Deliverance Center – Portland, Maine

Rev. Stephen G. Reynolds, Sr.

Sunday AM, August 14, 2011

TITLE: The Burden Removing, Yoke Destroying Power of God

TEXT: Isaiah 10:27

Isaiah 10:27—*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.*

Great encouragement was given to them to not fear this threatening storm, but to hope in God. All the country was in trouble, yet it would end well, in the destruction of their enemy Isa 10:24-34.

There is a price to pay for the power to see yokes to be broken.

There are yokes to be destroyed.

Isaiah 6:3

God is Holy. Every part of God is holy and righteous. God never deals in unrighteousness. His love is holy. His grace is holy! Every attribute of God is clothed in HOLINESS!

There is an experience to be had with God where phase of my life can become HOLY!

Ro 8:31 ¶ What shall we then say to these things? If God be for us, who can be against us?

Isa 10:12 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.

“The Lord hath performed his whole work upon mount Zion and on Jerusalem”

a remnant of Israel (Isa 10:20),

a remnant of Jacob (Isa 10:21),

Isa 10:22 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.

Isa 10:17 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;

The same God that is a rejoicing light to those that serve him faithfully will be a consuming fire to those that trifle with him or rebel against him.

Ge 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Ro 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Ro 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

Zec 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

God chooses the weak to confound the mighty, that all human glorying may be set aside. The glorious citizens of Jerusalem may not boast of their power, policy and courage.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

## A Time of Deliverance

Zech. 12:1-9

1. Israel's Conflict - vs. 1

Zec 12:1 ¶ The burden of the word of the LORD for Israel, saith the LORD,

Amp. O.T. "The burden of the Word of the LORD concerning Israel."

1. The Prophet announces Israel's conflict -

With the heathen nations about them. vs. 2 "When they shall be in the siege both against Judah and against Jerusalem."

2. The reason for Israel's conflict -

Why do hostile nations gather together against Jerusalem. The devil seeks to overthrow God's Word, by using these nations -

3. The results of Israel's conflict - These nations that attack Israel will themselves be overthrown. vs. 9

Zec 12:9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

II. Israel's Confidence - vs. 1

Zec 12:1 ¶ The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

1. The Attributes of God -

(1) He is the Creator - "Elohiym"

"Which stretcheth forth the heavens"

"And layeth the foundation of the earth"

"And formeth the spirit of man within him"

The heavens - the earth - and man.

(2) He is the Deliverer - "LORD"

"Jehovah" The covenant keeping God.

2. The Promises of God –

Ro 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

His creative ability is mentioned as a pledge that He is able to keep His promises.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

III. Israel's Conquest -

1. The Promise of Deliverance -

It is the Lord that promised deliverance.

vs. 8 "In that day shall the LORD defend the inhabitants of Jerusalem."

2. The Nature of Deliverance -

It is the LORD that delivers Israel.

vs. 2 "Behold, I will make Jerusalem a cup of trembling."

A cup whose contents cause staggering, and reeling, like a drunken man.

The figure of the cup and drunkenness is often used to denote the judgment of God upon transgressors. Jer. 25:15-17

vs. 3 "I will make Jerusalem a burdensome stone"

A stone too heavy to handle.

A stone which shall wound and injure.

"All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it."

Zec 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

3. The Time of Deliverance -

It is a time when they shall be settled in their land.

12:6 And Jerusalem shall be inhabited again in her own place, even in Jerusalem.

4. The Extent of Deliverance -

12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

# THE BURDEN REMOVING, YOKE DESTROYING POWER OF GOD

In Old Testament times, the giving of the spirit of God to an individual was symbolized by the pouring of holy anointing oil upon the individual's head. For this reason, a person who had received the spirit of God was said to have been "anointed" by God, and the spirit of God upon that person was sometimes referred to as "the anointing."

10:27 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.

1 John 3:8   
3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Isa 10:5 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.

The nation whose yoke is being referred to is Assyria. The nation of Judah is under his yoke. II Kings 18 gives us some background on the situation described here. The king of Judah at this time was Hezekiah.

2 Kings 18:1-8.  
1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, [that] Hezekiah the son of Ahaz king of {Judah} began to reign.  
2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also [was] Abi, the daughter of Zachariah.  
3 And he did [that which was] right in the sight of the LORD, according to all that David his father did.  
4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.  
5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor [any] that were before him.  
6 For he clave to the LORD, [and] departed not from following him, but kept his commandments, which the LORD commanded Moses.  
7 And the LORD was with him; [and] he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.  
8 He smote the Philistines, [even] unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

God blessed Judah because of its godly king. But for the Northern Kingdom, Israel, the time for God's judgment had come.

