

Text: Isaiah 10:20-34

Title: "Zion's day of victory"

Time: 9/28/2025 am

Place: NBBC

Introduction: London England was a special place to be on May 8, 1945. Around 3 o'clock that afternoon, Winston Churchill addressed a thronging crowd of happy people who were ready to begin a celebration of VE Day, Victory in Europe Day. The celebration would last for some days.

Churchill began his speech this way: "Hostilities will end officially at one minute after midnight tonight. We may allow ourselves a brief period of rejoicing." With those words London exploded with patriotic cheer at the victory of the Allies over the Nazis.

In our passage, Isaiah's announcement sounds a bit like the one Churchill made on that VE Day. He speaks of a day that we can accurately refer to as Victory in Zion Day, Israel's VZ Day (vv. 20, 27, 32 – *Zion* is the biblical name for future Jerusalem). This morning I will highlight 3 things that Isaiah tells us about this special day of Zion's victory.

I. Zion's victory is won by the true Victor (vv. 20, 21, 23, 24, 26, 33, 34 – seven verses name Him).

Illustration: Five years prior to VE Day, June 18, 1940, Winston Churchill rose in the House of Commons to deliver the third of three speeches he gave highlighting the heroics of Allied forces on the battle field during the Battle of France.

He had already spoken about their "blood, toil, tears, and sweat" on May 13, and on June 4 of their determination to do battle wherever it confronted them when the Battle of

France became the Battle for Great Britain. He averred, "we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills."

On this third occasion, Churchill spoke of "their finest hour." He concluded his words this way: "I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this Island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour.'"

Application: We do say that about Great Britain today. But as we look back, we know that many such hours have been needed since to preserve freedom. That hour was a fine hour, but not the final fine hour. Perverted science soon threatened again to turnout the lights, and that struggle continues today. In our struggle we look back to the greatest generation for inspiration, whose sacrifices and heroics showed us what it will take to preserve our freedoms.

But a day is coming when the final battle will put an eternal end to the threat of darkness. The glory of that final victory

will happen because of the glory of the heroic Victor who shall bring it to pass. It will happen because of His “finest hour.” Our passage tells us who this final Victor is, and it challenges us to trust Him and worship Him as our only Lord and Savior. Our passage identifies Him in five ways.

1. He is Yahweh (“LORD” / “GOD”; vv. 20, 23, 24, 26, 33). God has a name. God’s name is Yahweh. He is a person. We are persons because we are made in His image to know Him personally. Do you know God personally? Do you know His name? Do you speak often with Him? Does He speak to you through His Word? Is your relationship with Him growing stronger and closer each day?

2. He is Yahweh, the Holy One of Israel (v. 20). He is not one of a holy many. He is the Holy One. There is only one God, only one Holy One. There are not many. He is holy in morality, just and pure; He is holy in reality, honest and true; and He is holy in beauty, lovely and transcendent.

He is the Holy One of Israel. He belongs to His people. Israel’s God, the God of the Bible, must be your God and my God, for He is the Holy One, and there is no other. Is the God of biblical Israel your God?

3. Yahweh is the Lord (vv. 23, 24, 33). *Lord* means *the one in charge*. He is sovereign. He is in control. He decrees what is going to happen in the end (vv. 22b-23; *consumption* = *consummation*). This means, of course, that we need His rule over us to be ready for this end. We must obey Him. We must bow before Him. We must worship and love Him.

4. He is Yahweh of hosts (vv. 23, 24, 26, 33). His hosts are His armies. We are in a spiritual war against a cruel enemy, who wants to destroy our lives, our homes, our church,

and our nation with seducing spirits and doctrines of demons.

In the Bible the hosts of Yahweh are the redeemed people of God (Exod. 7:4), all creation including the sun, moon, and stars (Jer. 31:35), and the angels of heaven (Ps. 148:2). That Yahweh is the Captain of the Hosts means not only that He will win the battle against evil, but also that the battle is His and serves His purposes (Josh. 5:13-15). Jesus is the strong-man in this conflict (Luke 11:20-22).

5. Amazingly, Yahweh is the promised Child – The Mighty God (vv. 21, 34). That title is an echo of Isaiah 9:6. This final victory over evil was accomplished by the child, of whom it is written, “Unto us a Child is born, unto us a Son is given.” His name is *Jesus*, meaning *Yahweh Saves*, because He (Yahweh, the Child, the Mighty God in human flesh), will save His people from their sins (Matt. 1:21). Have you trusted Him to save you from your sins? Do you believe He died on the cross for you and rose from the dead to give you eternal life? Isaiah wants you and I to know who the Victor is and what He has done for us sinners.

Ultimately, Calvary was Yahweh’s finest hour. That was the day Jesus Christ cried out in victory, “It is finished.” At that point, the victory was won, and the determined end of evil was successfully accomplished. Zion’s ultimate victory over evil points us to the glory of our Victor and reminds us of what it cost Him to allow us to be part of that victorious host. In mercy and in grace, the Victor is ready to share the spoils of victory with you and with me, forgiveness of sin and eternal life with Him.

