

**A      Chapter 1**  
The Vision and Call to Repentance

**B      Chapters 2-4**  
Glorious Mt. Zion — Judgment — Righteous Branch

**C      Chapter 5**  
Vineyard Parable and Assyrian Threat

**Chapters 6-9:7**  
Glory of Yahweh/3 Sons

**C'      Chapters 9:8-10:34**  
Extended Woes and Divine Judgment

**B'      Chapter 11**  
The Righteous Branch and Peaceful Kingdom

**A'      Chapter 12**  
Songs of Salvation and Praise

**Isaiah 9:8-10:34**

**Isaiah 9:8-21**

*Anger not Turned  
Away from Israel*

**Isaiah 10:1-4**

*Woe to Israel &  
Anger  
not Turned Away*

**Isaiah 10:5-34**

*Woes and Therefores  
to Assyria*

**Isaiah 10:1-4**

<sup>1</sup> Woe to those who decree iniquitous decrees,  
and the writers who keep writing oppression,

<sup>2</sup> to turn aside the needy from justice<sup>1</sup>  
and to rob the poor of my people of their right,  
that widows may be their spoil,  
and that they may make the fatherless their prey!

<sup>3</sup> What will you do on the day of punishment,  
in the ruin that will come from afar?

To whom will you flee for help,  
and where will you leave your wealth<sup>2</sup>?

<sup>4</sup> Nothing remains but to crouch among the prisoners  
or fall among the slain.

For all this his anger has not turned away,  
and his hand is stretched out still.

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1. Literally – “stretching out the needy from justice” the same word for God’s hand being stretched out

2. Literally – “glory”

## Robbing Poor of their Right

Isaiah's rebuke of Israel's leaders for robbing the poor and making widows and orphans their prey finds an echo in Jesus' confrontation with the religious leaders of His day:

*"And in the hearing of all the people he said to his disciples, 'Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation.'"*

— Luke 20:45-47

While Jesus doesn't quote Isaiah 10 directly here, it seems that this section of Scripture was on His mind for a few reasons.

Consider the language Isaiah has been using throughout chapter 9 and into chapter 10: nations **devouring** Israel with **open mouth** (9:12), leaders causing people to be **swallowed up** (9:16), wickedness **devouring** like fire (9:18), and tribes **devouring** one another (9:19-21). Now in 10:2, these same predatory leaders make widows and orphans their "spoil" and "prey" ("shalal" and "baz" from ch 8)

When Jesus warns that the scribes and Pharisees "**devour** widows' houses," He employs this same visceral, predatory language. The repetition of "devour" throughout Isaiah 9-10, culminating in the exploitation of the vulnerable, creates a thematic thread that Jesus appears to draw upon. Jesus confronted religious leaders who, like their ancient counterparts, used their positions to exploit rather than protect the most vulnerable—all while maintaining an outward show of piety with their "long prayers" and religious garments.

The pattern remains consistent across centuries: those entrusted with leading God's people can become their greatest predators, **devouring** the very ones they should defend.