

**Isaiah 10:20-34**  
**May 6, 2018**

**Open with Prayer**

**HOOK:**

Q: When you hear the word “remnant,” what do you think of? [Let people engage – perhaps they think of the Jewish nation; physical markers of past history, etc]

Q: When you think of disasters like floods and tornados, and only a few survive (a remnant), how special do you think they feel? [Let people engage]

The idea of a remnant is interesting. It assumes that in every chapter of history, God has a chosen group of people to represent Him in each era. It begs the question, “How does one make the cut?” I think of the PGA tour in which approximately 130 men compete in the first two rounds, and then only the top 70 and ties get to advance to the weekend. I wonder how the Lord decides who “makes the cut” to be a part of His remnant?!

**Transition:** The Lord is looking for people who exude faith and trust in Him always. He wants us to represent him well, and I believe we can do that! Let’s consider that **we CAN “truly rely on the Lord” BY trusting WHO God is. Isaiah gives us plenty of EXAMPLES of who He is, and we will try to tag them as we go along.** Let’s begin.

**BOOK (NIV 1984):**

V.20:

- In that day the remnant of Israel, the survivors of the house of Jacob, will no longer rely on him who struck them down, but will truly rely on the LORD, the **Holy One of Israel.**

V.21:

- A remnant will return, a remnant of Jacob will return to the **Mighty God.**

V.22:

- Though your people, O Israel, be like the sand by the sea, only a remnant will return. Destruction has been decreed, overwhelming and righteous.

V.23:

- The Lord, the **LORD Almighty**, will carry out the destruction decreed upon the whole land.

V.24:

- Therefore, this is what the Lord, the **LORD Almighty**, says: “O my people who live in Zion, do not be afraid of the Assyrians, who beat you with a rod and lift up a club against you, as Egypt did.

V.25:

- Very soon my anger against you will end and **my wrath will be directed** to their destruction.”

V.26:

- The **LORD Almighty** will lash them with a whip, as when he struck down Midian at the rock of Oreb; and he will raise his staff over the waters, as he did in Egypt.

V.27:

- In that day their burden will be lifted from your shoulders, their yoke from your neck; the yoke will be broken because you have grown so fat.
- V.28
- They enter Aiath; they pass through Migron; they store supplies at Micmash.
- V.29:
- They go over the pass, and say, “We will camp overnight at Geba.” Ramah trembles; Gibeah of Saul flees.
- V.30:
- Cry out, O Daughter of Gallim! Listen, O Laishah! Poor Anathoth!
- V.31:
- Madmenah is in flight; the people of Gebim take cover.
- V.32:
- This day they will halt at Nob; they will shake their fist at the mount of the Daughter of Zion, at the hill of Jerusalem.
- V.33:
- See, the Lord, the LORD Almighty, will lop off the boughs with great power. The lofty trees will be felled, the tall ones will be brought low.
- V.34:
- He will cut down the forest thickets with an ax; Lebanon will fall before the Mighty One.

### **Process Observations/Questions:**

Q V.20: Isaiah begins this section with “In that day...” What time period do you think he’s referring to? [**In that day** often refers to the last days when the Lord will punish the wicked and set up His righteous kingdom (cf. Isa. 4:2). However, here it seems to refer to the more immediate judgment on the Northern Kingdom by Assyria (cf. 10:27)]

Q: Who was the remnant of Israel trusting up until this time? [The Assyrians]

Q: Where does God expect our trust to be placed? [The Lord. Our total reliance is on Him. In fact, the Hebrew word in this verse where it says to “truly rely” means without fickleness and hypocrisy.]

Q V.21: How many of the Israelites who will be taken into captivity by the Assyrians will get to return to Jerusalem? [A remnant.]

**Observation:** By preserving a remnant, the **promise** contained in Isaiah’s older son’s name, Shear-yashub, is **fulfilled**. His name means “**The remnant shall return.**” 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).

Q V.22: What has already been decreed by God? [Destruction with overwhelming righteousness. In other words, a remnant would survive the victory of Assyria over apostate Judah.]

