10:18,34).
 2. Most soldiers in Sennacherib’s army were killed by Jehovah’s own angel (Is 37:36).
 3. The best and the brightest, the leaders and valorous, were those killed (II Chr 32:21).
- B. The army would be reduced to a *few* so that counting was easy – a child could count it.
 1. Mustering an army to count soldiers, companies, equipment, etc. can be complicated.
 2. But after the angel of the LORD thinned the ranks by 185,000, it would be very easy.

***** *A Remnant of Judah to Return – Verses 20-23* *****

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

- A. Without other indicators, we identify *that day* by context, the escape from Sennacherib.
 1. The preceding context is Sennacherib and Assyrians after Jerusalem (Is 10:5-19).
 2. The following context is Sennacherib and Assyrians after Jerusalem (Is 10:24-34).
 3. The internal context of the verse is rejecting Assyria for God (II Kgs 16:7-9; Is 7:17).
- B. The remnant that escaped are those not killed or taken by Sennacherib and Assyria.
 1. Sennacherib successfully took all the fenced cities of Judah (II Kgs 18:13; 19:25).
 2. Isaiah told Hezekiah to pray for the remnant left in Jerusalem (Isaiah 37:4,31-32).
 3. They left Jerusalem and returned to fields for prosperity without fear (Is 37:27-29).
- C. God destroyed the mocking Assyrians by His angel, which caused a revival in faith.
 1. The situation appeared totally hopeless with the mighty Assyrians mocking them.
 2. But the deliverance did not require a single drop of blood or sweat from the Jews.
 3. America was upset with 3,000 dead on 9/11, but Assyria lost 185,000 in one night.
- D. They learned to trust Jehovah their God, their holy God, and to trust Jehovah in truth.
 1. Ahaz feigned reverence for Jehovah by rejecting a sign in hypocrisy (Is 7:10-13).
 2. Trusting God in truth is to do it sincerely, for hypocrisy will not work (Is 29:13-16).

- E. An escaped remnant of Jews learned the rule that Jehovah hates affinity (Ezra 9:10-15).
 1. King Ahaz appealed to Tiglathpileser for help instead of to God (II Kings 16:7-9).
 2. The Assyrians then turned to smite the Jews that had trusted in them (Isaiah 7:17).
 3. God taught Isaiah that lesson earlier to avoid any talk of association (Isaiah 8:9-13).
- F. Reader, where is your faith? Are you totally trusting Jehovah God or looking elsewhere?
 1. Isaiah powerfully blasted the vain confederation of Israel and Syria (Isaiah 7:1-9).
 2. Isaiah powerfully blasted the thought of associating with Assyria (Isaiah 8:9-15).
 3. Solomon warned in wisdom against thinking any joining can work (Pr 11:21; 16:5).
 4. Learn the lesson of Asa who sought to physicians and not to God (II Chron 16:12).
- G. There is no God but Jehovah, and Isaiah will teach you, especially in chapters 40-48.

21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

- A. This is not a *return* geographically but spiritually to trust in Jehovah's might (Is 10:20).
 1. God's spectacular deliverance of them from Sennacherib would end faithless fear.
 2. Instead of trusting Assyria, which turned to smite them, they would trust in Jehovah.
- B. The mighty God is Jehovah, the God of Israel; this name was used for Messiah (Is 9:6).
 1. The mighty God, singular, is clearly the LORD and Holy One of Israel (Is 10:20).
 2. But it is this very name that is applied to Jesus the Son of God to prove He is Jehovah.
- C. This remnant will be saved and return not by their might but Jehovah's zeal (Is 37:32).

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

- A. Election is taught throughout the Bible; those that reject it know neither God nor Bible.
 1. This is the many versus the few – read it well – many are called but few are chosen.
 2. Paul took this prophecy and applied it (at least in principle) to election (Rom 9:27).
 3. Paul proved in Romans 9-11 ... *they are not all Israel, which are of Israel* (Ro 9:6).
- B. God multiplied the nation several times, and they were His people, but only a few truly.
 1. Isaiah called them *a very small remnant* (Is 1:8) and the remnant a *tenth* (Is 6:13).
 2. That fact of a small election is understood here by these previous statements and *yet*.
- C. The *return* in context is turning to God after trusting then fearing Assyria (Is 10:20-21).
 1. But Paul quoted this text in Romans 9:27 to prove election within Israel by scripture.
 2. For more about Paul's use of this verse ... <http://www.letgodbetrue.com/pdf/romans-nine.pdf>.
- D. The *consumption decreed* is God's holy purpose to reprobate and destroy most of Israel.
 1. It is a *consumption*, for God would consume most of Israel (Is 7:20; 27:10; 28:22).
 2. It is *decreed*, though His strange work, by *determining* purpose (Is 10:23; Ac 15:18).
 3. Even atrocities like the Assyrian war were Jehovah's eternal purpose (Is 37:26-27).
 4. It would be done *righteously*, because God has never afflicted His people wickedly.

