



SALVATION IS OF THE LORD

A Study of Isaiah - #5

A dramatic landscape featuring a valley between two rugged, brown mountains. The sky is a mix of deep blue, green, and orange, with a bright sun or light source in the center, creating a lens flare effect. The overall mood is intense and awe-inspiring.

JUDGMENT ON
JUDAH AND HER
INVADERS

Isaiah 7-12



DOOM OF THREATENING
SYRIA AND ISRAEL

Isaiah 7:1-8:7

High-Level Outline

I. Sovereign Judgment of All (1-39)

A. Judgment on Judah (1-6)

B. Judgment on Judah and Her Invaders (7-12)

1. Doom of Threatening Syria and Israel (7:1-8:7)
2. Immanuel, God With Us (8:8-9:7)
3. Complete, Just Destruction of Israel & Assyria (9:8-10:34)
4. A Second Restoration of Israel's Remnant (11:1-12:6)

C. Judgment against Heathen Nations (13-27)

D. Woes against Jerusalem (28-35)

E. Transition of Threatening Empires (36-39)

II. God's Salvation of Zion (40-66)

False Humility

*Moreover the LORD spoke again to Ahaz, saying, “Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.” But Ahaz said, “I will not ask, nor will I test the LORD!” Then he said, “Hear now, **O house of David!** Is it a small thing for you to weary men, but **will you weary my God also?**” (7:10-13)*

- 3) If men are not supposed to test God (**Numbers 14:22; Deuteronomy 6:16**), why was Ahaz condemned for his unwillingness to test God (**7:10-13**)?
 - Other refer to testing His patience by rebelling after seeing His miraculous power. Plus, God directed Ahaz for an opportunity to show His power (**2 Chronicles 16:9**).
 - Testing God’s patience by not testing per God’s instruction.
 - Already violating covenant by asking Assyria for help (**2 Samuel 7:11-16; 2 Kings 16:7-8**).

Virgin Birth?

“Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.” (7:14-16)

- Modern critics translate as “young woman” (RSV, NRS, NET).
- Heb., *almah*: “Virgin” or “Young Woman”? ... Virgin!
 - a) Not a “*sign*” worthy of “*testing*” if refers to everyday births.
 - b) Uses definite article, “*the virgin*” – distinct, special.
 - c) OT word always refers to “unmarried, chaste maiden”: **Gen 24:43** (cf., **24:16**); **Exo. 2:8**; **Psa. 68:25**; **S.o.Sol. 1:3; 6:8**; **Pro. 30:19**.
 - d) Septuagint used indisputable Greek word, *parthenos*, “*virgin*”.

Immanuel Introduced

“Therefore the Lord Himself will give you (pl.) a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land that you (pl.) dread will be forsaken by both her kings.” (7:14-16)

4) Does **7:13-16** represents a prophecy with dual-fulfillment? If not, how would it serve as a meaningful sign to those living then and later?