II. Zion’s victory saves the remnant of Jacob (vv. 20-22a).

Illustration: The word *remnant* refers to a minority left over. The word is used in verses 18-19 of the remaining few trees of a destroyed forest (translated *rest*). Isaiah had named his son after this hope: "Shear-jashub" (*the remnant shall return*).

Application: Isaiah uses this word as a label for the group of Jewish descendants of Jacob who will be saved in Zion's final victory (v. 22a). In this sense, it is a tragic word. Abraham's natural descendants truly had become as uncountable as the sand on the seashore, but the vast majority of these will not be saved. Only a remnant will be saved.

These few who are saved are survivors or escapees (v. 20). Most of Israel does not escape. They fall in judgment with all others who will not believe. The few are saved because they refused to trust other hopes of salvation, which only bring more destruction, and because they leaned in faith on Yahweh for salvation in truth (v. 20). The saved remnant repented and returned from their unbelief and sin to faith and trust in the Child of 9:6, their Mighty God (v. 21).

The rarity of saved Israelites was a great burden on the heart of the Apostle Paul. He writes in Romans 9:1-3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Like Paul, we all have family members who have not yet turned in faith to the Lord.

Later in that chapter, Paul writes of his reading of Isaiah 10 (Rom. 9:27-28). He explains in verse 32 why only a remnant of Israel would be saved in Yahweh's final victory - "Because they sought it not by faith." The good news of Romans 9 is that Zion's victory, though saving only a remnant of Israel, saves many others among the Gentiles. Of course,

only a remnant of Gentiles are ultimately saved, but Paul affirms: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith" (v. 30).

Whether we be a Jew or a Gentile, we must receive by faith the righteousness of Christ that His final victory on the cross has earned for us. Trusting in our own righteousness, we shall be lost along with the majority of others.

III. Zion's victory promises the ultimate triumph of righteousness over evil (10:33-11:1).

Illustration: My dad lives in a part of South Carolina that was once covered with cotton fields harvested with slave labor and later tenant farmers. In the late 1930s and early 1940s, the United States Forest Service purchased many of these plantations and planted pine trees on their soil, which had been depleted by the cotton crops.

When you drive around that area, every once in a while you come upon a patch of land where all the tall pine trees have been harvested and cleared, and this makes room for new sprouts to begin to grow in their place. It is as though the forest is allowed now to start over.

Application: That is the picture Isaiah paints in the final verses of our chapter. The tall trees of the evil nations of the world, who are in rebellion against Yahweh, have been cleared away by the end of the chapter, and this happens so as to make room for the shoot of chapter 11 from the stump of Jesse, the father of David and ancestor of Jesus. Chapters 11 and 12 are a description of the glorious millennial kingdom of Messiah on earth, and what we have just read in the end of chapter 10 is the Lord's preparation for that glory.

This preparation is an end, decreed and determined by the Lord. It is a point at which the whole world gets flooded by righteousness, driving all evil out (vv. 22b-23). It is a time when God's curse and wrath are turned against those whom He previously allowed to oppress His people (v. 25).

It will be a day like the one in which Gideon caught up to his last Midianite enemy at Oreb and eliminated him, and it will be a day like the day Israel was led out of a destroyed Egypt (v.26). In that day, those who oppress those anointed with the oil of the Holy Spirit will be removed (v. 27). It will be the day when the enemy that Isaiah could see coming against Zion comes from the north (vv. 28-32). It will be no surprise attack against the Lord and His people.

This VZ Day, this day of Zion's victory, will be the final day of the ultimate triumph of righteousness over evil.

Conclusion: So, what does that future coming day of Zion's victory have to do with our day today? Verse 24 tells us. It begins with the word *Therefore*. In other words, because the ultimate victory of Zion is coming, with its mighty Victor, its saved remnant, and its total destruction of evil, Judah must do what verse 24 tells them to do now as they face their imminent threats. This day of victory must be remembered when we face our imminent threats as well.

So how must we face those imminent threats? Isaiah puts it simply – “Be not afraid.” Be not afraid because of who our Victor is. Be not afraid because the remnant shall be saved by faith. Be not afraid because evil will be ultimately vanquished. Be not afraid; Victory in Zion Day is coming.

So, we must ask ourselves, “Of which imminent threat am I afraid?” Assyria was a very real and present danger for

Judah, and so they were tempted to be afraid. Are we tempted to be afraid? Who or what is our Assyrian enemy, making us afraid? One commentator insightfully pointed out that this “be not afraid” is only one of the many the Lord gives to His people in the Scripture in view of this coming day of ultimate victory.

The angels told the shepherds on the night of Jesus’s birth: “Fear not, for behold, I bring you good news of great joy that shall be for all people. For unto you is born this day in the city of David, a Savior, who is Christ the Lord” (Luke 2:10-11). And Jesus later encouraged His disciples, most of whom He would ask to lay down their lives for Him as they faced their imminent threats, “Fear not little flock. It is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

Dear Citizens of Zion, Victory in Zion Day is coming, “Be not afraid.”

“A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction—the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

—David Martin Lloyd-Jones,

*Preachers and Preaching*