

ISAIAH CHAPTERS 6-8 – Isaiah Called to be a Prophet; Isaiah Sent to King Ahaz; The Immanuel Prophecy; Assyria Will Invade the Land; Fear God, Heed His Word!

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCM – **Phil Twente, cell #714 425 9221**; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

GENERAL OUTLINE OF ISAIAH:

Possible date of kings reign”

Uzziah, - 792-740

Jotham, - 750-736

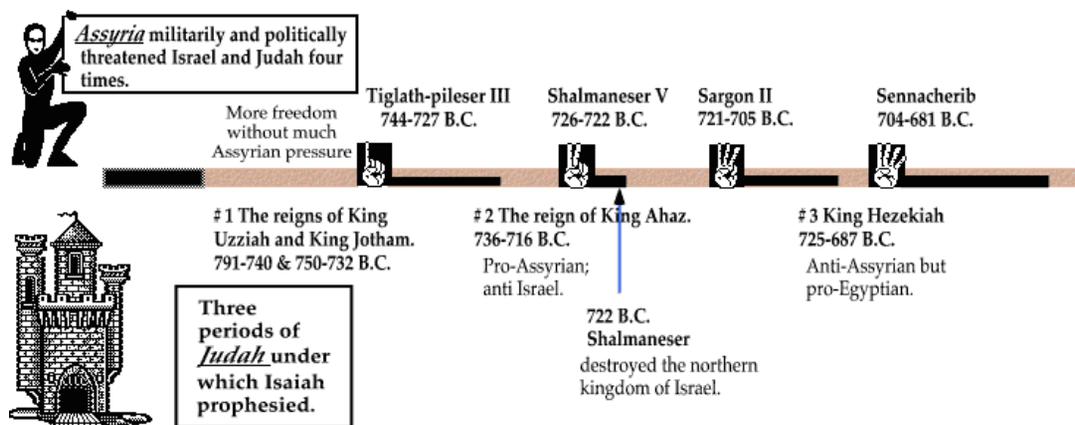
Ahaz, - 735-720 Northern Kingdom of Israel falls to Assyria in 722BC

Hezekiah, - 715-699/686

Manasseh – 687-642

Isaiah’s time of prophecy - About a minimum of 40 years and possibly more than 60 years!

- I. **THE ASSYRIAN PERIOD - CONFLICT AND VICTORY (Isa 1-39)**
 - A. **PROPHECIES CONCERNING JUDAH AND JERUSALEM (Isa 1-12)**
 - B. **PROPHECIES CONCERNING THE NATIONS (Isa 13-27)**
 - C. **DELIVERANCE FOUND NOT IN EGYPT, BUT IN THE LORD (Isa 28-35)**
 - D. **HISTORICAL INTERLUDE (Isa 36-39)**
- II. **THE BABYLONIAN PERIOD - HOPE FOR TROUBLED TIMES (Isa 40-66)**
 - A. **THE ONE TRUE GOD VERSUS IDOLS (Isa 40-48)**
 - B. **LORD'S SERVANT WILL BRING SALVATION THROUGH SUFFERING (Isa 49-57)**
 - C. **THE FUTURE GLORY FOR GOD'S PEOPLE, THE NEW ZION (Isa 58-66)**



