

Isaiah 10:20-34: Remnant emerging during the Tribulation will face a key enemy at Nob.
The remnant's return is widely predicted but who is the villain shaking his fist in v32?

Summaries of relevant background information for related passages.

1. Book of Isaiah is on God's judgment on Israel and His redemptive salvation (KV 12:1-2). In the first eight chapters Isaiah in multiple ways rebukes their sins and then in Isa. 9:8-10:4, he writes a poem on the destruction of the Northern Kingdom by Assyria (**Isa. 10:4**) which is fulfilled in 722 BC. Next in **Isa. 10:5-19**, God then directs His wrath at the Assyrians (**Isa. 10:5-7**), for destroying too many nations, due to their pride (**Isa. 10:12**). Accurately it predicts in **Isa. 10:16-17** that their army will be destroyed in a single day which is precisely fulfilled in the demise of Sennacherib's army in **Isa. 37:36-37**. Finally **Isa 10:18-19** is a correct portrayal of how the Assyrian empire ends, by slow decay over 100 years after Sennacherib's fall. Chapter 10 then proceeds on to the present passage.

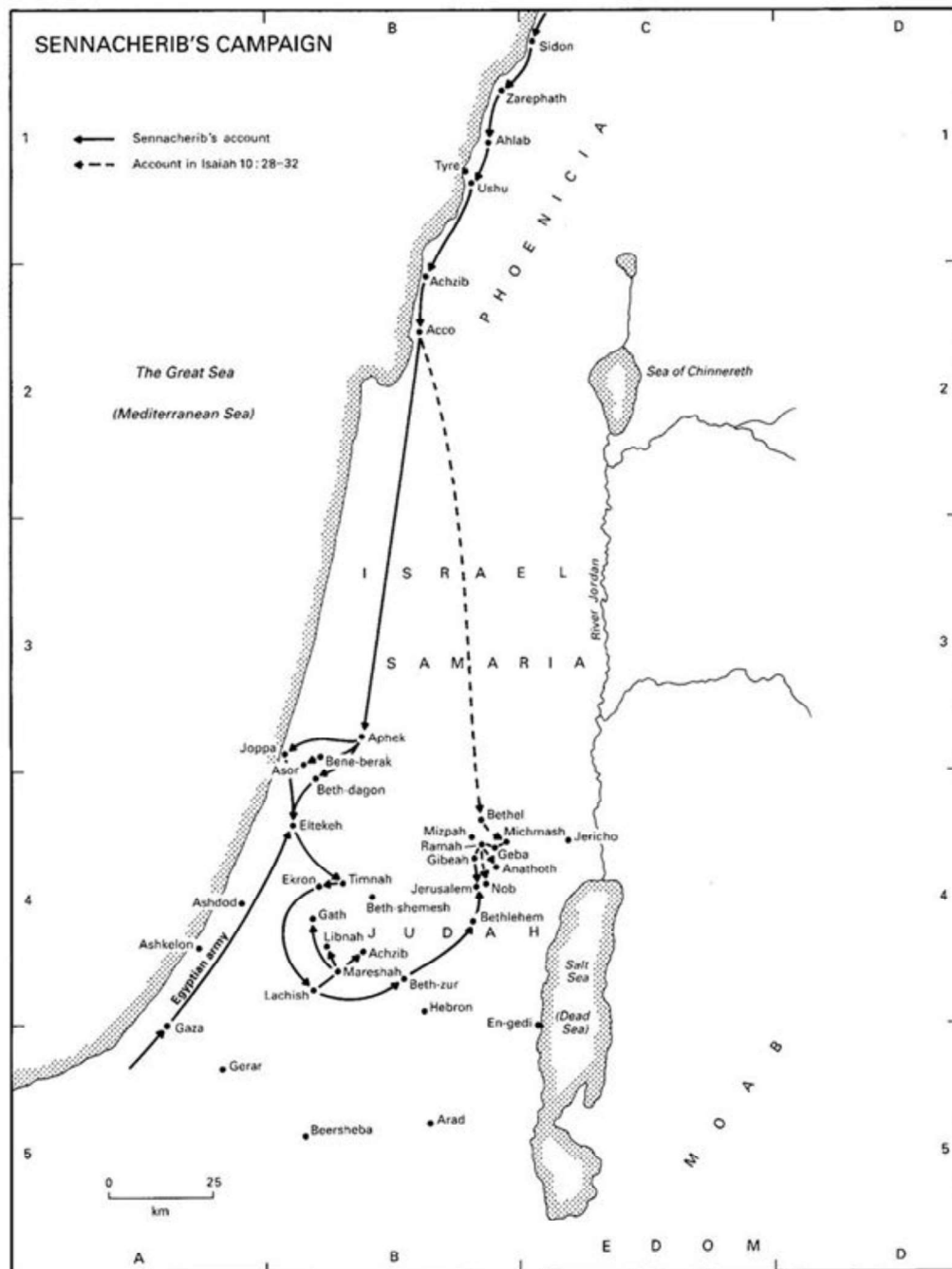
2. Micah, a contemporary of Isaiah also prophecies the Assyrian conquest of Israel in Mi. 1:9-16. In it he correctly predicts the path taken by Sennacherib to reach Jerusalem from the south, passing through the key city of **Lachish (Mi. 1:13)**. Note that Mi. 1:9,12 states clearly that the invasion will only reach the gate of Jerusalem and not into the city.