- 5. It would *overflow in righteousness*, in that election is perfectly righteous (Rom 9:14).
- E. Election is perfectly just and perfectly merciful at the same time (Rom 9:14-24). Get it!
 - 1. It is perfectly just in punishing sinners, even severely, for their sins, like with Israel.
 - 2. It is perfectly merciful to save some, even if a few, from judgment they also deserve.
 - 3. Vessels of honor and dishonor are for different purposes for the total glory of God.
- F. This remnant will be saved and return not by their might but Jehovah's zeal (Is 37:32).

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

- A. The God of the Bible, of Isaiah, is Lord (Adonai) GOD (Jehovah). There is no other.
- B. What God does in time He determined in eternity (Acts 15:18; 17:26; Eph 1:11; etc.).
 - 1. Even this Assyrian conflict and ruin of most of Judah was determined (Is 37:26-27).
 - 2. He wants you to know His purpose is eternal, final, and irresistible (Is 14:24-27).
- C. God chose to consume or destroy most of Israel several times, naturally and spiritually.
- D. Paul then in Romans 9:29 appealed to Isaiah 1:9 for His very discriminating election.

***** *Judah Not to Fear Sennacherib – Verses 24-27* *****

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

- A. *Therefore*, due to God's decreed, determined election, those in Jerusalem need not fear.
 - 1. Election should not cause fear, because there is evidence of grace to those who care.
 - 2. The only ones left of all 12 tribes here were those in Jerusalem. They had to be elect!
 - 3. Those who understand election find comfort for their souls over decisional salvation.
- B. Love Isaiah's name-dropping, using *Lord (Adonai) GOD (Jehovah) of hosts* yet again.
- C. Jehovah called them, *My people*. He comforted them that they did not need to be afraid.
 - 1. This comforting expression from God follows right after His decreed consumption.
 - 2. If God is your God, you need not fear anyone or anything, as written (Heb 13:5-6).
 - 3. Jehovah is always doing many things to the wicked. Let them have their heaven now.
- D. He reassured His church the Assyrians' blustering threats were no more than Pharaoh's.
 - 1. Pharaoh foolishly asked, *Who is the LORD?* God introduced Himself by 10+ plagues.
 - 2. Pharaoh punished Israel with harsh brick rules to make life miserable ... for a while.
 - 3. But what happened to Pharaoh? He, and his army, and his nation were all destroyed.
 - 4. What happened to Israel? They got all back wages and a prepared land in Canaan.
- E. Note and appreciate the inspired parallelism of God's use and then destruction of Egypt.
 - 1. In this verse the comparison of Assyria to Egypt is Egypt's oppressive rod on Israel.
 - 2. In just two verses, God reminded them of what He did to Egypt with a rod (Is 10:26).

- F. Bible examples of deliverances are for hope – they are foundational to faith (Rom 15:4).
1. The Exodus out of Egypt was a great deliverance remembered forever (Jude 1:5).
 2. For three witnesses of deliverance ... <http://www.letgodbetrue.com/pdf/reversal-of-fortune.pdf>.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

- A. It was only a few years before God destroyed Sennacherib's army and then also Assyria.
1. There is great comfort in His words that His chastening was only *a very little while*.
 2. David said God's chastening lasts for a night and is gone in the morning (Ps 30:5).
- B. The *indignation* here is God's wrath against Judah that he punished by the Assyrians.
- C. Their *destruction* here is God's destruction of much of Judah for His anger against sin.
- D. As soon as God was through using the Assyrians, Jehovah crushed them (Isaiah 10:12)!

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

- A. When Jehovah finished His righteous consumption of Judah, He crushed Sennacherib.
1. Refer to Isaiah 10:24 above for the first reference to compare God's work to Egypt.
 2. Refer to Isaiah 10:25 above for timing – when His anger against Judah was satisfied.
- B. Assyria used a rod and staff against Judah (Is 10:24), but God had a scourge for them.
- C. The spectacular, supernatural deliverance of Jerusalem would be like Midian and Egypt.
1. God slaughtered the Midianites by turning them against each other while Gideon's 300 blew trumpets then killed their kings (Judges 7:19-25; Psalm 83:9-18; Is 9:4).
 2. As Moses lifted up His rod to open the Red Sea for Israel to pass safely and then to close it again to drown the Egyptian army, God would do the same to the Assyrians.
 3. In both cases the deliverance was by God's power with little or no help from man.
 4. In both cases the deliverance was spectacular in magnitude and way of destruction.
- D. The scourge upon Assyria was the angel of the LORD killing 185,000 in one night.
1. That is a terrible loss – the equivalent of 30 Roman legions – or 60 events of 9/11!
 2. The Jews only had to collect what they wanted as Sennacherib returned to Nineveh.
- E. Note and appreciate the inspired parallelism of God's use and then destruction of Egypt.
1. In this verse the comparison of Assyria to Egypt is God's destructive rod on Egypt.
 2. Two verses earlier, God reminded them how Egypt oppressed with a rod (Is 10:24).

