

General Comments on Isaiah 10

Note: This chapter appears in 2 Nephi 20.

The text of this chapter covers three different subjects. Verses 1-4 are best grouped with ch. 9, verses 5-27 address the king of Assyria, and verses 28-34 are best grouped with ch. 11.

The bulk of the chapter (v. 5-27) is an attack on the king of Assyria. While the Lord has brought him down to Israel and Judah to punish them, his conceit and arrogance offends the Lord, so he is smitten as well. The result is the wicked are punished, both Israelite and Gentile alike.

The present text and the book of Nahum share a common theme. The book of Nahum is an impeachment of the King of Assyria and of Assyria in general. The texts inform each other. For example, compare the following passages:

<u>Nahum</u>	<u>Isaiah</u>
1:8	8:8
1:9	10:23
1:13	10:27
2:1	52:7
2:11	21:3, 24:1
3:19	14:16

Which text came first and influenced the other is impossible to determine. Isaiah and Nahum were probably contemporaries, but it is possible Nahum followed after Isaiah. Regardless, the book of Nahum sheds light on the meaning of v. 5-27 and the broader context of Assyria versus Israel treated elsewhere in Isaiah.

One thing of particular note is Isaiah's text is more poetic and figurative than Nahum's quite literal text. What is Isaiah's intent in being more figurative? He wants to make it plain he is addressing the broader spiritual implications of the literal conflict. Just as the Lord will take down the king of Assyria for his infamous pride, so will the Lord take down the Adversary for his terrible conceit. Both of these miscreants served their purpose in the Lord's economy, but when their purpose is over the Lord will dispose of them. Nahum's text is entirely too literal to suggest such a reading.

KJV Isaiah 10

**1 WOE unto them that decree
unrighteous decrees, and that
write grievousness [which] they
have prescribed; 2 To turn aside
the needy from judgment, and to
take away the right from the poor**

JPS Isaiah 10

Ha!
Those who write out evil writs
And compose iniquitous documents,
²To subvert the cause of the poor,
To rob of their rights the needy of My people;

of my people, that widows may be their prey, and [that] they may rob the fatherless! 3 And what will ye do in the day of visitation, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory? 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand [is] stretched out still.

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but [it is] in his heart to destroy and cut off nations not a few. 8 For he saith, [Are] not my princes altogether kings? 9 [Is] not Calno as Carchemish? [is] not Hamath as Arpad? [is] not Samaria as Damascus? 10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? 12 Wherefore it shall come to pass, [that] when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13 For he saith, By the strength of my hand I have done [it], and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant [man]: 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs [that are] left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or

That widows may be their spoil,
And fatherless children their booty!
³What will you do on the day of punishment,
When the calamity comes from afar?
To whom will you flee for help,
And how will you save your carcasses
⁴From collapsing under [fellow] prisoners,
From falling beneath the slain?

Yet His anger has not turned back,
And his arm is outstretched still.

⁵Ha!
Assyria, rod of My anger,
In whose hand, as a staff, is My fury!
⁶I send him against an ungodly nation,
I charge him against a people that provokes Me,
To take its spoil and to seize its booty
And to make it a thing trampled
Like the mire of the streets.
⁷But he has evil plans,
His mind harbors evil designs;
For he means to destroy,
To wipe out nations, not a few.
⁸For he thinks,
“After all, I have kings as my captains!
⁹Was Calno any different from Carchemish?
Or Hamath from Arpad?
Or Samaria from Damascus?
¹⁰Since I was able to seize
The insignificant kingdoms,
Whose images exceeded
Jerusalem’s and Samaria’s,
¹¹Shall I not do to Jerusalem and her images
What I did to Samaria and her idols?”

¹²But when my Lord has carried out all his purpose on Mount Zion and in Jerusalem, He will punish the majestic pride and overbearing arrogance of the king of Assyria.