Explaining the passage Isaiah 10:20-34 and evidence for fulfillment:

Isaiah 10 in **v20-23** takes a leap into the future, using the phrase "in that day". The timing for such a phrase as usual must be ascertained from the context. Firstly there is a return of the remnant (**21**), the spiritual faithful of Israel who truly rely on the Lord. Amazingly Paul quotes **v22** in **Rom. 9:27**. After stating in **Rom. 9:25-26** that God will choose the gentiles, **9:27** asserts that the remnant will still be saved. It thus means that this return of the remnant is to the future of Paul's time and so probably points to the rise and return of the present Messianic Jews. Moreover, in v22 the return is associated with a destruction overflowing with righteousness. The tribulation do fit this prediction and details in **v23**, on a complete destruction on the whole land affirms it. Such a catastrophe did not occur after the return of the Babylon exile and so it must be referring to the present return. It is also reassuring that the present Messianic Jews do truly rely and believe in the Lord as in v20. Next in **v24-27** is again an assurance on not to fear Assyria, for God will deal with them (**26**), as Gideon in Midian and the Exodus in Egypt. But Assyria's destruction is already stated in Isa. 10:16-19. So, why the repeat? It must be for the remnant in v20, to know that God will deal with their enemies just like the Assyrians. But note in **v24**, the Assyrian (singular) and singular verbs (nasa, nakah) are used, a strong hint that he is the antichrist. In v26, it speaks of a scourge (Hebrew means whip) and matches His return at Armageddon. Then mysteriously, **v28-32** depicts a path taken by this villain to Jerusalem, reaching the city at Nob (**32**) in the north and proudly threatens it by shaking his fist. Scholars take it as predicting the path taken by Sennacherib but it is not probable. Firstly, Sennacherib in his memoirs records reaching Jerusalem from the south via Lachish (even making a mural on this) and not via Nob. Then in **Isaiah 36:2** and **Micah 1:13** is a clear Biblical record of Lachish and so why predicts another route? But all details do fit the antichrist's invasion of Jerusalem (**Matt. 24:15-16**) in the tribulation. The remnant are to flee Judea and knowing this route will ensure that their paths will not cross. Note that the villain ("bough" is singular in Hebrew) will be destroyed in **v33-34**. This detail again shows that it is not Sennacherib for he survives in **Isa. 37:37-38** and dies 20 years later in his house, while the antichrist is destroyed at the end of the tribulation (**Rev. 19:20**).

NB: There is a battle prophesied in Eze. 38-39 and the leader is Gog. This is just before the woes of the tribulation and so can the villain above be Gog? Unlikely for he perishes and dies in Eze. 39:2 while the antichrist is taken alive in Rev.19:20, fitting well with Isa. 10:33 when God just cuts his boughs or branches with no mention of killing the villain.