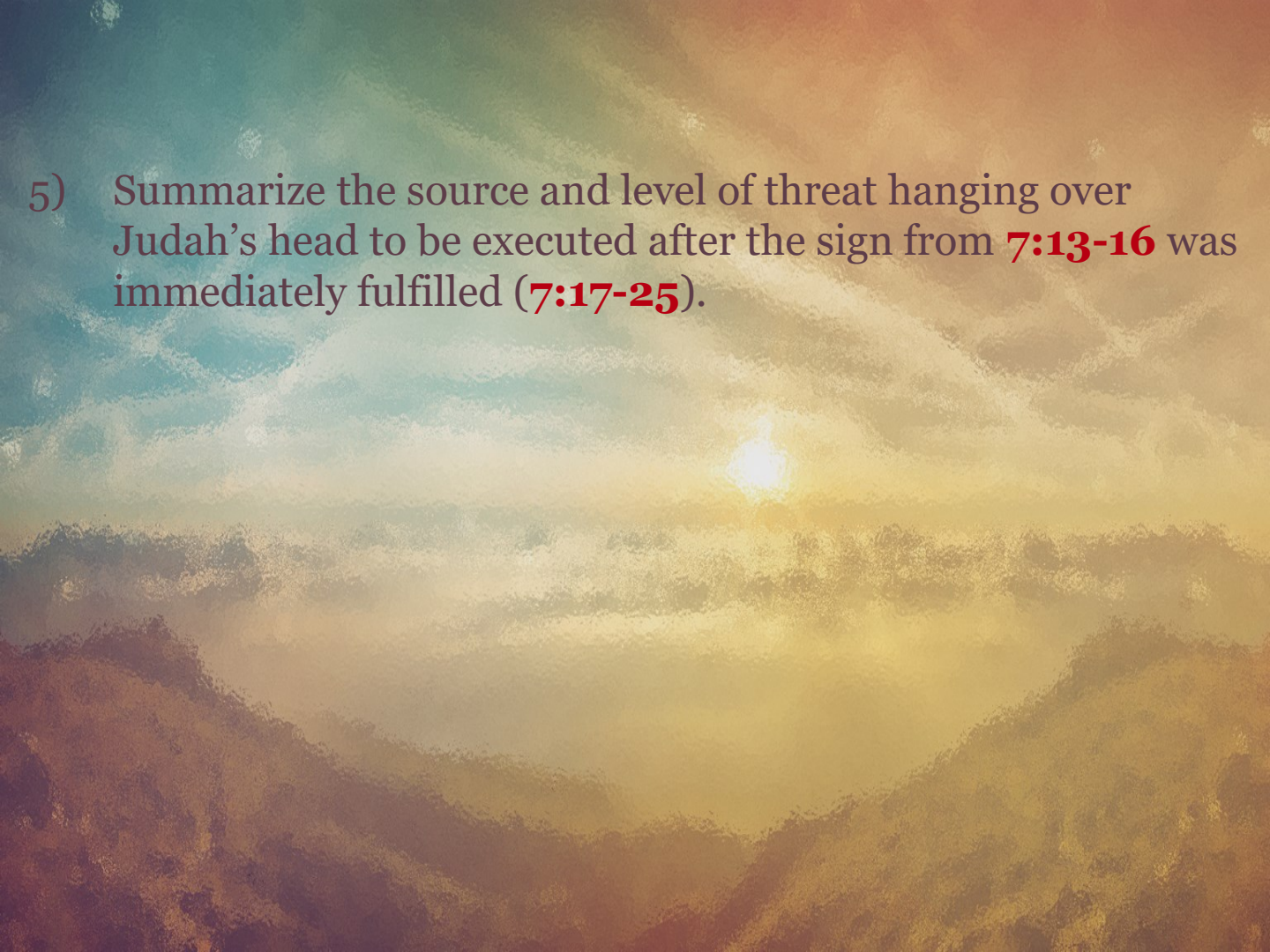
• Certain *Messianic* fulfillment:

- a) Matthew cites as fulfilled in virgin birth of Jesus (**Mat. 1:20-23**).
- b) Immanuel (“God with Us”) only fulfilled in Christ (**Mat. 1:23**).
- c) With Ahaz rejecting any signs, God gives sign for generations beyond Ahaz (“*House of David ... you ... you*”, plural).

Immanuel Introduced

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- 4) Does **7:13-16** represents a prophecy with dual-fulfillment? If not, how would it serve as a meaningful sign to those living then and later?
 - Certain **contemporary** fulfillment:
 - a) Context ties *“land forsaken by both her kings”* to Israel & Syria.
 - b) Kings belonged to the land that *“you dread ... house of David”*.
 - If not dual fulfillment, contemporary application depended on a frame defined by Jesus’ foreseen development as a child.

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- 5) Summarize the source and level of threat hanging over Judah's head to be executed after the sign from **7:13-16** was immediately fulfilled (**7:17-25**).

“The King of Assyria”!

*The LORD will bring the king of Assyria upon you and your people and your father's house – days that have not come since the day that Ephraim departed from Judah. ... They will come, and **all of them will rest** In the desolate valleys and in the clefts of the rocks, And on all thorns and in all pastures. In the same day **the Lord will shave with a hired razor**, With those from beyond the River, with the king of Assyria, The head and the hair of the legs, And will also remove the beard. It shall be in that day That a man will **keep alive a young cow and two sheep**; So it shall be, from the abundance of milk they give, That he will eat curds; For **curds and honey everyone will eat who is left in the land**. It shall happen in that day, That wherever there could be a **thousand vines Worth a thousand shekels of silver**, **It will be for briers and thorns**. With arrows and bows men will come there, Because all the land will become briers and thorns. And to any hill which could be dug with the hoe, You will not go there for fear of briers and thorns; But it will become a **range for oxen** And a **place for sheep to roam**. (7:17-25)*

Another Savior?!