2 Kings 18:9-12.  
9 And it came to pass in the fourth year of king Hezekiah, which [was] the seventh year of Hoshea son of Elah king of Israel, [that] Shalmaneser king of Assyria came up against Samaria, and besieged it.  
10 And at the end of three years they took it: [even] in the sixth year of Hezekiah, that [is] the ninth year of Hoshea king of Israel, Samaria was taken.  
11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes:  
12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, [and] all that Moses the servant of the LORD commanded, and would not hear [them], nor do [them].

A few years later, the king of Assyria turned his attention to Judah.

2 Kings 18:13-16.  
13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.  
14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.  
15 And Hezekiah gave [him] all the silver that was found in the house of the LORD, and in the treasures of the king's house.  
16 At that time did Hezekiah cut off [the gold from] the doors of the temple of the LORD, and [from] the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Hezekiah agreed to pay tribute to the king of Assyria, but that was not enough. The king of Assyria had something very different in mind.

2 Kings 18:17-25, 31-35.  
17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.  
18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.  
19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?  
20 Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?  
21 Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.  
22 But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?  
23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.  
24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?  
25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:  
32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.  
33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?  
34 Where [are] the gods of Hamath, and of Arpad? where [are] the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?  
35 Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

Judah was not only under the yoke of the Assyrians; they were about to be destroyed as a nation, taken from the Promised Land and moved to some other part of the Assyrian Empire. Hezekiah knew that he and Judah did not have the military strength to defend themselves against the Assyrians. However, his trust was not in his military, but in the Lord. In the face of impossible odds, Hezekiah went to the Lord in prayer.

2 Kings 19:14-19.  
14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.  
15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.  
16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.  
17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,  
18 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.  
19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.

It was at this dark moment that God answered Hezekiah by way of Isaiah the prophet.

2 Kings 19:20-22, 27-28, 31-34.  
20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against Sennacherib king of Assyria I have heard.  
21 This [is] the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.  
22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy [One] of Israel.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.  
28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this.  
32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.  
33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.  
34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

God made to Hezekiah what seemed at the time to be an impossible promise. He not only promised to defend Judah; He promised that the enemy would not fire so much as an arrow into the city, and promised also to send the Assyrian king back the same way he had come.

Isaiah 10 is set in this context, and sheds further light on God's promise to deliver Judah.

Isaiah 10:24-27.  
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.

Here God enlarged upon His promise. Not only would God deliver Judah; He was going to deliver on the scale He had done against Midian in the days of Gideon, when 135,000 enemy soldiers were slaughtered in battle. These were welcome words to a besieged people, but they seemed to be divorced from reality. Jerusalem was surrounded. Hezekiah and his people were trapped, with no way out.

But God was as good as His word.

2 Kings 19:35-37.  
35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.  
36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.  
37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

God delivered Judah with a mighty slaughter, on a scale even greater than in Gideon's battle. In one night God removed the Assyrian burden from off Judah's shoulder, and the Assyrian yoke from off Judah's neck. The prophecy given in Isaiah 10:27 was mightily fulfilled.

But what was "the anointing" mentioned in this verse?

Isaiah 10:27 said that the burden would be taken away and the yoke would be destroyed "because of the anointing." Those who used this verse to define the anointing read this verse as if it said, "by means of the anointing" instead of "because of the anointing." We can readily see the problem with this interpretation if we ask ourselves who the anointed individual or individuals were by whom god wrought this deliverance. The answer is, by no one. He did not use an anointed man or woman. Instead, He sent an angel among the enemy to destroy them. Thus, the deliverance in Isaiah 10:27 was clearly not "by means of the anointing," but rather, "for the sake of the anointing.

At this point we need to ask: What did God give as His reason for saving Judah from destruction? The answer is found in Isaiah 37:35.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

God gives two reasons in this verse for defending Jerusalem:

For His Own sake, and  
For the sake of His servant, David.

In the latter reason we have our link with "the anointing" in Isaiah 10:27. David was the anointed of the Lord referred to in this verse. In Psalm 89 we see the promise that God made to David, and the reason for God's defense of Jerusalem under Hezekiah.