MAP: Sennacherib's account of his path and the villain's path in Isaiah 10



Isaiah 11:10-16: Areas of God's remnant migration in the end time before the Millennium. A brief outline of events and their locations for God's remnant is provided.

Summaries of relevant background information from related passages.

Summary of Isaiah chapter 11-12: The two chapters together are a message of restoration right after Isaiah's grim prophecy on the Assyrians' invasion. It acclaims that ultimately the Messiah, the righteous branch of David will rule. This is depicted in **11:1-9** and will be in the Millennium. Then **12:1-6** is a thanksgiving song, when His salvation for the whole world is consummated and actually Jesus' Hebrew name "Yeshua" is there in **12:2**. Then inserted between these two passages is this prophecy of the remnant in v10-16. It provides vital information on the remnant that is related to this final restoration.

Summary of prophecies on the eternal destruction of Edom, Moab and Ammon:

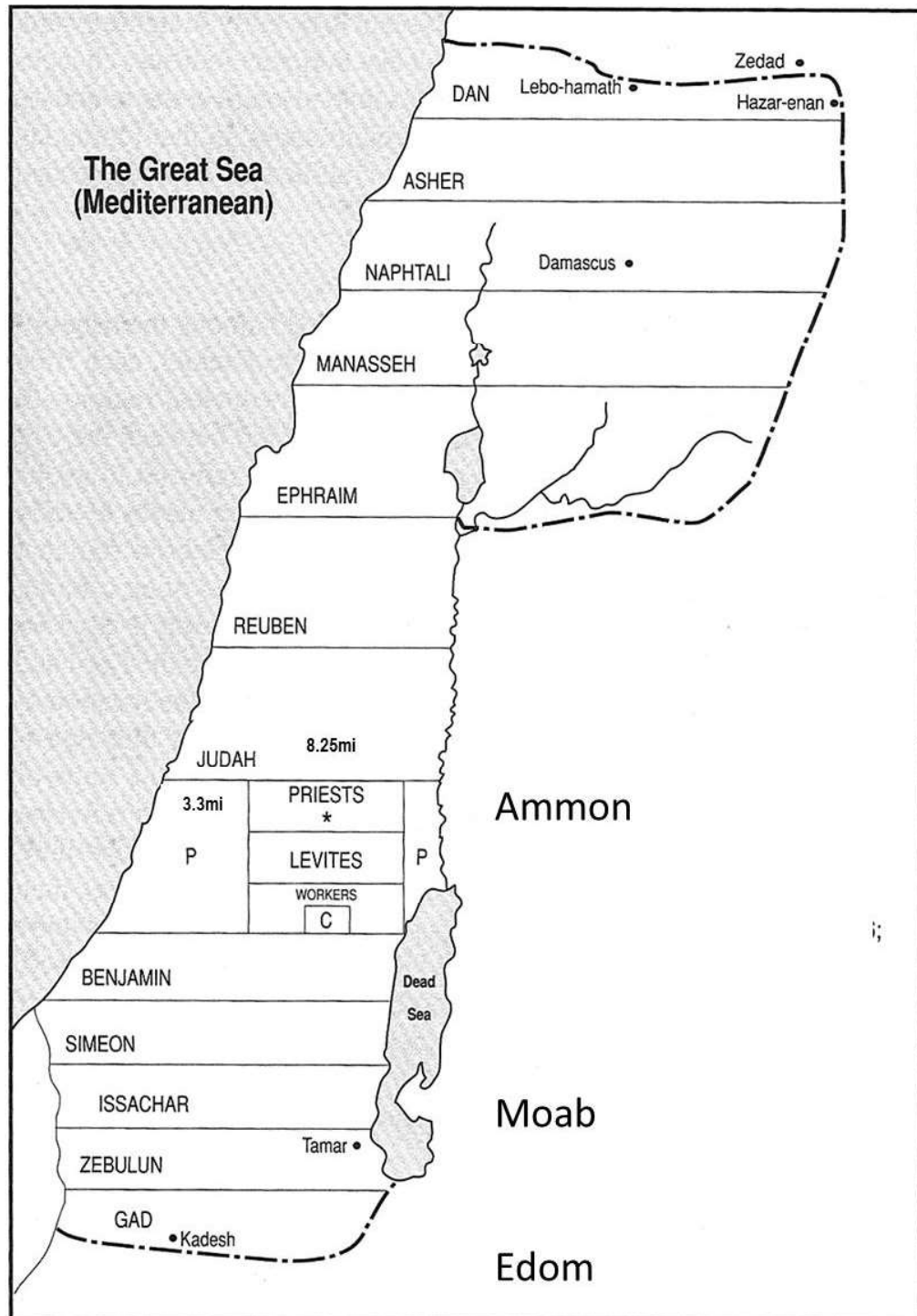
These are territories presently in the Kingdom of Jordan east of River Jordan. When Christ returns, He will descend into Bozrah in Edom (**Isa. 34:6**) to eliminate the antichrist's army (see 1-page on Isa. 34:1-10). Severe earthquakes will destroy the terrain and it is clearly stated that Edom will then lay waste for all eternity (**Isa. 34:10**). This is confirmed in **Eze. 35:2 & 9** (Mt. Seir is Edom). Then **Zep. 2:9-10** prophesied that Moab and Ammon, which are just north of Edom will also be desolate forever like Sodom. The earthquakes must be so devastating that they extend to the north. They harmonize really well with **Eze. 47:13 to 48:29** when Israel is divided up for the 12 tribes in the Millennium. In **Eze. 47:18**, the eastern border is the Jordan River (**see Fig. 1**) and does not include Edom, Moab and Ammon. To lay waste forever means that they are uninhabitable even in the Millennium.