- 5) Summarize the source and level of threat hanging over Judah's head to be executed after the sign from **7:13-16** was immediately fulfilled (**7:17-25**).
- Ahaz wanted Assyria over God, so he got it (**Num. 11:31-34**)!
 - When people do not want God, He eventually gives what they stubbornly want, which destroys them (**Num. 22-23, 31**).
 - Arrival worse than when norther and southern divided!
 - Cover and fill everything, even unpleasant & dangerous.
 - God will use Assyria to take away every source of pride, honor.
 - Fields will be destroyed. People survive from few range cattle and honey-robbers – no cultivated fields – only thorns.
 - *Note:* Explains the food of Immanuel: deprivation, poverty.
 - Fields will be abandoned, overgrown – only useful for hunting wild game and feeding a very few range cattle.

Maher-Shalal-Hash-Baz

*Moreover the LORD said to me, “Take a **large scroll, and write on it with a man’s pen** concerning Maher-Shalal-Hash-Baz. And I will take for Myself **faithful witnesses to record**, Uriah the priest and Zechariah the son of Jeberechiah.” Then I went to the prophetess, and she **conceived** and bore a son. Then the LORD said to me, “Call his name **Maher-Shalal-Hash-Baz; for before the child shall have knowledge to cry** ‘My father’ and ‘My mother,’ the **riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria.**” (8:1-4)*

- 6) Could Isaiah’s son, Maher-Shalal-Hash-Baz, have served as a concrete first fulfillment of **7:13-16 (8:1-4)**? Why or why not? Compare to identity and circumstances of its known second fulfillment (**Matthew 1:20-25**).

Maher-Shalal-Hash-Baz


- 6) Could Isaiah's son, Maher-Shalal-Hash-Baz, have served as a concrete first fulfillment of **7:13-16** (**8:1-4**)? Why or why not? Compare to identity and circumstances of its known second fulfillment (**Matthew 1:20-25**).
- Much similarity, but fulfillment is tied to a "*virgin*" according to fulfillment and original language (**Mat. 1:20-25**).
 - The "*sign*" of Isaiah's son pertains to his *name*, predating his birth and fulfillment – not *origin* of birth.
 - Name appears to have been written on a large public sign.
 - "*Maher-Shalal-Hash-Baz*": "*the spoil speedeth, the prey hasteth*" – Assyria was coming for plunder and soon!
 - Name is neither "*Immanuel*" nor connected to "God with us".
 - Timeline is too late to be relevant to Immanuel.

An Overflowing Flood

- 7) For those who rejected Isaiah's message but rejoiced in the destruction of Rezin and Remeliah, why was their rejoicing premature (**8:5-7**)?

*The LORD also spoke to me again, saying: "Inasmuch as these people refused **The waters of Shiloah that flow softly**, And **rejoice in Rezin and in Remaliah's son**; Now therefore, behold, the Lord **brings up over them The waters of the River**, strong and mighty – **The king of Assyria and all his glory**; He will go up over all his channels And go over all his banks. He will pass through Judah, He will overflow and pass over, He will reach up to **the neck**; And the stretching out of his wings Will fill the breadth of Your land, **O Immanuel.**" (8:5-8)*

- Assyria would come for Judah and Jerusalem next!
 - Like a river flooding all its banks, Assyria would bust through all of his boundaries and drown all but Jerusalem, the head.
 - This threatens & relates to house responsible for Immanuel.



IMMANUEL,
GOD WITH US

Isaiah 8:8-9:7

“O Immanuel”

8) Why were Isaiah and his listeners not afraid (**8:8-10**)?
How far did their confidence extend?

... fill the breadth of Your land, O Immanuel. Be shattered, O you peoples, and be broken in pieces! Give ear, all you from far countries. Gird yourselves, but be broken in pieces; Gird yourselves, but be broken in pieces. Take counsel together, but it will come to nothing; Speak the word, but it will not stand, For God is with us.” (8:8-10)

- Although invaders would fill Immanuel’s land, the truth represented by His name (“*God with us*”) assured their failure.
- Such confidence moves Isaiah to taunt all nations taken as one, warning them of inevitable failure – no matter what.
- Do we have such courage (**Rom. 8:31-39; 1 Cor. 15:54-58**)?
- But, there are “foes without and within ...”