¹³For he thought,
“By the might of my hand have I wrought it,
By my skill, for I am clever:
I have erased the borders of peoples;
I have plundered their treasures,
And exiled their vast populations.
¹⁴I was able to seize, like a nest,
The wealth of peoples;
As one gathers abandoned eggs,
So I gathered all the earth:
Nothing so much as flapped a wing
Or opened a mouth to peep.”

peeped. 15 Shall the axe boast itself against him that heweth therewith? [or] shall the saw magnify itself against him that shaketh it? as if the rod should shake [itself] against them that lift it up, [or] as if the staff should lift up [itself, as if it were] no wood. 16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. 17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. 19 And the rest of the trees of his forest shall be few, that a child may write them.

20 And it shall come to pass in that day, [that] the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. 21 The remnant shall return, [even] the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness. 23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and [as] his rod

¹⁵Does an ax boast over him who hews with it,
Or a saw magnify itself above him who wields it?
As though the rod raised him who lifts it,
As though the staff lifted the man!

¹⁶Assuredly,
The Sovereign LORD of Hosts will send
A wasting away in its fatness;
And under its body shall burn
A burning like that of fire,
Destroying frame and flesh.
It shall be like a sick man who pines away.

¹⁷The Light of Israel will be fire
And its Holy One flame.
It will burn and consume its thorns
And its thistles in a single day,
¹⁸And the mass of its scrub and its farm land.
¹⁹What trees remain of its scrub
Shall be so few that a boy may record them.

²⁰And in that day,
The remnant of Israel
And the escaped of the House of Jacob
Shall lean no more upon him that beats it,
But shall lean sincerely
On the LORD, the Holy One of Israel.

²¹Only a remnant shall return,
Only a remnant of Jacob,
To Mighty God.
²²Even if your people, O Israel,
Should be as the sands of the sea,
Only a remnant of it shall return.
Destruction is decreed;
Retribution comes like a flood!

²³For my Lord GOD of Hosts is carrying out
A decree of destruction upon all the land.

²⁴Assuredly, thus said my Lord GOD of Hosts: "O My people that dwells in Zion, have no fear of Assyria, who beats you with a rod and wields his staff over you as did the Egyptians. ²⁵For very soon My wrath will have spent itself, and My anger that was bent on wasting them." ²⁶The LORD of Hosts will brandish a scourge over him as when He beat Midian at the Rock of Oreb, and will wield His staff as He did over the Egyptians by the sea.

²⁷And in that day,
His burden shall drop from your back,
And his yoke from your neck;
The yoke shall be destroyed because of fatness.

[was] upon the sea, so shall he lift it up after the manner of Egypt. 27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. 28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: 29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. 31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee. 32 As yet shall he remain at Nob that day: he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem. 33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature [shall be] hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

²⁸He advanced upon Aiath,
He proceeded to Migron,
At Michmas he deposited his baggage.

²⁹They made the crossing;
“Geba is to be our night quarters!”

Ramah was alarmed;
Gibeah of Saul took to flight.

³⁰“Give a shrill cry, O Bath-gallim!
Hearken, Laishah!

Take up the cry, Anathoth!”

³¹Madmenah ran away;
The dwellers of Gebim sought refuge.

³²This same day at Nob
He shall stand and wave his hand.

O mount of Fair Zion!

O hill of Jerusalem!

³³Lo! The Sovereign LORD of Hosts
Will hew off the tree-crowns with an ax:

The tall ones shall be felled,

The lofty ones cut down:

³⁴The thickets of the forest shall be hacked away
with iron,

And the Lebanon trees shall fall in their
majesty.