Q: How does Isaiah describe God’s acts of discipline and judgment? [justified and righteous.]

Q: How do you feel knowing that God's acts of discipline are always justified and righteous?  
[Let people engage – comforted? Unsettled?]

Q V.23: When Isaiah says the destruction will be upon the “whole land,” what land is he referring to? [the Northern Kingdom]

Q: Let's zoom out to look at the big picture. I suggested that we can “truly rely on the Lord” by trusting in WHO God is. So just in these verses alone, what have we learned about God? [He is the Holy One of Israel; a Mighty God; Lord Almighty; God's acts of discipline are always justified and righteous; He is sovereign]

Q V.24: What does the Lord ask the Israelites to do? [In spite of the destruction headed their way, “do not be afraid of the Assyrians.”]

Q: And how will the Assyrians be treating them? [Just like the Egyptians – being beaten with a rod and lifting up clubs against them.]

Transition: The rest of this passage starting in v.25 answers “why they shouldn't be afraid of the Assyrians.” What do you see?

- God's anger toward His children will soon be over and redirected to the Assyrian's destruction. (v.25)
- The Lord will lash them with a whip (v.26)
- He will raise his staff over the waters as he did in Egypt (v.26) [the “waters” = Assyrians]
- God will lift their burdens from their shoulders and their yoke (imperial power) from their necks.

Q V.27: Isaiah mentions that their yoke will be broken “because you have grown so fat.” You may be asking “What does that mean?” I have an interesting note on this from one of my commentaries, but want to hear yours first. [The yoke around their necks will snap from the pressure of their fat, strong neck against it. ***In most instances, the yoke creates a wound in the fat flesh of the ox by pressure and friction; but here the very opposite occurs, and the fatness of the ox leads to the destruction of the yoke.***]

Transition: In v.28-32 the prophet now proceeds to describe how the Assyrian army advances steadily towards Jerusalem, spreading terror on every hand, and how, when planted there look like a towering forest.

**Observation:** What the prophet here predicts has, when properly interpreted, been all literally fulfilled. The Assyrian did come from the north with the storm-steps of a conqueror, and the cities named were really exposed to the dangers and terrors of war. And this was what the prophet depicted.

Q V.33-34: Why else should the Israelites “not be afraid” of the Assyrians?

- He will lop off the boughs with great power (v.33)
- The lofty trees will fall and be brought low (v.33)

- The Lord will cut down the forest thickets (the leaders) with an ax (v.34)
- Lebanon (Assyrian army) will fall before the Mighty One (v.34) [X-Ref Isa 37:36]

Q: Let's zoom out again to look at the big picture. I suggested that we can "truly rely on the Lord" by trusting in WHO God is. So in verses 24-34, what have we learned about God? [Let people engage - He is Almighty; God can destroy our enemies because he is always stronger; God knows how to lift our burdens and break our yokes]

### **LOOK:**

How will we represent the Lord in this window of time as His remnant? When He looks at us, does He see us truly relying on the Lord as we remember that He is an Almighty and Holy God? Henry Blackaby asks, "Are we prepared to suffer through God's discipline and become a part of the remnant who experience revival, becoming agents of spiritual awakening for the world?"

### **Close in Prayer**

**Commentaries for Today's Lesson:**

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 1055–1056). Wheaton, IL: Victor Books.**

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

(4) Assyria's yoke to be lifted.

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

(5) Assyria's defeat (10:28–34).

10:28–32. The route the Assyrian invaders would take in trying to defeat Judah in 701 B.C. was from the northern boundary of Judah at **Aiath** (another name for Ai), about eight miles north of **Jerusalem**, southward to **Nob**, about two miles north of Jerusalem. The sites of 8 of the 12 towns are known (all except **Gallim ... Laishah ... Madmenah**, and **Gebim**).

10:33–34. Assyria would not succeed in its plan to take Jerusalem. **The LORD Almighty** is the One who cuts down **the lofty trees** (the Assyrian soldiers and leaders; cf. v. 18). Isaiah had already reminded the people that they need not worry about the Assyrian aggression because He was on their side (vv. 24–27). Even **Lebanon**, known for its thick **forests** of cedar trees, would fall before God. Certainly, then, Assyria should not think it could escape.