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

- A. We identify *that day* as when God destroyed Assyria for His virgin daughter (Is 10:20).
 - 1. Assyria's burden and yoke (and other tools) have been given (Is 9:4-5; 10:24; 14:25).
 - 2. The ruin of Sennacherib's great army sent him home to Nineveh for sons to kill him.
 - 3. As Egypt had persecuted the church before, so Assyria had now done it (Is 10:24).
 - 4. God's indignation and wrath against Judah ended, so then He destroyed the afflicter.
- B. Why did God do such a great thing for Jerusalem? *Because of the anointing!* Hallelujah!
 - 1. What anointing? Hezekiah's? Hardly. David's? Partially. Messiah's? Yes, for sure.
 - 2. There is one general anointing with value – David's fulfilled in Jesus Christ his Son.
 - 3. Isaiah prophesied 400 years after David, but David was Messiah's ancestor and type.
 - 4. Compare to the great prophecy of the previous chapter in this section (Isaiah 9:6-7).
 - 5. Compare the great prophecy of the next chapter and its opening words (Is 11:1-4,10).
 - 6. God promised in this case to deliver for David's sake (Is 37:35; II Kgs 19:34; 20:6).
 - 7. David, God's favorite, was surely God's anointed (Ps 20:6; 89:20-52; 132:17; etc.).
 - 8. But Messiah, God's Son, was the great anointed One (Psalm 2:1-12; 45:7; Dan 9:24).
 - 9. The sure mercies of David (Is 55:3-5) – Jesus on the throne – required saving Judah.
 - 10. It is right and true to laugh about Benny Hinn's and Kenneth Copeland's *anointing!*
- C. David's Son in heaven, fulfilled His Father's will, and God will destroy all His enemies.

***** *Sennacherib Besieges Jerusalem – Verses 28-32* *****

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

- A. The singular male pronoun here – *He* – is the king of Assyria from earlier (Is 10:5,24).
- B. The language used here describes a rapid move against Jerusalem with little resistance.
 - 1. The Bible tells us king Sennacherib took the fenced cities of Judah (II Kings 18:13).
 - 2. Aiath, likely the former Ai, was near Bethel and on the way southwest toward Zion.
 - 3. Migron, near Gibeah, was in the bounds of Benjamin, southwest of Ai and Bethel.
 - 4. Michmash, of Ephraim near Benjamin, Gibeah, Ramah, nine miles northeast of Zion.
- C. He left much of his wagons and logistic supplies at Michmash, intent on a quick victory.

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

- A. This strategic passage between two hills is in Jonathan's history (I Sam 13:23; 14:4-5).
- B. Geba was in Benjamin on Jerusalem's side of the pass just mentioned (I King 15:22).
- C. Ramah and Gibeah of Benjamin, six miles from Jerusalem were afraid and/or had fled.

D. Enjoy the prophetic language as Isaiah under inspiration describes Assyrians and Jews.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

- A. Isaiah told the people of Gallim to warn of the Assyrians approaching (I Samuel 25:44).
- B. Laish is unknown but in I Maccabees 9:9 (Barnes); Judges 18:7,29 is much too far north.
- C. Anathoth of Benjamin, Jeremiah's birthplace (Jer 1:1), is three miles from Jerusalem.
- D. The context causes us to understand *poor* Anathoth as in danger rather than in poverty.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

- A. Madmenah by this name is unknown elsewhere in the Bible, but we know close to Zion.
 - 1. The Madmannah of Joshua 15:31 cannot be the same, for that one is far away south.
 - 2. Like Gibeah of Saul (Benjamin), the citizens had fled for fear of the army (Is 10:29).
- B. Gebim, also unknown elsewhere, were joining together to also flee from the Assyrians.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

- A. Sennacherib held his army at Nob, very near Jerusalem, but would not get into the city.
 - 1. Nob is identified in the Bible (Neh 11:32; I Sam 21:1-6), but history has little record.
 - 2. It may have been near the mount of Olives, similar to Bethany, only two miles out.
 - 3. God promised Hezekiah that Sennacherib would not get into the city (Is 37:33-35).
 - 4. His rapid progress to Nob would be as far as he got – God's angel would stop him.
- B. Sennacherib would only talk of victory and mock the Jews – he would not gain victory.
 - 1. As may be found in the thrice-repeated history, he made many boasts against Zion.
 - 2. God had an answer for him – the virgin daughter of Zion had laughed him to scorn.
 - 3. For God's glorious answer for Zion ... <http://www.letgodbetrue.com/pdf/virgin-daughter-of-zion.pdf>.

