



The Oracle Against Israel

Isaiah 9:8-10:4

An Outstretched Arm

- 9:8-12: Northern Kingdom Punished for Arrogance
- 9:13-17: Northern Kingdom Punished for Wickedness
- 9:18-21: Northern Kingdom Punished *by* Wickedness
- 10:1-4: Southern Kingdom to be Punished like the Northern Kingdom!

Introductory Matters

- **Unclear date of writing:**
 - Prediction of future events?
 - Report of past events?
 - **Not important to this prophecy**
- **Audience:**
 - Israel?
 - Both Israel and Judah?
 - **Judah**
- **Structure:** 9vv12, 17, 21, 10v4
- **Application to us:**
 - The Church Age believer is the walking agent of God's self-communication today.
 - Therefore the application of the oracles against Israel is more for the **individual believer** than entire nations.
 - However, God *does* deal with nations and expect their rulers to execute justice.

primary application

secondary application

Is 9:8-12: Arrogance Punished

8 The word He sent, the Lord (Master) to Jacob

And it fell on Israel

9 And so they knew, the people, all of them,

Ephraim and the dwellers of Samaria

In arrogance (ga'avah) and in greatness of heart (gadol lebab) they said,

10 "The bricks have fallen

but *with* smooth stones we will build.

The shiqemahs have been cut down

but *with* cedars we will replace *them*

11 And so He increased, YHWH, adversaries of Rezin against them

And their enemies He spurred ahead.

12 Aram in the East and the Philistines in the West

And they devoured Israel with the whole mouth!

With all this, it has not turned back, His anger

And still His hand is stretched out

TWO MESSAGES

8 The word **He sent**, the Lord (Master) **to Jacob**

And **it fell** on Israel **initiation**

9 And so **they knew**, the people, all of them,

Ephraim and the dwellers of Samaria

In arrogance (ga'avah) and in greatness of

heart (gadol lebab) **they said**, **response**

10 “The **bricks have fallen**

but *with* **smooth stones we will build.**

The **shiqemahs have been cut down**

but *with* **cedars we will replace them**

The Opposite of the Design

1. God sends His word so that the recipients are without excuse. That means you and me!
2. Man rejects the Word in arrogance.
3. This same problem of arrogance causes man to react to God's self-revelation with a boast of self-sufficiency.
4. This is the besetting problem of mankind, and it goes back to the Gen 3.
5. Principle: Independence from God is Satan's objective and the defining quality of all enemies of God.
6. Application: The believer in carnality becomes an "enemy of the Cross" not through overt rebellion but subtle, creeping independence. Phil 3:18
7. How is this the opposite of the design?

God's Judgment of Man's Response

11 And so **He increased**, YHWH, **adversaries of Rezin** against them

And **their enemies He spurred ahead.**

12 Aram in the East and the Philistines in the West
And **they devoured Israel** with the whole mouth!

With all this, it has not turned back, His anger

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God's Discipline

1. God's discipline of Israel was designed for RESTORATION
2. Therefore God **designed** the punishments to accomplish this purpose of their repentance.
3. However, in omniscience He understood that they would not repent.
4. Though the discipline He sent was very strong, **He did not relent.**
5. Why?
 - Withdrawal would mean the end of the correction
 - And therefore the end of the relationship
6. Principle: The best way to avoid Divine discipline is to submit!
7. Principle: God's way of discipline does not stop until it has accomplished its purpose.
8. Application: Drop your arrogance and submit to the Lord, and maybe the spanking will stop.

9:13-17

13 Yet the people did not turn back unto the One who struck them!
And YHWH of the Armies, they did not seek!

14 And so He cut off, YHWH, from Israel the head and the tail,
Both palm branch and bulrush in the same day.

15 The elder and the man who carries face is the head;
And the prophet who teaches lies is the tail.

16 And so they were *like this*:

Those who led this people were causing them to err
And those who were led were being confused.

17 For this reason in their choice ones He did not take pleasure, the Lord (Master)
And *on* their orphans and their widows He did not take pity
For each of them was godless/profane and one who practiced evil
And every mouth spoke foolishness!

With all this it has not turned back, His anger
And still His hand is stretched out.

9:13-15

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Chiasm



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Chiasm



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15 The elder and the man who carries face is the head,
And the prophet who teaches lies is the tail.

9:13-15 A Structure of Cascading Focus

13: Focus on YHWH

14 And so He cut off, YHWH,

from Israel the head and the tail,
Both palm branch and bulrush in the same day.

15 The elder and the man who carries face is the head;
And the prophet who teaches lies is the tail.

Some Observations on God's Judgment

1. It is not arbitrary.
2. He presents the evidence and explains why the righteous judgment.
3. The head and tail are not the high and low people but the rulers and the prophets.
4. These leaders are the beginning reason for the devastation of Israel.
5. Principle: God holds leaders of nations responsible for obedience to Him.
6. Principle: Wayward leaders indicate a wayward people.

16 And so they were *like this*:

Those who led this people were causing them to err
And those who were led were being confused.

17 For this reason *in their choice ones* He did not take
pleasure, the Lord (Master)

And *on their orphans and their widows* He did not take
pity:

For each of them was godless/profane and one who
practiced evil

And every mouth spoke foolishness!

With all this it has not turned back, His anger
And still His hand is stretched out.

Meaning Construed by the Author

1. We are supposed to agree with the righteousness of God's judgment in Israel.
2. National destruction trickled down: rulers led the people astray but everyone is responsible for his own actions.
3. The degeneracy of a nation is *evident* from their actions and words, but these come from a godless mental attitude.

9:18-21

18 For it burned like fire, wickedness;
Briars and thorns it ate
And it ignited the thickets of the forest
And they swirled, arising, *as* smoke.

19 In the fury of YHWH of the Armies it was burned up, the land
And it was, the people, as food for the fire
And each man toward his brother would not have compassion

20 And he devoured on the right hand and still was hungry
And he ate upon the left hand and was not satisfied.

Each man the flesh of his own arm ate!

21 Manasseh to Ephraim, Ephraim to Manasseh;
Together they upon Judah!

With all this, it does not turn back, His anger
and still His hand is stretched out

9:18-21

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Chiasm



Chiasm

L.V.R.

1. The “Law of Volitional Responsibility” is the principle that in God’s world rebellion against Him is *always* self-destructive.
2. While “wickedness” begets wicked results, the reason it is true is that God actually is in control of history, working “all things together for good.”
3. Therefore wickedness *and* the “Fury of the Lord” describe a fire that envelopes everything.
4. Principle: Nothing in human affairs goes unnoticed by the Supreme Court of Heaven.
5. Application: Bring your case there every time.

Picture of Wickeness

And each man toward his brother would not have
compassion

20 And he devoured on the right hand and still was
hungry

And he ate upon the left hand and was not satisfied.

Each man the flesh of his own arm ate!

21 Manasseh to Ephraim, Ephraim to Manasseh;
Together they upon Judah!

With all this, it does not turn back, His anger
and still His hand is stretched out

10:1-4

1 Woe to those who enact statutes of evil

And those whose constant decisions of harm they institute

2 In order to guide away from right judgment the helpless

And **in order** to steal justice from the oppressed of my people

In order that widows can be plundered

And orphans can be robbed

3 What will you do in the day of judgment

and when the destruction from the distance comes?

To whom will you run for help?

And where will you leave your wealth?

4 *Nowhere*, except he will bend his knee in the place of the prisoner

and in the place of those who have been slain he will fall.

With all this, it does not turn back, His anger

and still His hand is stretched out