Explaining the Passage and evidence for fulfillment: Isaiah 11:10-16

Isaiah starts by referring to a special period when gentiles are signaled to come and they will seek the Messiah (**10**). Paul quotes v10 in **Rom. 15:12** to affirm that Christ is for the Gentiles in this present era of evangelism. So **v11-12** should be in this same era, when Isaiah predicts the ultimate return of the remnant. In Hebrew, two words are used, namely "yasaph" and "sheni" meaning "adding on a second time". So it's not the first return of the Babylon exile but the present second Zionistic return to Israel. They are indeed from the four corners of the earth and from them are emerging the Messianic Believers who are the genuine remnant in the Lord. In **v13** Ephraim and Judah will be united, which is definitely true in the present return. All these events are presently fulfilled but this isn't so for the subsequent verses. Gaza Strip which is a part of the Philistines slopes, with Edom, Moab and Ammon are currently *not* under Israel's governance but **v14**, predicts that the remnant will take and possess them. However as explained above, Edom, Moab and Ammon will be destroyed when Christ returns. *Thus v14 must occur during the Tribulation before His second advent and these are areas that the remnant will be going to in that period.* Then **v15** on the Sea of Egypt (i.e. the Red Sea) and the River (i.e. the Euphrates) must also ensue in the Tribulation and in accordance, **Rev. 16:12** also predicts the drying up of the Euphrates. Lastly **v16**, is most likely in the Millennium when a highway is predicted to be present in **19:23** to facilitate the converging of all nations to Jerusalem (**2:2-3**).

Linking Isaiah 11:14 to Daniel 11:41: The antichrist is predicted to invade the Beautiful Land or Israel but amazingly Edom, Moab and Ammon will be rescued out of his hand. It is because the remnant will take these areas and probably the two witnesses of **Rev. 11:3-6** with their super powers play a role in rescuing these areas from the antichrist.