**Keil, C. F., & Delitzsch, F. (1996). Commentary on the Old Testament (Vol. 7, pp. 176–182). Peabody, MA: Hendrickson.**

**Isa. 10:20.** *“And it will come to pass in that day, the remnant of Israel, and that which has escaped of the house of Jacob, will not continue to stay itself upon its chastiser, and will stay itself upon Jehovah, the Holy One of Israel, in truth.”* Behind the judgment upon Asshur there lies the restoration of Israel. “The chastiser” was the Assyrian. While relying upon this, Israel received strokes, because Jehovah made Israel's staff into its rod. But henceforth it would sanctify the Holy One of Israel, putting its trust in Him and not in man, and that purely and truly (*be’emeth*, “in truth”), not with fickleness and hypocrisy. Then would be fulfilled the *promise* contained in the name Shear-yashub, after the fulfilment of the *threat* that it contained.

**Isa. 10:21.** *“The remnant will turn, the remnant of Jacob, to God the mighty.”* *El gibbor* is God as historically manifested in the heir of David (Isa. 9:6). Whilst Hosea (Hos. 3:5) places side

by side Jehovah and the second David, Isaiah sees them as one. In New Testament phraseology, it would be “to God in Christ.”

**Isa. 10:22, 23.** To Him the remnant of Israel would turn, but only the remnant. Vv. 22, 23. “*For if thy people were even as the sea-sand, the remnant thereof will turn: destruction is firmly determined, flowing away righteousness. For the Lord, Jehovah of hosts, completes the finishing stroke and that which is firmly determined, within the whole land.*” As the words are not preceded by any negative clause, *ci ‘im* are not combined in the sense of *sed* or *nisi*; but they belong to two sentences, and signify *nam si* (for if). If the number of the Israelites were the highest that had been promised, only the remnant among them, or of them (*bō* partitive, like the French *en*), would turn, or, as the nearer definition *ad Deum* is wanting here, come back to their right position. With regard to the great mass, destruction was irrevocably determined (*râchatz*, τέμνειν, then to resolve upon anything, ἀποτόμως, 1 Kings 20:40); and this destruction “overflowed with righteousness,” or rather “flowed on (*shōtēph*, as in Isa. 28:18) righteousness,” i.e., brought forth righteousness as it flowed onwards, so that it was like a swell of the penal righteousness of God (*shâtaph*, with the accusative, according to Ges. § 138, Anm. 2). That *cillâyōn* is not used here in the sense of completion any more than in Deut. 28:65, is evident from v. 23, where *câlâh* (fem. of *câleh*, that which vanishes, then the act of vanishing, the end) is used interchangeably with it, and *necherâtzâh* indicates judgment as a thing irrevocably decided (as in Isa. 28:22, and borrowed from these passages in Dan. 9:27; 11:36). Such a judgment of extermination the almighty Judge had determined to carry fully out (*’ōseh* in the sense of a *fut. instans*) within all the land (*b’kereb*, within, not *b’thok*, in the midst of), that is to say, one that would embrace the whole land and all the people, and would destroy, if not every individual without exception, at any rate the great mass, except a very few.

**Isa. 10:24.** In these esoteric addresses, whoever, it is not the prophet’s intention to threaten and terrify, but to comfort and encourage. He therefore turns to that portion of the nation which needs and is susceptible of consolation, and draws this conclusion from the element of consolation contained in what has been already predicted, that they may be consoled.—V. 24. “*Therefore thus saith the Lord, Jehovah of hosts, My people that dwellest in Zion, be not afraid of Asshur, if it shall smite thee with the rod, and lift its stick against thee, in the manner of Egypt.*” “Therefore?” *lacēn* never occurs in Hebrew in the sense of *attamen* (Gesenius and Hitzig), and this is not the meaning here, but *propterea*. The elevating appeal is founded upon what has just before been threatened in such terrible words, but at the same time contains an element of promise in the midst of the peremptory judgment. The very words in which the people are addressed, “My people that dwelleth on Zion,” are indirectly encouraging. Zion was the site of the gracious presence of God, and of that sovereignty which had been declared imperishable. Those who dwelt there, and were the people of God (the servants of God), not only according to their calling, but also according to their internal character, were also heirs of the promise; and therefore, even if the Egyptian bondage should be renewed in the Assyrian, they might be assured of this to their consolation, that the redemption of Egypt would also be renewed. “*In the manner of Egypt:*” *b’derek Mitzraim*, lit., in the way, i.e., the Egyptians’ mode of acting; *derek* denotes the course of active procedure, and also, as in v. 26 and Amos 4:10, the course of passive endurance.