Psalm 89:20.  
20 I have found David my servant; with my holy oil have I anointed him:  
21 With whom my hand shall be established: mine arm also shall strengthen him.  
22 The enemy shall not exact upon him; nor the son of wickedness afflict him.  
23 And I will beat down his foes before his face, and plague them that hate him.  
24 But my faithfulness and my mercy [shall be] with him: and in my name shall his horn be exalted.  
25 I will set his hand also in the sea, and his right hand in the rivers.  
26 He shall cry unto me, Thou [art] my father, my God, and the rock of my salvation.  
27 Also I will make him [my] firstborn, higher than the kings of the earth.  
28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.  
29 His seed also will I make [to endure] for ever, and his throne as the days of heaven.  
30 If his children forsake my law, and walk not in my judgments;  
31 If they break my statutes, and keep not my commandments;  
32 Then will I visit their transgression with the rod, and their iniquity with stripes.  
33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.  
34 My covenant will I not break, nor alter the thing that is gone out of my lips.  
35 Once have I sworn by my holiness that I will not lie unto David.  
36 His seed shall endure for ever, and his throne as the sun before me.  
37 It shall be established for ever as the moon, and [as] a faithful witness in heaven. Selah.

There is actually a dual reference here. This prophecy is speaking primarily of David; but parts of it are not literally applicable to David. In particular, David was never made "[God's] firstborn, higher than the kings of the earth." That title belongs to Jesus Christ, the Anointed One of God. God's promise in Psalm 89 refers back in time to David, and forward in time to the Messiah, Jesus.

This is not the only occasion on which God preserved Judah for the sake of David. We find another instance in II Kings 8.

II Kings 8:16-19.  
8:16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.  
8:17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.  
8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.  
8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, [and] to his children.

The "anointing" in Isaiah 10:27 has nothing to do with the power of God being manifested in the life of a man or a woman to bring deliverance to His people. There are many instances in the Old Testament where this is the case. This is not one of them. In this instance, God Himself was the Deliverer, without help from Hezekiah, Isaiah, or anyone else. Here, "the anointing" has to do with the promise God made to David, and His purposes for the future in Christ. Isaiah 10:27 is not about how God delivered Israel, but why.

Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa 61:1 ¶ The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Lu 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Ac 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

# THE BURDEN REMOVING, YOKE DESTROYING POWER OF GOD?

In Old Testament times, the giving of the spirit of God to an individual was symbolized by the pouring of holy anointing oil upon the individual's head. For this reason, a person who had received the spirit of God was said to have been "anointed" by God, and the spirit of God upon that person was sometimes referred to as "the anointing."

The scriptures have much to say about the spirit of God, and how it works in a person's life, that is simple, clear, and straightforward, for those who choose to look. So long as we walk in the light given by the written Word of God concerning the spirit of God, there is little chance that we will err.

10:27 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.

From this passage, the anointing, both on Christ and on the believer, has been defined as "the burden removing, yoke destroying power of God." Kenneth Copeland explained in his article "Let Not Your Heart Be Troubled":

1 John 3:8   
3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

But is this what this Isaiah 10:27 is talking about? Who is being delivered in this verse? Who and what are they being delivered from? And what is meant in this particular verse by "the anointing"?

The first clue we have are the words "in that day" in Isaiah 10:27. These words indicate that this is a specific prophecy about a specific situation, which was to be fulfilled at a particular time. We need to look outside this verse and examine the context to determine what specifically is being prophesied here.

Isaiah 10:5-7 gives us our next clue.

10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.  
10:6 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.  
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3 And he did [that which was] right in the sight of the LORD, according to all that David his father did.  
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6 For he clave to the LORD, [and] departed not from following him, but kept his commandments, which the LORD commanded Moses.  
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14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.  
15 And Hezekiah gave [him] all the silver that was found in the house of the LORD, and in the treasures of the king's house.  
16 At that time did Hezekiah cut off [the gold from] the doors of the temple of the LORD, and [from] the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Hezekiah agreed to pay tribute to the king of Assyria, but that was not enough. The king of Assyria had something very different in mind.

2 Kings 18:17-25, 31-35.  
17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.  
18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.  
19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?  
20 Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?  
21 Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.  
22 But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?  
23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.  
24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?  
25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:  
32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.  
33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?  
34 Where [are] the gods of Hamath, and of Arpad? where [are] the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?  
35 Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

Judah was not only under the yoke of the Assyrians; they were about to be destroyed as a nation, taken from the Promised Land and moved to some other part of the Assyrian Empire. Hezekiah knew that he and Judah did not have the military strength to defend themselves against the Assyrians. However, his trust was not in his military, but in the Lord. In the face of impossible odds, Hezekiah went to the Lord in prayer.

2 Kings 19:14-19.  
14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.  
15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.  
16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.  
17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,  
18 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.  
19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.

It was at this dark moment that God answered Hezekiah by way of Isaiah the prophet.

2 Kings 19:20-22, 27-28, 31-34.  
20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against Sennacherib king of Assyria I have heard.  
21 This [is] the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.  
22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy [One] of Israel.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.  
28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this.  
32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.  
33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.  
34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

God made to Hezekiah what seemed at the time to be an impossible promise. He not only promised to defend Judah; He promised that the enemy would not fire so much as an arrow into the city, and promised also to send the Assyrian king back the same way he had come.