Isaiah – Bible Timeline

739 BC	Isaiah Complains of Zion's Corruption	Isaiah 1 - 5
739 BC	Isaiah's Vision and Commission	Isaiah 6
735 BC	Isaiah's Prophecy of Immanuel	Isaiah 7
734 BC	Uriah/Zechariah Verification	Isaiah 8
730 BC	Isaiah Prophesies a Child Is Born	Isaiah 9
730 BC	Isaiah Prophesies Judgments Upon Israel	Isaiah 9:8
730 BC	Isaiah Prophesies Judgment on Assyria	Isaiah 10
730 BC	Isaiah Prophesies The Root of Jesse	Isaiah 11
730 BC	Isaiah's Joyful Thanksgiving	Isaiah 12
725 BC	Isaiah Prophesies against the Nations	Isaiah 13 - 22
725 BC	Isaiah's Valley of Vision	Isaiah 22
725 BC	Isaiah's Burden of Tyre	Isaiah 23
725 BC	Devastation on the Earth	Isaiah 24
725 BC	Isaiah's Songs of Praise	Isaiah 25 - 27
725 BC	Isaiah's Further Warnings	Isaiah 28 - 32
725 BC	Isaiah Prophesies a King Shall Reign	Isaiah 32
725 BC	Isaiah Declares God's Judgments	Isaiah 33, 34
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	Isaiah 35
712 BC	Hezekiah's Illness and Healing	2 Kings 20, Isaiah 38
711 BC	Hezekiah Shows Treasures	2 Kings 20:12, Isaiah 39
711 BC	Isaiah Prophesies Captivity and Restoration	Isaiah 40 - 66
701 BC	Sennacherib Threatens Jerusalem	2 Kings 18, Isaiah 36, 2 Chronicles 32
701 BC	Hezekiah's Prayer	2 Kings 19, Isaiah 37

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INTERPRETATION

APPLICATION

Isaiah's Vision of the Lord
Isa 6:1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.

Isa 6:2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Isa 6:3 And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"

Isa 6:4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

Isa 6:5 So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts."

v. 1 “ The Throne (of God) behind the throne (of Uzziah)!” The conviction of the prophet and what he saw. **In the year that King Uzziah died:** King Uzziah of Judah, called Azariah in 2 Kings 15, had a 52 year, distinguished reign and was well liked by the people. – (**2 Chron 25; 2 Kings 15:1-7**). . **God gave him leprosy, which he had until he died.** Isaiah had reason to be discouraged at the death of King Uzziah, because a great king had passed away, and because his life ended tragically. Where was the LORD in all this? **I saw the LORD sitting on a throne:** God was still on the throne in heaven, in charge of all creation. Isaiah was not alone in seeing God’s throne. (**Eze 1:26; Eze 10:1**); (**Dan 7:9**); (**Rev 4:1-11**). Isaiah was been discouraged because a great leader of Judah was no longer on the throne, but God tells him something much more important! Uzziah may not be on his throne, but God is certainly is! **High and lifted up:** The throne was exalted and majestic. **The train of His robe filled the temple:** Kings of that time would wear robes with long trains, indicating being worthy of dignity and honor. God is so honored, so important, so dignified, that **the train of His robe filled the temple.** That’s a long train!

v. 2 Above it stood seraphim (burning ones): Surrounding the throne of God are angels known here as **seraphim**. These angels are also known as cherubim (**Psa 80:1; Isa 37:16; Eze 10:3**) or as the living creatures of **Rev 4:6-11**. **Each one had six wings:** In **Rev 4:8**, the Apostle John also mentions their **six wings**, so each can cover **his face**, showing being too lowly to look upon the LORD), so each can cover **his feet** (to hide this “humble” area of the body, so nothing even possibly deficient is seen in the LORD’s presence), and so each can fly.

v. 3 One cried to another and said: Not even directly addressing the LORD God here, they are proclaiming His glorious nature and character to one another, in the presence of the LORD, saying, **Holy, holy, holy is the LORD of hosts:** Why do they repeat “**holy**” three times? There are Three Persons in the One God. To say, **holy, holy, holy is the LORD** is to declare His holiness in the highest possible degree. **The whole earth is full of His glory:** The seraphim surrounding the throne of God could see this probably more clearly than Isaiah could. We are often blind to the obvious glory of God all around us.