Sanctuary or Stumbling Stone?

- 9) How could God simultaneously be a sanctuary and a stumbling block (**8:11-15**)?

*For the LORD spoke thus to me with a strong hand, and instructed me that I should **not walk in the way of this people**, saying: “Do not say, ‘A conspiracy,’ Concerning all that **this people call a conspiracy, Nor be afraid of their threats, nor be troubled.** The LORD of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread. He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem. And many among them shall stumble; They shall fall and be broken, Be snared and taken.” (8:11-15)*

- Much like Jeremiah (**Jer. 26**), Isaiah would be considered a conspiring traitor for opposing Ahaz – “foes within”.

Sanctuary or Stumbling Stone?

- 9) How could God simultaneously be a sanctuary and a stumbling block (**8:11-15**)?

*Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.” Therefore, **to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,” and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed. (1 Pet.2:6-8)***

- Depending on one’s fear, belief, and obedience of God, Immanuel can be either a sanctuary or stumbling stone.
- There is no passive neutral ground (**Mat. 12:30; Mk. 9:40**).
- *“Hallow”* God above all else (**1 Pt. 3:14-15; Mt. 10:28-39**).

Light against Darkness

*Bind up the testimony, Seal the law among my disciples. And **I will wait on the LORD**, Who **hides His face** from the house of Jacob; And **I will hope in Him**. **Here am I and the children whom the LORD has given me! We are for signs and wonders** in Israel From the LORD of hosts, Who dwells in Mount Zion. And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” **should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is **because there is no light in them**. (8:16-20)***

- 10) What distinctions could have been observed between Isaiah and the necromancers (8:16-20)?
- Isaiah: Spoke for Almighty God, harmonized with Law, offered signs.
 - Necros: Spoke for dead people, contradicted the Law – no signs, light.
 - Other nations cling to their national, false god, but not Judah!
 - Isaiah would suffer with Judah, but ye he would trust God! ... Us?

“Driven into Darkness”

11) What was the ironic, just end of those who rejected Isaiah and God’s message (**8:21-22**)?

*They will pass through it **hard pressed** and **hungry**; and it shall happen, when they are hungry, that they will be **enraged** and **curse their king** and **their God**, and **look upward**. Then they will **look to the earth**, and **see trouble and darkness, gloom of anguish**; and they will be **driven into darkness**. (**8:21-22**)*

- Despite suffering for their sins, they will blame everybody but themselves – even cursing the government and God!
- For a moment they will consider God, but then (**Pr.1:20-31**).. Return to the earth (false religion) for help and find only *“darkness, gloom”* to descend only into further *“darkness”*.
- So sad, but so just for those who rejected so much mercy.

“Seen a Great Light”

12) When was this great darkness illuminated by a Light even greater than Isaiah (**9:1-5**)?

*Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. The **people who walked in darkness Have seen a great light**; Those who dwelt in the **land of the shadow of death, Upon them a light has shined**. You have multiplied the nation And increased its joy; They **rejoice** before You According **to the joy of harvest**, As men rejoice when they divide the spoil. For You have broken the yoke of his burden And the staff of his shoulder, The rod of his oppressor, As in the day of Midian. For every warrior's sandal from the noisy battle, And garments rolled in blood, Will be used for burning and fuel of fire. (**9:1-5**)*

• Fulfilled when Jesus – the greatest Light – began His ministry in Capernaum, in regions of Zebulun and Naphtali (**Mat. 4:13-17**).

“God With Us”

13) How is the prophecy of **9:6-7** connected to the prophecy of **7:13-16**?

*For **unto us** a Child is born, **Unto us** a Son is given; And the government will be upon His shoulder. And His name will be called **Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace**. Of the increase of His government and peace **There will be no end**, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, **even forever**. The zeal of the LORD of hosts will perform this. (9:6-7)*

- **7:13-16**: sign given to the House of David, son of a virgin
- **9:6-7**: son given to reign on the throne of David, establish kingdom.
- **7:13-16**: named, Immanuel, “*God with Us*”
- **9:6-7**: called “*Wonderful ... Mighty God, Everlasting Father*” (**63:16; Jdg. 13:18**).
- “*zeal of the Lord*” – Not conditional; God will accomplish this.