**Isa. 10:25, 26.** A still further reason is given for the elevating words, with a resumption of the grounds of consolation upon which they were founded. Vv. 25, 26. “*For yet a very little the indignation is past, and my wrath turns to destroy them: and Jehovah of hosts moves the whip over it, as He smote Midian at the rock of Oreb; and His staff stretches out over the sea, and He lifts it up in the manner of Egypt.*” The expression “a very little” (as in Isa. 16:14; 29:17) does not date

from the actual present, when the Assyrian oppressions had not yet begun, but from the ideal present, when they were threatening Israel with destruction. The indignation of Jehovah would then suddenly come to an end (*cālāh za'am*, borrowed in Dan. 11:36, and to be interpreted in accordance with Isa. 26:20); and the wrath of Jehovah would be, or go, *'al-tablithām*. Luzzatto recommends the following emendation of the text, וְאַפִּי עַל־תִּבְלִיתָם, “and my wrath against the world will cease,” *tēbēl* being used, as in Isa. 14:17, with reference to the *oikoumenon* as enslaved by the imperial power. But the received text gives a better train of thought, if we connect it with v. 26. We must not be led astray, however, by the preposition *'al*, and take the words as meaning, My wrath (burneth) over the destruction inflicted by Asshur upon the people of God, or the destruction endured by the latter. It is to the destruction of the Assyrians that the wrath of Jehovah is now directed; *'al* being used, as it frequently is, to indicate the object upon which the eye is fixed, or to which the intention points (Ps. 32:8; 18:42). With this explanation v. 25b leads on to v. 26. The destruction of Asshur is predicted there in two figures drawn from occurrences in the olden time. The almighty Judge would swing the whip over Asshur (*'orer, agitare*, as in 2 Sam. 23:18), and smite it, as Midian was once smitten. The rock of Oreb is the place where the Ephraimites slew the Midianitish king ‘Oreb (Judg. 7:25). His staff would then be over the sea, i.e., would be stretched out, like the wonder-working staff of Moses, over the sea of affliction, into which the Assyrians had driven Israel (*yām*, the sea, an emblem borrowed from the type; see Kohler on Zech. 10:11, cf., Ps. 66:6); and He would lift it up, commanding the waves of the sea, so that they would swallow Asshur. “In the manner of Egypt.” *b'derek Mitzraim* (according to Luzzatto in both instances, “on the way to Egypt,” which restricts the Assyrian bondage in a most unhistorical manner to the time of the Egyptian campaign) signifies in v. 24, as the Egyptians lifted it up; but here, as it was lifted up above the Egyptians. The expression is intentionally conformed to that in v. 24: because Asshur had lifted up the rod over Israel in the Egyptian manner, Jehovah would lift it up over Asshur in the Egyptian manner also.