***** *Sennacherib to Be Destroyed – Verses 33-34* *****

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

- A. Sennacherib had success against all others, but he should not have besieged Jerusalem.
 - 1. The previous section above is his unhindered success against many (Is 10:28-32).
 - 2. But his route through the area ended at Jerusalem, which he should have left alone.

- B. The Lord (Adonai the Divine Ruler), the LORD of hosts (Jehovah), would blast him.
 1. The verse starts with the perfect word – *Behold* – for God’s response to Sennacherib.
 2. He should not have shaken his hand against God’s favorite people and their capital.
 3. For more about God’s response ... <http://www.letgodbetrue.com/pdf/virgin-daughter-of-zion.pdf>.
- C. Compared to a mighty tree of Lebanon, God would cut Assyria down by a mighty one.
 1. The numerous Assyrians, like a great forest, would be very reduced (Is 10:18-19).
 2. The comparison of great men to trees was also applied to Israel (Isaiah 2:13; 9:18).
 3. To lop is to cut off branches. The bough or branch is lopped. It is done with terror!
 4. He would bring terror against the successful Assyrian host and humble their pride.
 5. Those that walk in pride Jehovah is able to abase, from Nebuchadnezzar to these.
- D. But there is more – note in the prophecy ... *terror, high ones, stature, haughty, humbled*.
 1. Jehovah chose to kill the very best, the cream, of the Assyrian army (II Chron 32:21).
 2. Isaiah 10:18-19 describes selection of *glory and fruit*; the rest reduced to confusion.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

- A. The LORD Jehovah would cut down the fine trees of the Assyrian army with iron might.
 1. The numerous Assyrians, like a great forest, would be very reduced (Is 10:18-19).
 2. The comparison of great men to trees was also applied to Israel (Isaiah 2:13; 9:18).
 3. Wood is no match for iron, as anyone knows that has used an axe, saw, or chainsaw.
 4. The Assyrian army, great in numbers and achievements, would be greatly reduced.
- B. Lebanon, a synonym for the Assyrians, would be beaten and destroyed by God’s angel.
 1. Lebanon was known for its forests, so it is used here as a metaphor for the Assyrians.
 2. The king of Assyria was compared to an illustrious cedar of Lebanon (Ezek 31:1-9).
 3. How was the king of Assyria, Sennacherib, defeated? Angel of the LORD (Is 37:36)!
 4. The mighty ones – Jehovah’s angels – encamp around those that fear Him (Ps 34:7).

Find verses in this chapter for delight, doctrine, and/or worship of our great God.

1. *Rulers are accountable to God ... 10:1-4 ... though gods among men (Psalm 82:1-8).*
2. *Rulers are only obeying God ... 10:5-6 ... for He directs them (Prov 21:1; Is 37:26-27).*
3. *Hypocrites will not escape God ... 10:6 ... He hates lukewarm (Job 20:5; Rev 3:14-16).*
4. *He rules atrocities and war crimes ... 10:6 ... as much as other deeds (Acts 2:23; 4:28).*
5. *God uses man’s sinful lusts ... 10:7 ... He need but direct them (Ps 76:10; Ja 1:13-16).*
6. *God can use kings for His ends ... 10:12 ... and then punish them for it (Rom 9:17-21).*
7. *The greatest of men are pawns ... 10:15 ... or puppets controlled by God (Job 2:3-6).*
8. *His judgment is incredible ... 10:16-19 ... creative, effective (Num 16:30; Is 28:17-22).*
9. *Chastening works conversion ... 10:20 ... to turn from earlier vain trust (Heb 12:5-13).*
10. *Election is a fact of life ... 10:22 ... in things temporal and eternal (Romans 9:10-24).*

11. *God's decrees extend to all ... 10:22-23 ... even war atrocities and crime (Is 37:26-27).*
12. *He limits chastening in time ... 10:25 ... for the morning often brings relief (Ps 30:5).*
13. *He may use means or not ... 10:26 ... as to both Midian and Egypt (Ps 83:9-11; 106:9)*
14. *The Son of David had a role ... 10:27 ... for His future as Judah's king (Dan 9:24-27).*
15. *We are God's virgin daughter ... 10:32 ... thus His great anger at enemies (Is 37:22).*