Specific Comments on Isaiah 10

1 WOE unto them that decree unrighteous decrees, and that write grievousness [which] they have prescribed; 2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and [that] they may rob the fatherless! 3 And what will ye do in the day of visitation, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory? 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand [is] stretched out still.

v1-4 These verses follow the pattern of the 9:7-20 with covenant curses (v. 1-4b) followed by the summary judgement (v. 4c-d). The theme here is also similar to that of 9:13-15 where the leaders are berated. The chapter division at v. 1 is completely arbitrary.

v1-2 An attack on the corrupt rulers among Israel. Similarly

worded attacks appear in 1:17, 3:15, 58:6,10. Attacks such as this invoke the Law of Moses, as the acts violated in these verses are specifically prescribed in the Law (cf. Exod. 22:21-22, Deut. 10:18). The covenant maledictions associated with that law is invasion by foreigners. Thus, this is the final indictment informing Israel they have brought it upon themselves by failing to observe the Law.

v3-4 The Lord rhetorically asks how they will be able to save themselves when the invasion comes. This is done to further emphasize the imminent invasion is their own fault. Their reliance on the arm of flesh results in the Lord abandoning them to the one who has the strongest arm of flesh, Assyria.

The Lord will not necessarily protect His people when they reject Him. Just as they ignore Him, he can ignore them if He sees fit. In this case He does.

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but [it is] in his heart to destroy and cut off nations not a few. 8 For he saith, [Are] not my princes altogether kings? 9 [Is] not Calno as Carchemish? [is] not Hamath as Arpad? [is] not Samaria as Damascus? 10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

v5-27 The subject shifts from Israel to the foreign invader, the king of Assyria. In this passage we learn of the Lord's intent in using this individual. But the individual's intentions do not match the Lord's. The result is a confrontation.

v5-11 The Lord identifies the king of Assyria as a tool in His hand designed to humiliate Israel and capture its wealth, its idolatrous god (v. 5-6). While the Lord's intent is conquest and chastening, Assyria's intent is subjugation, exile, and annihilation (v. 7). The king of Assyria fails to realize Israel's God is real (v. 11) where the rest of the nations were not (v. 8-10).

v5 Nyman comments:

In Mormon 4:5 we read, "But, behold, the judgements of God will overtake the wicked; and it is by the wicked that the wicked are punished." The book of Mormon

renders the ending of verse 5 "and the staff in their hand is their indignation" [rather than the KJV "mine indignation"]. Thus Assyria is a good example of the principle taught in Mormon 4:5. Assyria will punish the wicked nations of Syria and Ephraim in her own wicked indignation.

The BofM differs from the KJV, as follows:

KJV

O Assyrian,
the rod of mine anger, and
the staff in their hand
is mine indignation.

BofM

O Assyrian,
the rod of mine anger, and
the staff in their hand
is their indignation.

The BofM version changes the "mine indignation" to "their indignation". While the KJV version follows the pattern of a synthetical parallelism (e.g., "rod of mine anger" with "staff...is mine indignation"), the BofM version fits the context of v. 5-11 better. The Lord has raised up Assyria to be the rod of His anger (v. 5-6), but instead they are fueled by their own anger (v. 7-11).

v6 "hypocritical", JPS:ungodly, NAS:godless. The Hebrew term "chaneph" can be translated to: hypocritical, godless, profane, irreligious. It is ironic that Israel, the Lord's chosen people, are called such. This Hebrew term also appears in 9:17, 33:14.

v7-11 The king of Assyria doesn't plan to captivate peoples so as to extend his borders and impound their wealth. His plan is to annihilate these nations, exile the survivors, and destroy their gods (apparently in favor of himself, compare 14:13-14). This passage reveals the king's hubris. He considers all of the nations to be inferior to his, all nation's gods are inferior to himself and his gods, and thus concludes he cannot be defeated.

v9 Compare 36:19 where these cities are identified as already conquered when Assyria besieges Jerusalem.

v11 This verse can be interpreted as a direct insult by the king of Assyria against the Lord. In the book of Isaiah a considerable amount of text (cf. 40:18-20, 46:1-10) is dedicated to the contrasting the Lord with mere idols. And, the very name of the Lord in Hebrew means "I AM that I AM" which denotes the independence of His existence where idols rely on men for their existence. That the king of Assyria equates the Lord with idols is an effrontery to His very Name, a Name which the Lord Himself holds sacred. The following verse serves as the Lord's response to this insult.

12 Wherefore it shall come to pass, [that] when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13 For he saith, By the strength of my hand I have done [it], and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant [man]: 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs [that are] left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

v12-14 After the king of Assyria's usefulness has passed, the Lord will smash him as a result of his pride. The Lord punishes the punisher, the tables are turned.