**Isa. 10:27.** The yoke of the imperial power would then burst asunder. V. 27. “*And it will come to pass in that day, its burden will remove from thy shoulder, and its yoke from thy neck; and the yoke will be destroyed from the pressure of the fat.*” We have here two figures: in the first (*cessabit onus ejus a cervice tua*) Israel is represented as a beast of burden; in the second (*et jugum ejus a collo tuo*), as a beast of draught. And this second figure is divided again into two fields. For *yāsūr* merely affirms that the yoke, like the burden, will be taken away from Israel; but *chubbal*, that the yoke itself will snap, from the pressure of his fat strong neck against it. Knobel, who alters the text, objects to this on the ground that the yoke was a cross piece of wood, and not a collar. And no doubt the simple yoke is a cross piece of wood, which is fastened to the forehead of the ox (generally of two oxen yoked together: *jumenta = jugmenta*, like *jugum*, from *jungere*); but the derivation of the name itself, *'ol*, from *'ālāl*, points to the connection of the cross piece of wood with a collar, and here the yoke is expressly described as lying round the neck (and not merely fastened against the forehead). There is no necessity, therefore, to read *chebel* (*chablo*), as Knobel proposes; *chubbal* (Arabic *chubbila*) indicates her a *corrumpi* consequent upon a *disrumpi*. (On *p'nē*, vid., Job 41:5; and for the application of the term *mippenē* to energy manifesting itself in its effects, compare Ps. 68:3 as an example.) Moreover, as Kimchi has observed, in most instances the yoke creates a wound in the fat flesh of the ox by pressure and friction; but here the very opposite occurs, and the fatness of the ox leads to the destruction of the yoke (compare the figure of grafting employed in Rom. 11:17, to which Paul gives a turn altogether contrary to nature). Salvation, as the double turn in the second figure affirms, comes no less from within (27b) than

from without (27a). It is no less a consequence of the world-conquering grace at work in Isaiah, than a miracle wrought for Israel upon their foes.

The prophet now proceeds to describe how the Assyrian army advances steadily towards Jerusalem, spreading terror on every hand, and how, when planted there like a towering forest, it falls to the ground before the irresistible might of Jehovah. Eichhorn and Hitzig pronounce this prophecy a *vaticinium post eventum*, because of its far too special character; but Knobel regards it as a prophecy, because no Assyrian king ever did take the course described; in other words, as a mere piece of imagination, as Ewald maintains. Now, no doubt the Assyrian army, when it marched against Jerusalem, came from the southwest, namely, from the road to Egypt, and not directly from the north. Sennacherib had conquered Lachish; he then encamped before Libnah, and it was thence that he advanced towards Jerusalem. But the prophet had no intention of giving a fragment out of the history of the war: all that he meant to do was to give a lively representation of the future fact, that after devastating the land of Judah, the Assyrian would attack Jerusalem. There is no necessity whatever to contend, as Drechsler does, against calling the description an ideal one. There is all the difference in the world between idea and imagination. Idea is the essential root of the real, and the reality is its historical form. This form, its essential manifestation, may be either this or that, so far as individual features are concerned, without any violation of its essential character. What the prophet here predicts has, when properly interpreted, been all literally fulfilled. The Assyrian did come from the north with the storm-steps of a conqueror, and the cities named were really exposed to the dangers and terrors of war. And this was what the prophet depicted, looking as he did from a divine eminence, and drawing from the heart of the divine counsels, and then painting the future with colours which were but the broken lights of those counsels as they existed in his own mind.

**Isa. 10:28–32.** Aesthetically considered, the description is one of the most magnificent that human poetry has ever produced. Vv. 28–32. *“He comes upon Ayyath, passes through Migron; in Michmash he leaves his baggage. They go through the pass: let Geba be our quarters for the night! Ramah trembles; Gibeah of Saul flees. Scream aloud, O daughter of Gallim! Only listen, O Laysha! Poor Anathoth! Madmenah hurries away; the inhabitants of Gebim rescue. He still halts in Nob today; swings his hand over the mountain of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, Jehovah of hosts, lops down the branches with terrific force; and those of towering growth are hewn down, and the lofty are humbled. And He fells the thickets of the forest with iron; and Lebanon, it falls by a Majestic One.”* When the Assyrian came upon Ayyath (= Ayyah, 1 Chron. 7:28 (?), Neh. 11:31, generally *hâ-’ai*, or *’Ai*), about thirty miles to the north-east of Jerusalem, he trod for the first time upon Benjaminitish territory, which was under the sway of Judaea. The name of this *’Ai*, which signifies “stone-heap,” tallies, as Knobel observes, with the name of the *Tell el-hagar*, which is situated about three-quarters of an hour to the south-east of *Beitîn*, i.e., Bethel. But there are tombs, reservoirs, and ruins to be seen about an hour to the south-east of Beitin; and these Robinson associates with *Ai*. From *Ai*, however, the army will not proceed towards Jerusalem by the ordinary route, viz., the great north road (or “Nablus road”); but, in order to surprise Jerusalem, it takes a different route, in which it will have to cross three deep and difficult valleys. From *Ai* they pass to Migron, the name of which has apparently been preserved in the ruins of *Burg Magrun*, situated about eight minutes’ walk from Beitin. Michmash is still to be found in the form of a deserted village with ruins, under the name of *Muchmâs*, on the eastern side of the valley of Migron. Here they deposit their baggage (*hiphkid*, Jer. 36:20), so far as they are able to dispense with it,—either to leave it lying there, or to have it conveyed after them by an easier route. For they proceed thence through the pass of Michmash, a deep and precipitous ravine