Fig 1: Division of the land with the Holy Portion (for notes of chapter 47:13 to 48:29)



Map of Israel in the Kingdom

--John Schmitt

以賽亞書10:20-34：在大災難中走出來的餘民將在挪伯面對一主要敵人
餘民回歸已多番被預言，但誰是32節那揮拳的惡人呢？

相關經文及有關背景摘要

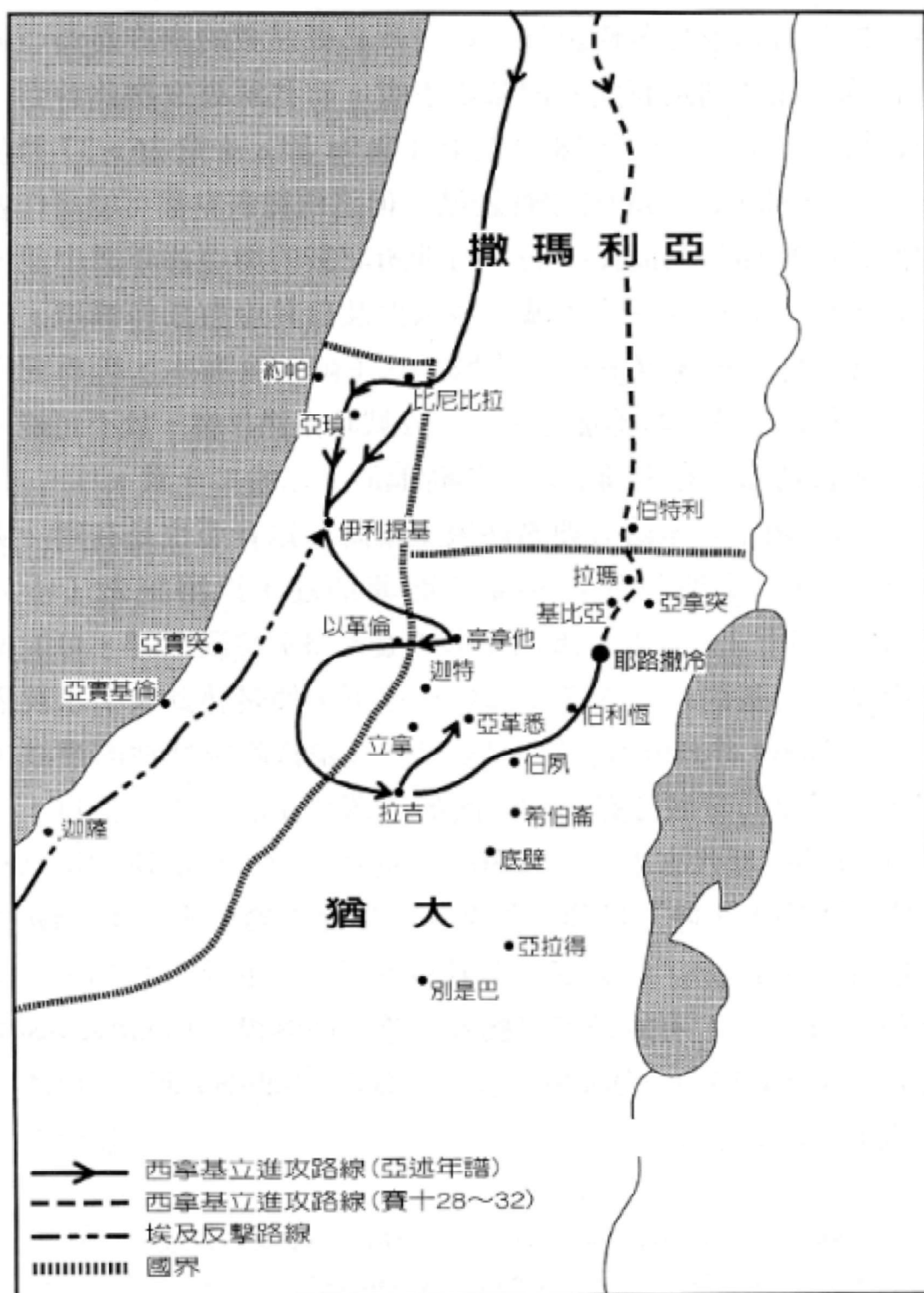
1. **以賽亞書**是有關神對以色列的審判及祂代贖的救恩（**鑰節：12:1-2**）。在頭八章，以賽亞多方面譴責以色列的罪，然後在9:8-10:4，他寫了一首關於北國被亞述消滅的詩歌（**以賽亞書10:4**），而這在主前722年應驗了。接下來在10:5-19，神把怒氣指向亞述人（**以賽亞書10:5**），（**以賽亞書10:12**）。**以賽亞書10:16-17**準確地預言他們的軍隊將在一天之內被殲滅，而在**以賽亞書37:36-37**這分毫不差地應驗在西拿基立的軍隊身上。最後**以賽亞書10:18-19**把亞述帝國是如何終結的準確地描繪出來。這國家在西拿基立戰敗後一百年漸次瓦解。第10章接下來就是本段的經文。
2. **彌迦**是以賽亞的同代人，他在**彌迦書1:9-16**也曾作出亞述人攻打以色列的預言。他對西拿基立進攻耶路撒冷的路線預言得非常準確，他從南面上來，經過一個重要的城市**拉吉**（**彌迦書1:9**）。得留意的是**彌迦書1:9**清楚指出這次入侵將是直逼耶路撒冷城門口，但並沒有進城。