Aside from punishing the king's hubris, the Lord must maintain the sanctity of His name, cf. Deut. 32:27.

v13-14 Note the repetitive manner in which the king says "I" did all of this. This is indicative of conceit, but also is a rejection of the Lord's role in his rise to power and success.

v14 The imagery employed is intended to cast the king of Assyria as so powerful that toppling and plundering nations is to him no more difficult than taking eggs from a bird's nest.

15 Shall the axe boast itself against him that heweth therewith? [or] shall the saw magnify itself against him that shaketh it? as if the rod should shake [itself] against them that lift it up, [or] as if the staff should lift up [itself, as if it were] no wood. 16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. 17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. 19 And the rest of the trees of his forest shall be few, that a child may write them.

v15-19 The tool in the Lord's hand vaunts itself above the one Who wields it (v. 15), so the Lord will consume and humiliate the king of Assyria (v. 16-18). So few of the Assyrians will survive the devastation that even a child could count them (v. 19).

v15 The true role of the Assyrian in the Lord's plan is nothing more than a tool. Isaiah mocks the king for failing to recognize his position, once again highlighting his arrogance.

This passage is also intended to be of comfort to those among Judah besieged by the king of Assyria as it shows the Lord

brought him up and now the Lord will lay him low.

A number of the metaphorical names used in this verse are similar to those in v. 5, with the exception of the reference to the "axe" which is referenced in v. 33-34.

v16-19 While the primary context for these verses is the destruction of Assyria, very similar imagery is applied to Israel and Judah in v. 22-23.

In these verses Isaiah uses terms like "fire", "burning" and "consume" in a figurative sense. Those who interpret this passage eschatologically and say it is referring to nuclear war scenario do so acontextually. Compare 2 Ne. 26:4-6 where Nephi provides an interpretation of passages like these that is clearly figurative.

v16 "fire", cp. Nahum 2:13.

v17 Compare 10:18, Nahum 1:10.

v19 "trees", figuratively equated with people in 1:30, 2:13 and 55:12.

20 And it shall come to pass in that day, [that] the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. 21 The remnant shall return, [even] the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness. 23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the Land.

v20-23 The remnant of Israel and Judah (v. 21), who survive the exile and oppression of Assyria, will repent under the difficult circumstances and return to the Lord (v. 20). While Israel and Judah are presently large, they are also wicked. The wicked majority will be destroyed (v. 23), and the righteous remnant will prosper in the righteousness (v. 22).

v20 This verse recalls the context of ch. 7 where Ahaz relied on diplomacy to deal with Assyria rather than relying on the Lord. After being chastened, they will no longer rely on diplomacy, but will rely on the Lord.

v21 "The remnant shall return", cp. 7:3, "Shear-jashub".

"unto the mighty God", invokes the context of the 9:5 usage

of the same term, establishing a rhetorical connection.

v22-23 Paul apparently quotes from this section in Romans 9:27-28.

24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and [as] his rod [was] upon the sea, so shall he lift it up after the manner of Egypt. 27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

v24-27 Isaiah quotes the Lord as stating His hostility towards Israel has come to an end (v. 25), as will the rule of the Assyrian king (v. 24). Two historic accounts of miraculous delivery are invoked: the slaughter at Oreb and the Exodus from Egypt (v. 26), thereby showing them as a type of the deliverance of Israel from Assyria. The oppression of Assyria will cease in that day because Israel is chosen (v. 27).

v25 This verse ends the "Yet His anger has not turned back,/And His arm is outstretched still" repetition found from chapter 5 to 10. With the end of the rule of the king of Assyria and the destruction of the wicked, the Lord's anger is assuaged as the remnant is humble.

v26 Isaiah identifies the primary means by which Assyria will be disposed of by comparing it's destruction with that which occurred with the Midianites at the rock or Oreb, cf. Judges 7:15-8:16.