about forty-eight minutes in breadth, the present Wady Suweinit. “The pass” (*ma’bârâh*) is the defile of Michmash, with two prominent rocky cliffs, where Jonathan had his adventure with the garrison of the Philistines. One of these cliffs was called *Seneh* (1 Sam. 14:4), a name which suggests *es-Suweinit*. Through this defile they pass, encouraging one another, as they proceed along the difficult march, by the prospect of passing the night in Geba, which is close at hand. It is still disputed whether this Geba is the same place as the following Gibeah of Saul or not. There is at the present time a village called Geba’ below *Muchmâs*, situated upon an eminence. The almost universal opinion now is, that this is not Gibeah of Saul, but that the latter is to be seen in the prominent *Tell (Tuleil) el-Fûl*, which is situated farther south. This is possibly correct. For there can be no doubt that this mountain, the name of which signifies “Bean-hill,” would be a very strong position, and one very suitable for Gibeah of Saul; and the supposition that there were two places in Benjamin named *Geba*, *Gibeah*, or *Gibeath*, is favoured at any rate by Josh. 18:21–28, where *Geba* and *Gibeath* are distinguished from one another. And this mountain, which is situated to the south of *er-Râm*—that is to say, between the ancient Ramah and Anathoth—tallies very well with the route of the Assyrian as here described; whilst it is very improbable that Isaiah has designated the very same place first of all *Geba*, and then (for what reason no one can tell) Gibeah of Saul. We therefore adopt the view, that the Assyrian army took up its quarters for the night at Geba, which still bears this name, spreading terror in all directions, both east and west, and still more towards the south. Starting in the morning from the deep valley between Michmash and Geba, they pass on one side of Rama (the present *er-Râm*), situated half an hour to the west of Geba, which trembles as it sees them go by; and the inhabitants of Gibeath of Saul, upon the “Bean-hill,” a height that commands the whole of the surrounding country, take to flight when they pass by. Every halting-place on their route brings them nearer to Jerusalem. The prophet goes in spirit through it all. It is so objectively real to him, that it produces the utmost anxiety and pain. The cities and villages of the district are lost.

He appeals to the daughter, i.e., the population, of Gallim, to raise a far-sounding yell of lamentation with their voice (Ges. § 138, 1, Anm. 3), and calls out in deep sympathy to Laysha, which was close by (on the two places, both of which have vanished now, see 1 Sam. 25:44 and Judg. 18:29), “only listen,” the enemy is coming nearer and nearer; and then for Anathoth (*’Anâtâ*, still to be seen about an hour and a quarter to the north of Jerusalem) he utters this lamentation (taking the name as an omen of its fate): O poor Anathoth! There is no necessity for any alteration of the text; *’anniyâh* is an appeal, or rather an exclamation, as in Isa. 54:11; and *’anâthoth* follows, according to the same verbal order as in Isa. 23:12, unless indeed we take it at once as an adjective written before the noun,—an arrangement of the words which may possibly have been admissible in such interjectional sentences. The catastrophe so much to be dreaded by Jerusalem draws nearer and nearer. Madmenah (dung-hill, see *Comm. on Job*, at 9:11–15) flees in anxious haste: the inhabitants of Gebim (water-pits) carry off their possessions (לָקְחוּ, from לָקַח, to flee, related to *chush*, hence to carry off in flight, to bring in haste to a place of security, Ex. 9:19, cf., Jer. 4:6; 6:1; synonymous with *hēnîs*, Ex. 9:20, Judg. 6:11; different from *’âzaz*, to be firm, strong, defiant, from which *mâ’oz*, a fortress, is derived,—in distinction from the Arabic *ma’âdh*, a place of refuge: comp. Isa. 30:2, to flee to Pharaoh’s shelter). There are no traces left of either place. The passage is generally understood as implying that the army rested another day in Nob. But this would be altogether at variance with the design—to take Jerusalem by surprise by the suddenness of the destructive blow. We therefore render it, “Even to-day he will halt in Nob” (*in eo est ut subsistat*, Ges. § 132, Anm. 1),—namely, to gather up fresh strength there in front of the city which was doomed to destruction, and to arrange the plan of attack. The supposition that Nob was the village

