

Is. 10:20 ¶ Now it will come about in that day that the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the Lord, the Holy One of Israel.

The phrase “*in that day*” puts this verse, not in Isaiah's day, but in the distant future. In fact, Isaiah jumps to events occurring during the Tribulation. Therefore, Isaiah deals with the destruction of the Assyrian army of Isaiah's day in verses 5-19, but in verses 20-27 addresses the believing *remnant of Israel* that will survive the Tribulation. This confirms that no matter how many Gentile nations come against the Jews between Isaiah's day and the Tribulation, there will be a *remnant* that remains to call Christ back at His Second Coming (Hosea 5:15), assuring Satan's doom—a thought that frightens him beyond words. No wonder he has done (and will continue to do) so much to try to exterminate the Jews.

As to the number of Jews who escape the Tribulation, the book of Zechariah gives us interesting input. Of all the Jews alive at the beginning of the Tribulation, only a *third* will escape (Zechariah 13:7-9). This means that the Antichrist manages to kill two-thirds of the Jewish population during the second half of the Tribulation.

Isaiah 10:20 states that *the remnant* is different from the non-believing segment (the nonremnant) of the Jewish nation. Unlike the non-believing segment (the nonremnant), *the remnant* will *rely on the Lord, the Holy One of Israel*. This means that from Isaiah's day forward (in fact, through the latter part of the Tribulation), many of the Jews will *rely on* resources other than God (many in the holy land, even today, do not *rely on* Jehovah for anything). Amazingly, the very event that signals the beginning of the Tribulation will be the signing of a covenant between a large segment of the Jews (*the many* of Daniel 9:27) and the Antichrist. Note that Daniel 9:27 does not say “all,” but “*the many*,” meaning that there will be Jews who believe in Jehovah (but do not yet believe in Jesus) who will reject the covenant with the Antichrist. (The Antichrist will promise the Jews peace and protection, and a lack of wisdom will cause a large number of them to enter into this covenant.) It will be during the middle of the Tribulation that the Antichrist initiates his mission of trying to wipe the Jews off the face of the earth (Daniel 9:27).

A portion of the Jews will accept Christ during the Tribulation, but all the Jews on the earth will not accept Him (will not *rely on the Lord, the Holy One of Israel*—Isaiah 10:20), until the end of the Tribulation—fulfilling Romans 11:26 (*and thus all Israel will be saved*). They will then, after the Second Coming of Jesus, be ushered into the Millennium.

Taking all of the above into consideration, along with what the rest of God's word has to say about this amazing subject, we can conclude the following concerning the remnant:

1. Throughout history, beginning with Abraham, there has always been a remnant of Jews who have followed and obeyed Jehovah through faith. Jews who die without following Jehovah are made reference to as the nonremnant on many occasions throughout these materials.
2. Every Jew who comes to believe in Jesus Christ during the Tribulation will be part of the remnant. They will not enter into the covenant with the Antichrist, unlike the nonremnant, which will.
3. A large portion of this remnant that will believe during the Tribulation will become believers toward the end of the Tribulation. They make up the majority of *the third* of the Jewish nation that survives the Tribulation (read Zechariah

13:8-9). They will not enter into the covenant with the Antichrist, for their trust will be in Jehovah rather than the Antichrist. This means that initially they will be believers in relation to Jehovah but unbelievers in relation to Jesus. Toward the end of the Tribulation, however, they will accept Christ as Messiah and become part of the remnant.

Is. 10:21 A remnant will return, the remnant of Jacob, to the mighty God.

The events of this verse will be the fulfillment of the name “*Shear-jashub*” (Isaiah 7:3), *Shear-jashub* meaning, “*A remnant will return.*”

Notice that the remnant returns *to the “mighty God,”* the same wording used to describe *Immanuel* in Isaiah 9:6. This remnant will accept Christ as Messiah and beg for His return (Hosea 5:15; Zechariah 12:10; Matthew 23:39) at the end of the Tribulation.

Is. 10:22 For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness.

The *remnant* that will return survives the Tribulation, the Tribulation being a *destruction...overflowing with righteousness*. This verse confirms that the Tribulation (the *destruction*) results in a cleansing of the Jewish nation, for it brings them to a place of repentance and humility, thus establishing *righteousness*.

Is. 10:23 For a complete destruction, one that is decreed, the Lord God of hosts will execute in the midst of the whole land.

The word “*land*” can also be interpreted “*earth*.” This *destruction* (the *destruction* that occurs during the Tribulation) will be directed toward the entire *earth*, as is confirmed by Isaiah 28:14-22 (with a special emphasis on verse 22) and Daniel 9:27.

Is. 10:24 ¶ Therefore thus says the Lord God of hosts, "O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did.

Based on the promise of the preceding verses (pertaining to the preservation of the believing remnant at the end of the Tribulation), Isaiah encourages the believing remnant of his day to trust *God* for victory over the Assyrians. He also encourages the believing remnant to trust *God* for the preservation of the nation. Consequently, the believing remnant of Jews in the southern kingdom (in Isaiah's day) should not be afraid of the Assyrians due to God's previous promise of the restoration of the believing remnant at the end of the Tribulation.

Is. 10:25 "For in a very little while My indignation against you will be spent, and My anger will be directed to their destruction."

When God's *indignation against* His people is *spent*, He will destroy the Assyrians.

Is. 10:26 And the Lord of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb; and His staff will be over the sea, and He will lift it up the way He did in Egypt.

Isaiah states that the deliverance from Assyria will be like the deliverance that God orchestrated in Judges 7:25 (against the Midianites) and Exodus 14:27 (against the *Egyptians*)—He will

scourge as well as *lift...up...His staff* against Assyria as He did against *Midian* and *Egypt*. It is obvious that Isaiah believed (in a literal sense) the accounts recorded in Judges and Exodus—as he did all the Scriptures. Jesus did as well (Luke 24:27).

