

Lesson 8
Isaiah 10:5 – 11:16
Hope of Deliverance and the Messiah's Reign

Memory verse: "It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption." (1 Cor. 1:30 NIV)

Firstly, in this segment of our study, God is presented as the transcendent God who controls the destiny of all nations. He creates history just as He created the cosmos. The victory of the Assyrians did not prove the superiority of her gods, nor did Judah's defeat mean that God was inferior. The whole passage contrasts sovereignties: Assyria's and God's.

In the previous section (Isaiah 7:1 through 10:4), the LORD revealed that He would use Assyria as an instrument of judgment against Syria, Israel, and Judah. "Woe" (Heb. hoy) introduces a judgment oracle. Assyria was like a rod in God's hand; He controlled her actions. The "rod" and the "club" were sticks used by shepherds to guide and correct their sheep. God is saying that Assyria was like a stick in His hand, used to correct Syria, Israel, and Judah. He would send her to discipline godless Judah, against whom God's fury burned: "to seize loot and snatch plunder" (v. 6, the meaning of Maher-shalal-hash-baz's name, Is. 8:1,3).

But what about Assyria? Weren't they even more wicked than Syria, Israel, or Judah? Yes, the Assyrians were wicked; yet the LORD could use them as "the rod of my anger". At the same time, none of it excused Assyria, so the LORD says, "woe to the Assyrian."

In character the Assyrians were cruel and ferocious in war, keen traders, stern disciplinarians, and where religion was concerned, intense and intolerant. Like the Ottoman Turks they formed a military state, at the head of which was the king, who was both leader in war and chief priest, and which offered a striking contrast to theocratic state of the Babylonians.

In spite of Assyria's conquest of the northern kingdom and its intention to destroy Judah, God would save a remnant so that "the twelve tribes" would not be annihilated (Acts 26:7; James 1:1; Rev. 21:12). "The remnant shall return" (Isa. 10:21) is the translation of the name of Isaiah's older son, Shear-jashub. The great Assyrian Empire ultimately fell to Babylon in 609 BC.

In chapter 11, Isaiah looked beyond his people's trials to the glorious kingdom that will be established when Messiah comes to reign (Is. 11:1–9). David's dynasty was ready to end, but out of his family the Messiah would come (Rom. 1:3; Rev. 5:5). A godly remnant of Jews kept the nation alive so that the Messiah could be born. He gave the positive side of the deliverance of God's people, that is to come, in contrast to the negative side (10:5 - 34). God would put Assyria down, but the Messiah would lift Israel up by serving her ideally. The messianic hope, introduced at various points earlier in this major section (chapters 7 to 12), comes to full flower in chapter 11 (cf. 7:14; 8:23—9:6). Having promised Him, Isaiah now presented Messiah as ruling.

The rebellion of one Davidic king, Ahaz, would result in the defeat and dispersion of God's people (Is. 8:6-8), but the righteousness of another Davidic king, Messiah, would result in their revival and return to God and the Promised Land.

Scripture reading: Isaiah 11:10 -16

Things to learn: 1) Judgement of God's enemies 2) Discipline and Deliverance 3) The Messiah's reign

Discussion Questions:

1). Why and how did God judge the Assyrians even though they were used by Him to discipline Syria, Israel and Judah as prophesied in Isaiah 10:5 to 19?

2). Discuss the time of Israel in the hands of the Assyrians and God's promise to them in Chapter 10: 20 – 34. Why will God discipline believers even today?

3). Isaiah in chapter 11 proclaimed wonderful news to the people of God. Is Isaiah telling the people that it will happen in their time or a fulfilment in the future?