

perhaps the most apt summary of the entire book, since it captures the interwoven themes of redemption and judgment that prevail from beginning to end” (Oswalt 1986: 269).

“He encourages his audience to put their faith in God because he miraculously helped a small force of Israelites under Gideon to destroy thousands (Judg 7:25; cf. Isa 9:4) and he demonstrated his strong power by defeating the great Egyptian army in the Red Sea (Exod 14–15). God is known from these past acts as a worker of salvation for his weak and helpless people. He has proven in the past that he has the power to defeat all their enemies, so there is no doubt about his ability to accomplish his plans for the future” (Smith 2007: 264).

“The prophet’s message also addresses the fears and hopeless feelings of the oppressed. The abused can be assured that God is well aware of their oppressors and will justly deal with them in his own time and way. Those under the yoke of a ruthless superior need to fear God, not man’s power, for God will eventually humble every oppressor. Those who are weak need to remember God’s past acts of salvation (Gideon’s victory and God’s deliverance at the exodus) and put their trust in the Almighty Holy God who is a source of light to his own people, but a fire of destruction to his enemies” (Smith 2007: 267).

“Essentially, the choice that Isaiah and his compatriots faced was whether to respond to the circumstances that threatened them with calm reliance on God or with a frenzy of self-help, using whatever means the wisdom of the age deemed most likely to succeed. And since the world is always with us, and has the same basic character from age to age, it is an issue which always faces the people of God in a multitude of ways small and great. In the book of Isaiah the issues of faith and unbelief are constantly related to the very pressing and practical business of political, national and personal survival, and this has a most important lesson to teach us. Faith is more than a means of justification; it is also a practical approach to the challenges of daily life, just as much for us as it was for those who faced the Assyrian threat. We are not only saved by faith; we live by it” (Webb 1996: 73).

SOURCES CITED

- John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, NICOT, 1986.
Gary V. Smith, *Isaiah 1–39*, New American Commentary, 2007.
Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

ISAIAH 10: SALVATION OF THE REMNANT

I. GOD’S PLAN FOR ASSYRIA (10:5-19)

A. Assyria Used to Punish (10:5-11)

B. Assyria Judged for Pride (10:12-19)

II. GOD’S PLAN FOR THE REMNANT (10:20-34)

A. The Remnant Returns (10:20-23)

B. The Deliverance Described (10:24-34)

THE NAMED CHILDREN IN ISAIAH

Shear-yashub – Isaiah’s son (7:3) witnesses Ahaz’s rejection of the Lord, which brings about Israel’s destruction (7:12-25). The people would be carried off into exile, but a “**remnant will return**” in 10:21.

Immanuel – this child born to a virgin signifies “**God with us**” (7:14). In 9:6 he is called “Mighty God,” and in 10:21 the remnant returns to the “Mighty God.”

Maher-shalal-hash-baz – Isaiah’s second son has the ominous name “**quick to the plunder, swift to the spoil,**” and this depicts Assyria’s attacks, which begin with Judah’s enemies but don’t stop there (8:1-8). In 10:6 similar words (*lishlōl shālāl w’lābōz baz*; “to seize plunder and snatch spoil”) are used to describe Assyria’s destruction of Judah.

SIMPLIFIED OVERVIEW OF ISAIAH

	Isaiah 1–39	Isaiah 40–55	Isaiah 56–66
Date and Setting	The eighth century B.C. (700s); the Assyrian threat	Prophecies about the sixth century B.C. (500s); the Babylonian exile	Prophecies about all times and occasions until the end
Audience	God’s rebellious people craving worldly security	God’s defeated people under worldly domination	All who hold fast to God’s covenant
Actions	God purifies a remnant of his apostate people through judgment	God consoles his discouraged people in exile	God prepares all of his true people for his promised salvation
Message	“In returning and rest you shall be saved; . . . But you were unwilling” (30:15)	“the glory of the Lord shall be revealed” (40:5)	“Keep justice, and do righteousness” (56:1)

Source: ESV Study Bible

QUOTATIONS

“In one sense the unity of this passage is very clear; it deals from beginning to end with the future downfall of Assyria. Its message also is clear: neither fear nor rely on Assyria; she is merely a tool in the Lord’s hand and her time, too, will come” (Webb 1996: 71).

“It is true that what is trusted in place of God will destroy us (7:1–8:22), but that does not mean the destroyer is supreme, nor that he or it holds our destiny” (Oswalt 1986: 261).

“In 10:5-34 the amazing doctrine is stated that the gods are not necessarily on the side of the victors and that defeat for us is not defeat for God” (Oswalt 1986: 262).

“This oracle demonstrates the foolishness of Ahaz’s dependence on Assyria for protection. The Assyrians will come against Judah (hardly the help Ahaz wanted) and will soon be destroyed (hardly a dependable ally)” (Smith 2007: 255).

“It is often difficult to identify the hand of God in history because he frequently uses human instruments to accomplish his will. It is also difficult for the human instruments chosen by God to distinguish between their own desires and God’s will. Consequently, it is easy to deny God’s involvement in events or to pervert his plans because of human desires or emotions” (Smith 2007: 256).

“Foolishly, the Assyrian emperors garnered to themselves the praise, believing that their personal and national eminence was due to their own achievements. They did not realize that they were where they were because of the larger purposes of God. Such a truth is hard on human pride. We want to believe that we have made our own way and that the credit is ours” (Oswalt 1986: 263).

“The concept of a remnant seems to have been part of Isaiah’s understanding from the beginning of his ministry, for it is already there in the call narrative (6:13). Likewise, it appears in the name of his son Shear-yashub, ‘a remnant will return.’ As noted above, there is a negative overtone to this name as it applies to Ahaz. It points to a destruction from which only a portion of Ahaz’s people will return. Yet it has also a positive connotation in its promise that some will survive. In this sense, while the term ‘remnant’ does not appear again after 17:3, it is still