The method of destruction is particularly relevant to this chapter as it is a means by which the Lord uses his miraculous powers singlehandedly to destroy His enemies. Where the king of Assyria has insulted the Lord and sought to exalt himself above Him, the Lord Himself will dispose of him One on one. This is not to say there will be no military activity on the part of Israel or the righteous remnant, it is to say that the primary cause of the demise of Assyria will be brought about by blatantly miraculous means which will leave no question as to the Lord's primacy.

Also referenced in this verse is the Exodus account of the crossing of the Red Sea. Isaiah's use of Egypt, Rahab/Sea Dragon/Leviathan (cf. 27:1, 51:9) and various references to the

"sea" all contribute to the symbolism behind the destruction of Assyria. In a number of places, Isaiah calls the onslaught of Assyria as a raging flood or sea or river and conjures images of Noah's flood that cleansed the earth. Now the sea/sea serpent (i.e., Assyria) is about to "parted" (i.e., slain like Leviathan) as was Egypt destroyed by the flood of the sea returning back after Israel had safely passed through.

Also note the references given are typical of the destruction of Assyria, not detailed lengthy references but a brief comparison. The brevity of the comparison suggests there isn't necessarily a strong relationship between the accounts with regard to specific events. For example, the rock of Oreb account will probably not be played out in exactly the same way again with Assyria. As is the case with the deliverance from Egypt during the Exodus, Israel will not march out of Jerusalem and cross the Red Sea dry shod and then have it close to consume Assyria. The rock of Oreb account and the Exodus account don't have that much in common when it comes to specific details. What they do have in common is a blatant display of the the Lord's power. We need only foresee general similarities between those historical accounts and not look for a complete re-fulfillment of these particular events.

v27 After the Assyrian oppressor is destroyed, all that remains is a righteous remnant. The Lord will bless the righteous remnant of Israel with a great blessing, cp. 9:4, 14:25, 37:31, Nahum 1:13.

"because of the anointing", the BofM account renders the phrase the same as the KJV. The JPS renders it "because of fatness". The Strong's entry for the Hebrew term in question is:

08081 shemen {sheh'-men}

from 08080; TWOT - 2410c; n m

AV - oil 165, ointment 14, olive 4, oiled 2, fat 2, things 2, misc 4; 193

1) fat, oil

1a) fat, fatness

1b) oil, olive oil

1b1) as staple, medicament or unguent

1b2) for anointing

1c) fat (of fruitful land, valleys) (metaph)

The same term is used in Exod. 29 in reference to anointing oil used for the priests. Christians tend to prefer the KJV

rendering given the rhetorical connections of this verse to related Messianic passages, cf. 9:4. And, they see the passage as referring to delivery from Assyria by the Messiah, cf. 9:5-6, 11:1-2.

However, the passage is sufficiently ambiguous to fairly permit other readings. The anointing could be referring to Israel's chosen condition: they are spared because of the promise to Abraham. If read as "fat", the verse could mean that the yoke is broken because the oppressed oxen has grown healthy and strong by the Lord's blessing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: 29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. 31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee. 32 As yet shall he remain at Nob that day: he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem. 33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature [shall be] hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

v28-34 These verses are best read with ch. 11. Verses 28-32 recount Assyria's rapid advance towards Jerusalem, by which the Lord strikes down Israel and chastens Judah (v. 33-34). The mighty, and self-aggrandized, trees of Israel and Judah are cut down, but from the lopped of stump of David comes the Messiah (11:1).

These verses are setting the context for the shoot out of the stump of Jesse in 11:1. They have no direct connection to the rest of ch. 10.

v28-32 Each of the towns listed in these verses is successively closer to Jerusalem, until she is reached in v. 33. The language is intended to show how quickly Assyria sweeps though the land.

v33-34 The pride of Jerusalem (cf. 2:13) is hewn down by the Assyrian axe (v. 15). But, from the stump that is hewn down, a shoot will grow (cf. 11:1). The lineage of David will be cast off the thrown of Jerusalem, but the Messiah will still ultimately come from his lineage.

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