Isaiah 10 is set in this context, and sheds further light on God's promise to deliver Judah.

Isaiah 10:24-27.  
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.

Here God enlarged upon His promise. Not only would God deliver Judah; He was going to deliver on the scale He had done against Midian in the days of Gideon, when 135,000 enemy soldiers were slaughtered in battle. These were welcome words to a besieged people, but they seemed to be divorced from reality. Jerusalem was surrounded. Hezekiah and his people were trapped, with no way out.

But God was as good as His word.

2 Kings 19:35-37.  
35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.  
36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.  
37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

God delivered Judah with a mighty slaughter, on a scale even greater than in Gideon's battle. In one night God removed the Assyrian burden from off Judah's shoulder, and the Assyrian yoke from off Judah's neck. The prophecy given in Isaiah 10:27 was mightily fulfilled.

But what was "the anointing" mentioned in this verse?

Isaiah 10:27 said that the burden would be taken away and the yoke would be destroyed "because of the anointing." Those who used this verse to define the anointing read this verse as if it said, "by means of the anointing" instead of "because of the anointing." We can readily see the problem with this interpretation if we ask ourselves who the anointed individual or individuals were by whom god wrought this deliverance. The answer is, by no one. He did not use an anointed man or woman. Instead, He sent an angel among the enemy to destroy them. Thus, the deliverance in Isaiah 10:27 was clearly not "by means of the anointing," but rather, "for the sake of the anointing.

At this point we need to ask: What did God give as His reason for saving Judah from destruction? The answer is found in Isaiah 37:35.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

God gives two reasons in this verse for defending Jerusalem:

For His Own sake, and  
For the sake of His servant, David.

In the latter reason we have our link with "the anointing" in Isaiah 10:27. David was the anointed of the Lord referred to in this verse. In Psalm 89 we see the promise that God made to David, and the reason for God's defense of Jerusalem under Hezekiah.

Psalm 89:20.  
20 I have found David my servant; with my holy oil have I anointed him:  
21 With whom my hand shall be established: mine arm also shall strengthen him.  
22 The enemy shall not exact upon him; nor the son of wickedness afflict him.  
23 And I will beat down his foes before his face, and plague them that hate him.  
24 But my faithfulness and my mercy [shall be] with him: and in my name shall his horn be exalted.  
25 I will set his hand also in the sea, and his right hand in the rivers.  
26 He shall cry unto me, Thou [art] my father, my God, and the rock of my salvation.  
27 Also I will make him [my] firstborn, higher than the kings of the earth.  
28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.  
29 His seed also will I make [to endure] for ever, and his throne as the days of heaven.  
30 If his children forsake my law, and walk not in my judgments;  
31 If they break my statutes, and keep not my commandments;  
32 Then will I visit their transgression with the rod, and their iniquity with stripes.  
33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.  
34 My covenant will I not break, nor alter the thing that is gone out of my lips.  
35 Once have I sworn by my holiness that I will not lie unto David.  
36 His seed shall endure for ever, and his throne as the sun before me.  
37 It shall be established for ever as the moon, and [as] a faithful witness in heaven. Selah.

There is actually a dual reference here. This prophecy is speaking primarily of David; but parts of it are not literally applicable to David. In particular, David was never made "[God's] firstborn, higher than the kings of the earth." That title belongs to Jesus Christ, the Anointed One of God. God's promise in Psalm 89 refers back in time to David, and forward in time to the Messiah, Jesus.

This is not the only occasion on which God preserved Judah for the sake of David. We find another instance in II Kings 8.

II Kings 8:16-19.  
8:16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.  
8:17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.  
8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.  
8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, [and] to his children.

The "anointing" in Isaiah 10:27 has nothing to do with the power of God being manifested in the life of a man or a woman to bring deliverance to His people. There are many instances in the Old Testament where this is the case. This is not one of them. In this instance, God Himself was the Deliverer, without help from Hezekiah, Isaiah, or anyone else. Here, "the anointing" has to do with the promise God made to David, and His purposes for the future in Christ. Isaiah 10:27 is not about how God delivered Israel, but why.

Isaiah 10:27 cannot validly be used as the definition of "the anointing" that Christ was given by God, or "the anointing" that we have been given by Christ. The burden in this passage was not removed, and the yoke was not destroyed, by the anointing, but by God through the work of an angel. We need to look to other scriptures for our definition of the anointing, and leave Isaiah 10:27 to be understood in the light of its own context.

Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa 61:1 ¶ The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Lu 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Ac 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.