Is. 10:27 So it will be in that day, that his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness.

When God completes the destruction of the Assyrian army, whose leader is Sennacherib, King of Assyria, the southern kingdom will no longer shoulder the Assyrian yoke. This literally occurred in 2 Kings 19:35-37.

Is. 10:28 ¶ He has come against Aiath, He has passed through Migron; At Michmash he deposited his baggage.

Isaiah now describes the Assyrian invasion of the land in his day (verses 28-34) while Sennacherib was King of Assyria. Each city listed is less distance from Jerusalem than the previous. For instance, *Aiath*, or *Ai*, is approximately 30 miles from Jerusalem, while *Migron* is approximately 15 miles away. Both fell to the Assyrians. *Michmash* fell next.

Is. 10:29 They have gone through the pass, saying, "Geba will be our lodging place." Ramah is terrified, and Gibeah of Saul has fled away.

Once the pass was conquered, *Geba...*, *Ramah*, and *Gibeah of Saul* fell next. *Is. 10:30 Cry aloud with your voice, O daughter of Gallim! Pay attention, Laishah and wretched Anathoth!*

Gallim..., *Laishah*, and *Anathoth* were conquered.

Is. 10:31 Madmenah has fled. The inhabitants of Gebim have sought refuge.

Madmenah is approximately 1 mile from Jerusalem and *Gebim* 1/2 mile. Both fell.

Is. 10:32 Yet today he will halt at Nob; He shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem.

Nob was located close enough to *Jerusalem* that the Assyrian king could shake *his fist* at the city. Therefore, he reached *even to the neck* of Judah (Isaiah 8:8) by overthrowing *all* of Judah's *fortified cities* (2Kings 18:13), but he never overthrew Jerusalem.

Is. 10:33 ¶ Behold, the Lord, the God of hosts, will lop off the boughs with a terrible crash; Those also who are tall in stature will be cut down, And those who are lofty will be abased.

Even though the Assyrian armies had seized *all* of Judah's *fortified cities* (2Kings 18:13) and besieged Jerusalem, *God* would see to it that they would not overtake Jerusalem. It would be the *angel of the Lord*, (the second Person of the Trinity—Immanuel), who would finally destroy the Assyrian armies (2 Kings 19:35 and Isaiah 37:36).

Is. 10:34 And He will cut down the thickets of the forest with an iron axe, And Lebanon will fall by the Mighty One.

Lebanon, an area known for its tall and magnificent trees (Psalm 72:16; Isaiah 2:13), is evidently a word describing the Assyrian army, tall and strong. Immanuel Himself, that we know to be

Jesus Christ, *the Mighty One*, was responsible for destroying the Assyrian armies in the days of *King Hezekiah* (they were destroyed *in the fourteenth year of Hezekiah's reign*—Isaiah 36:1). Assyria later became basically extinct with the fall of its capital, Nineveh, in 612 BC, approximately 100 years after Assyria had overthrown the northern kingdom of Israel in 722 BC.

Isaiah 11

Is. 11:1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

Isaiah 11:1 through Isaiah 12:6 deals with the meaning of Isaiah's name—"Jehovah is salvation." Verses 1-5 describe how the Messiah will reign as head of the government during the Messianic Kingdom. This ties in well with Isaiah 9:6-7; so you might want to read the notes associated with those verses.

The first phrase of Isaiah 11:1 states that *a shoot will spring from the stem of Jesse*, "*stem*" meaning "stump." It is interesting that Isaiah uses the word "*Jesse*" instead of King David in communicating truth relating to the house (dynasty) of David. *Jesse*, the father of *King David* (Matthew 1:6), was a poor shepherd (1 Samuel 16), but his meager social status points to the condition that will exist within the house of David when Jesus (the Messiah—the *Branch*) returns at His Second Coming to sit on David's throne. It is obvious from the Scriptures that during King David's day the house of David was greatly blessed. However, it lost its glory and blessing due to the sin of the Hebrew people, confirmed by the weakened state of the dynasty at Jesus' First Coming—it had been reduced to a *stem* (stump). This condition will remain until Christ's Second Coming, for only when the house of David is blessed and restored to a place of prominence (through the return of the Messiah) will the Davidic dynasty shed this weakened and humbled state to enjoy the blessings of the Kingdom. This is why Amos 9:11-12 states that not only will the house of *David* be raised up from its humble existence to rule over the Jews, but it will rule over the Gentiles as well, fulfilling the conditions described in Isaiah 2:2-3, 14:1-2, and other similar passages. Even Isaiah 53, which speaks of the suffering Savior, and was fulfilled through Jesus' First Coming, confirms in verse 2 that Jesus (being a descendant of David through His mother Mary) had a very humble beginning (it would be helpful to read the notes associated with Isaiah 53:2). Taking all of this into consideration, we can conclude the following. Just as the mighty Davidic dynasty had been reduced to a *stem* (stump) at Christ's First Coming, it will remain as such until Jesus' return at the Second Coming. Is not God's word fascinating when viewed as the literal word of God?

Considering what we have discussed concerning the first phrase of Isaiah 11:1, the last phrase of the verse should be easy to interpret—"And a branch from his roots will bear fruit." The *branch* that springs forth *from the stem* (stump) of *Jesse* will eventually become a great tree which bears *fruit*. The house of David, therefore, will be exalted, glorified, and *bear much fruit* during the Millennium because of *the Branch* (Jeremiah 23:5; 33:15-17; Zechariah 3:8; 6:12-13), Jesus Christ, who will sit on David's throne. Much about Jesus' Person, as well as how He will reign on David's throne, is covered in the following verses of Isaiah 11.