of *el-'Isawiye*, which is still inhabited, and lies to the south-west of *Anâta*, fifty-five minutes to the north of Jerusalem, is at variance with the situation, as correctly described by Jerome, when he says: "*Stans in oppidulo Nob et procul urbem conspiciens Jerusalem.*" A far more appropriate situation is to be found in the hill which rises to the north of Jerusalem, and which is called *Sadr*, from its breast-like projection or roundness,—a name which is related in meaning to *nob, nâb*, to rise (see *Gen.* p. 635). From this eminence the way leads down into the valley of Kidron; and as you descend, the city spreads out before you at a very little distance off. It may have been here, in the prophet's view, that the Assyrians halted.<sup>7</sup> It was not long, however (as the *yenôphēph* which follows ἄσυνδέτως implies), before his hand was drawn out to strike (*Isa.* 11:15; 19:16), and swing over the mountain of the daughter of Zion (*Isa.* 16:1), over the city of the holy hill. But what would Jehovah do, who was the only One who could save His threatened dwelling-place in the face of such an army? As far as v. 32a, the prophet's address moved on at a hurried, stormy pace; it then halted, and seemed, as it were, panting with anxiety; it now breaks forth in a dactylic movement, like a long rolling thunder. The hostile army stands in front of Jerusalem, like a broad dense forest. But it is soon manifest that Jerusalem has a God who cannot be defied with impunity, and who will not leave His city in the lurch at the decisive moment, like the gods of Carchemish and Calno. Jehovah is the Lord, the God of both spiritual and starry hosts. He smites down the branches of this forest of an army: *sē'ēph* is a so-called *piel privativum*, to lop (lit. to take the branches in hand; cf., *sikkēl*, *Isa.* 5:2); and *pu'rah* = *pe'urah* (in Ezekiel *pō'rah*) is used like the Latin *frons*, to include both branches and foliage,—in other words, the leafy branches as the ornament of the tree, or the branches as adorned with leaves. The instrument He employs is *ma'arâtzâh*, his terrifying and crushing power (compare the verb in *Isa.* 2:19, 21). And even the lofty trunks of the forest thus cleared of branches and leaves do not remain; they lie hewn down, and the lofty ones must fall. It is just the same with the trunks, i.e., the leaders, as with the branches and the foliage, i.e., with the great crowded masses. The whole of the forest thicket (as in *Isa.* 9:17) he hews down (*nikkaph*, third pers. *piel*, though it may also be *niph'al*); and Lebanon, i.e., the army of Asshur which is now standing opposite to Mount Zion, like Lebanon with its forest of cedars, falls down through a Majestic One (*'addîr*), i.e., through Jehovah (*Isa.* 33:21, cf., *Ps.* 76:5; 93:4). In the account of the fulfilment (*Isa.* 37:36) it is the angel of the Lord (*mal'ach Jehovah*), who is represented as destroying the hundred and eighty-five thousand in the Assyrian camp in a single night. The angel of Jehovah is not a messenger of God sent from afar, but the chosen organ of the ever-present divine power.