以賽亞書10:20-34釋義，及應驗的證據：

以賽亞書10章在**20-23節**一舉躍到未來，所用是“到那日”這短語。當這類語句出現時，一貫要按上下文來確定發生的時間段。先是有餘民開始回歸（**21節**），他們是些在屬靈方面忠心，真誠仰賴耶和華的以色列人。令人驚奇的是，保羅在**羅馬書9:27**引用了**22節**，在**羅馬書9:25-26**節指出神會揀選外邦人後，他在**9:27**斷言餘民仍會被拯救，這就意味著餘民的回歸將發生在保羅之後的將來，而大有可能這是指向今天的彌賽亞猶太信徒的興起和回歸。另一方面22節的回歸是與滅絕的事和公義施行相聯繫的。大災難很顯然符合這預言的話，而**23節**指全地將發生完全的毀滅也是進一步的確證。當餘民從巴比倫回歸的時候，這樣大的災殃並未發生過，所以這必定是指到現世代的回歸潮。還有讓人可以放心的是，現今的彌賽亞猶太信徒是真誠仰賴和相信耶和華的，就如**20節**所說。接著**24-27節**再次給予保證不要害怕亞述人，因為神在**26節**會對付他們，就如基甸在米甸以及摩西在埃及對抗敵人那樣。不過亞述的毀滅在**以賽亞書10:16-19**已陳述過，所以這裏再重覆可能是向**20節**的餘民保證，神會對付他們的敵人一如祂對亞述人那樣。但是注意**24節**中，亞述人是單數，而動詞（nasa、nakah）也是單數，這強烈暗示這亞述人就是敵基督。**26節**提及的鞭（希伯來文意指鞭子），與主在哈米吉多頓再來的景象相吻合。然後**28-32節**涉及這惡人進攻耶路撒冷的路線，他會抵達北面的挪伯城（**32節**）並驕傲地揮動拳頭提出恐嚇。許多學者認為這是預言西拿基立所採取的進攻路線，不過這可能性很低。首先，西拿基立在他的回憶錄中記述他是從南面經過拉吉到達耶路撒冷（他還為此以壁畫為記），而並非挪伯。此外**以賽亞書36:2**和**彌迦書1:13**都是對拉吉清楚的聖經記錄，那為甚麼還要預言另一條路線？不過這若是和敵基督在大災難中攻打耶路撒冷有關（**馬太福音24:15-16**），那麼所有的細節就吻合了。那些餘民要逃離猶大，如果預先知道這條路線他們就不會相遇了。留意那惡人在**33-34節**將被消滅。這是另一個細節這並非西拿基立，因為他在**以賽亞書37:37-38**保得性命，並且二十年之後才在自家的皇宮去世，至於敵基督或獸則是在大災難的後期被消滅的（**啟示錄19:20**）。

