

## Woes on Y'hudah and Ashur ~ Part 2 Yesha'yahu 10:5-11

In my last post, we learned about **The Woes of Y'hudah** in Yesha'yahu 10:1-4. In this post, we move on to **The Woes of Ashur ~ Part 2** in **Yesha'yahu 10:5-11**.

### The Woes of Ashur (Assyria)

*<sup>5</sup> "Oh Ashur, the rod expressing my anger! The club in their hands is my fury!"*

The prophecy opens with a woe against **Ashur**. We have become quite accustomed to hearing woes as we have study **Yesha'yahu**. This woe is directed toward the enemy rather than toward God's people. **Ashur** is the tool God will use to bring punishment against **Isra'el** and **Y'hudah**. The reference to a rod brings to mind the extensive teaching in Proverbs about using a rod to drive the folly out of a child (Proverbs 10:13; 22:15) and how a rod is applied to one's son to encourage him to travel the right path (Proverbs 13:24; 23:13-14).

*<sup>6</sup> I am sending him [Ashur] against a hypocritical nation, ordering him to march against a people who enrage me, to take the spoil and the plunder and trample them down like mud in the street.*

The godless nation is ironically not **Ashur** but **Isra'el**. They will become the object of God's anger. The phrase to take spoils, to plunder is reminiscent of the name we learned in Yesha'yahu 8:1: **Maher Shalal, Hash Baz** [*the spoil hurries, the prey speeds along*].

**Ashur** was to have been an instrument of discipline, but they became an instrument of destruction.

*<sup>7</sup> That is not what Ashur intends, that is not what they think; rather, they mean to destroy, to cut down nation after nation.*

There was a difference between the divine intention and the intention of **Ashur**. This difference was no obstacle to God's use of **Ashur** for His purposes, but it did bode poorly for the tool of God's anger. While God intended to promote His glory by punishing His sinful people, **Ashur** was interested only in imperialistic expansion.

*<sup>8</sup> For [their king] says, 'Aren't all my commanders kings? <sup>9</sup> Hasn't Kalno [suffered] like Kark'mish, Hamat like Arpad, Shomron like Dammesek?'*

These three pairs of cities each begin with the southernmost of the two. Thus, **Kalno** was south of **Kark'mish**, **Hamat** was south of **Arpad**, and **Shomron** was south of **Dammesek**. These cities were paired and listed for geographical and not chronological reasons since **Kark'mish** was conquered by the Assyrians in 717, **Kalno** in 738, **Hamat** in 738 and 720, and **Arpad** in 740 BCE. The claim of the King of **Ashur** was an imperialistic one, again demonstrating that his intention was different from God's.

*<sup>10</sup> Just as My hand reached the kingdoms of non-gods, with more images than in Yerushalayim and Shomron;*

There is no distinction made in this speech between the religious practices of **Isra'el** and **Y'hudah** on the one hand and the other cities of the west. They were all worshipping false gods and idols.

*<sup>11</sup> so won't I do to Yerushalayim and her non-gods what I did to Shomron and her idols?" ~*  
**Yesha'yahu 10:5-11 (CJB)**

The comparisons of southern cities to northern ones culminate in a final contrast between **Shomron** in the north and **Yerushalayim** in the south: both were practicing idolatry as the cities of **Ashur** had.

In my next post, we will move on in **Yasha'yahu 10** to continue to learn about **The Woes of Ashur ~ Part 3** in **Yasha'yahu 10:12-19**.