注意：**以西結書38-39**章預言的一場戰爭，其領導者是歌革。這場戰爭的發生是在大災難的災禍之前，那麼上面所提的惡人會不會是歌革？那是不太可能的，因為他在**以西結書39:2**就死了，而敵基督在**啟示錄19:20**卻是被生擒的，這和**以賽亞書10:33**的形容吻合，因為神只是把他的樹枝砍下，沒有提及把那惡人殺死。

圖：西拿基立自述的路線和以賽亞書那惡人的路線



主前701年，亞述攻擊希西家

以賽亞書 11:10-16：千禧年到來前神的餘民在末期時將會移居的地方

簡要概述和餘民相關的各事件及地點。

相關經文及有關背景摘要

以賽亞書 11-12 章摘要：這兩章聖經是以賽亞在給出亞述人將會進攻這令人恐慌的預言後，接而宣講的復興信息，宣告最終大衛公義的根彌賽亞將作王統治。**11:1-9**是詳情，那是千禧年間的事。**12:1-6**是首感恩的歌，其時彌賽亞救贖全世界的工作已結束，事實上**12:2**出現了“Yeshua”一字，亦即“耶穌”的希伯來名字（譯者按：中文“拯救”這詞）。而在這兩段信息中間，10-16 節是對餘民的預言，它提供了有關餘民的重要信息，與最後的復興相關。

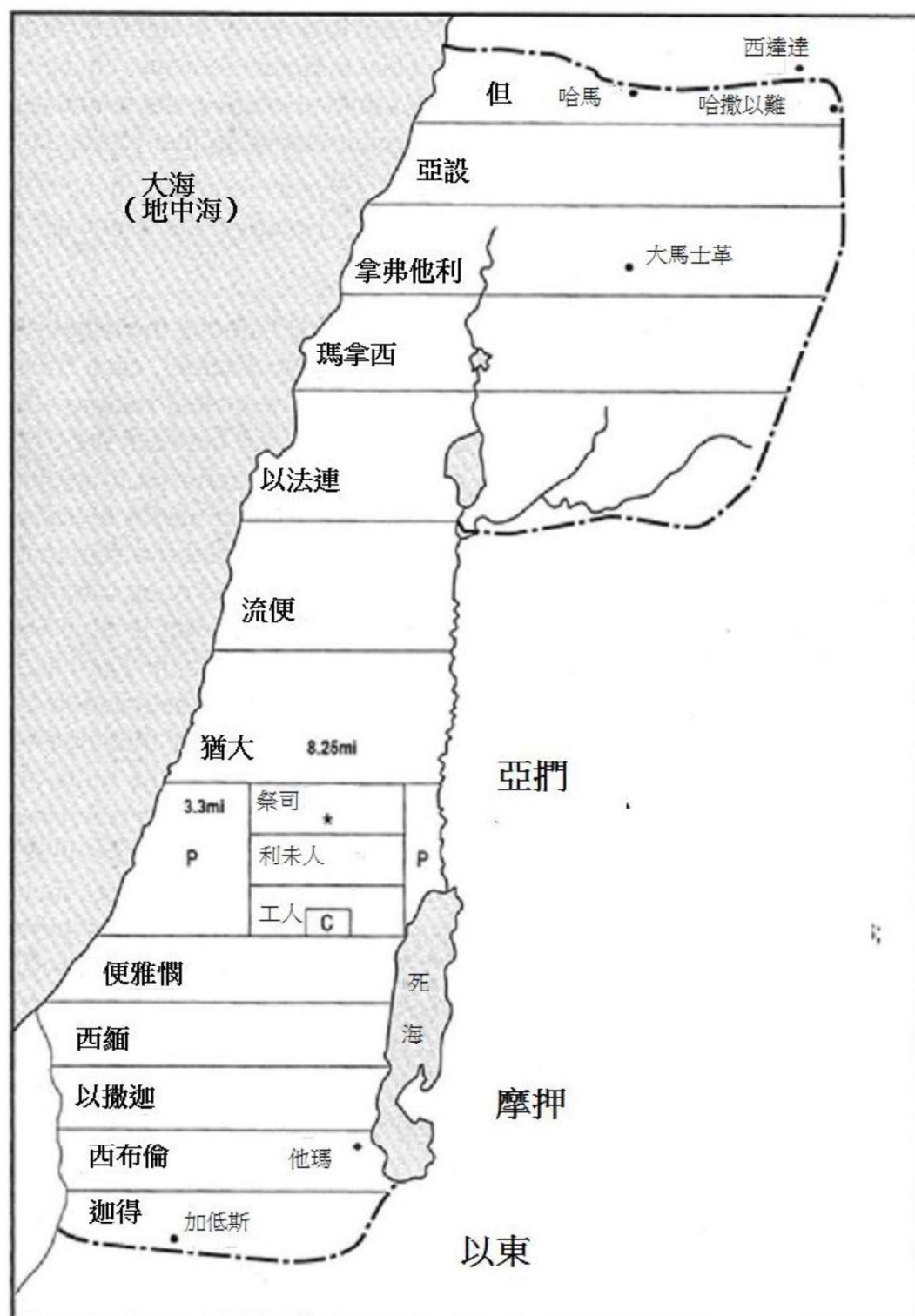
關於以東、摩押和亞捫將永遠毀滅的預言摘要：這些地方位處今天的約旦河東岸約旦國領土。當基督再來時，祂會在以東的波斯拉降下（**以賽亞書 34:6**）消滅敵基督的軍隊（參**以賽亞書 34:1-10**的一頁撮要）。強烈的地震會破壞地形，很明顯，以東將永遠荒蕪（**以賽亞書 34:10**），這在**以西結書 35:2, 9**（西珥山是以東）得到證實。**西番雅書 2:9-10**預言在以東北面的摩押和亞捫亦會如所多瑪一樣永遠荒廢。地震必是毀滅性的，甚至向北延伸。這和**以西結書 47:13-48:29**非常一致，千禧年時以色列十二支派將分地為業，在**以西結書 47:18**東面的疆界將是約旦河（**見圖一**），以東、摩押和亞捫都不在其內。永遠成為荒廢意味著它們在千禧年時也無人居住。

經文釋義及應驗的證據：以賽亞書 11:10-16

以賽亞先是提到一段特殊時期，是外邦人收到來尋求彌賽亞的號召（**10 節**）。保羅在**羅馬書 15:12**引用第 10 節來證明現今正是向外邦人傳揚基督的日子，所以**11-12 節**以賽亞預言餘民的最終回歸當屬同一時期。這裏的希伯來原文用上“yasaph”和“sheni”兩個字，意即“第二次添加”，因此這回歸不是指巴比倫被擄的回歸，而是當代的錫安回歸以色列運動。他們確實是來自地球的四個角落，而當中又包括彌賽亞猶太信徒的出現，他們是耶和華真正的餘民。**13 節**說以法連和猶大會聯合起來，在目前的回歸中這都是千真萬確的事。經文形容的事件今天已然應驗，但及後數節則還未見是那樣。迦沙地帶是非利士的山坡部份，這地方及以東、摩押和亞捫當今並不屬以色列管治範圍，但**14 節**預言餘民將取得和擁有該些地區。不過如上面已解釋過，以東、摩押和亞捫在主再來之時將被毀滅。因此**14 節**必定是發生在大災難期內，主第二次到來之前，而這些地方是餘民到時將遷移的地方。**15 節**提到埃及海（即紅海）及大河（即幼發拉底河）的枯乾也該屬大災難之時。**啟示錄 16:12**亦曾預言幼發拉底河的乾枯。最後**16 節**最有可能是發生在千禧年，**19:23**預言將有一條大道方便世界各國滙聚到耶路撒冷去（**2:2-3**）。

以賽亞書 11:14 與但以理 11:41 的關連：敵基督被預言將會進攻美地或者是以色列，而令人驚異的是，以東、摩押和亞捫將從他的手中被拯救出來。那是因為餘民會取得該些地方，也許是**啟示錄 11:3-6**的兩個見證人將以他們的超能力從敵基督手中奪得那些區域。

圖一：十二支派分地為業及聖供地（以西結書47:13-48:29）



以色列王國

--John Schmitt