v. 4 The posts of the door were shaken by the voice of him who cried out: The seraphim are majestic beings, and their voice carries weight. When they speak, the door posts of God’s throne room shake! **The house was filled with smoke:** This **smoke** reminds us of the pillar of cloud that represented the presence of God (**Exo 13:21-22**), the smoke on Mount Sinai (**Exo 19:18**), and the cloud of God’s Shekinah glory that filled the temple (**1Ki 8:10-12**). A cloud of glory often marks the presence of the LORD.

v. 5 Woe is me, for I am undone! I’m dead on the spot! Seeing the sight and sound of the **seraphim** and secondly, the vision of the LORD. Isaiah realized not only that he was unlike the Lord GOD, he was also unlike the angels. They could cry out **Holy, holy, holy** and praise God so beautifully, but he could not because he was **a man of unclean lips**. His deep sense of depravity is consistent with the experience of other godly men in the presence of the LORD. (**Job 42:5-6**), (**Dan 10:15-17**), Peter (**Luk 5:8**) and John (**Rev 1:7**). Each had similar experiences. Isaiah saw his sinfulness, and the sinfulness of his people, mainly in terms of sinful speech. He did not think that this was his only sin, but he saw that this was an example of the great and incurable disease of sin in him and his people. **For my eyes have seen the King, the LORD of hosts:** Isaiah was a righteous, godly man by all outward appearance. Yet when he saw the enthroned **King**, the **LORD of hosts**, he saw how sinful he was in comparison. When Isaiah’s or our righteous life lay against the background of God’s perfection, they looked so different!

v. 1 How important it is for us to realize that God is sitting on the throne and that He is ruling in our lives and in the affairs of the world! He is ruling and He is on the throne! God reigns and whatever is happening in my life is under His control. The Bible makes it clear that there is a throne in heaven, and no fallen man sits on the throne, but the Lord GOD is enthroned in heaven

vs. 2-3 These strange creatures, created as intelligent beings to praise and honor the Lord and His holiness! God’s holiness is a part of everything He is and does. God’s power is a holy power. God’s love is a holy love. God’s wisdom is a holy wisdom. Holiness is not an aspect of God’s personality; it is one characteristic of His entire Being.

v. 4 Shouldn’t we sing with the same passion, the same heart, the same intensity? Do those angels have more to thank and praise God for than we do?

v. 5 In the dim light of the world we don’t look so bad, but looking at ourselves in the true light of God is a whole different story – The more clearly he saw the LORD, the more clearly he saw how bad his state was. “Woe is me, I am nothing”! Any man who is proud has not really seen God!

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INTERPRETATION

APPLICATION

Isa 6:6 Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.

Isa 6:7 And he touched my mouth with it, and said: "Behold, this has touched your lips; Your iniquity is taken away, And your sin purged."

Isaiah's Commission from the Lord
Isa 6:8 Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me."

Isa 6:9 And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.'
Isa 6:10 "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed."

v. 6 The cleansing of the prophet. *One of the seraphim flew to me*: These angelic beings, surrounding the throne of God, ministered to Isaiah. One flew to Isaiah with *a live coal* - which was still hot and burning. It was so hot that even an angel had to use *the tongs from the altar*. *The altar*: Heaven’s version of the altar of incense that was set before the holy of holies in the tabernacle of God (**Exo 30:1-10**). God instructed Moses to build was made after the pattern of that in heaven! (**Exo 25:9**).

v. 7 *And he touched my mouth with it*: This must have been painful; a burning hot coal applied to the lips, one of the more sensitive areas of the body. Yet, nothing is written that Isaiah reacted in pain. Either there was no pain, because of a special blessing by God, or the pain did not matter because of the majesty of the surroundings and the goodness of the cleansing. *Woe is me, for I am undone* - For Isaiah, it was more disturbing to see the holiness of God, and to see his lack of holiness, than it was have a burning coal applied to his lips. *Your iniquity is taken away, and your sin purged*: Isaiah’s sin had to be burned away; the fire of judgment was applied to his place of sin.

v. 8 *Whom shall I send, and who will go for Us?* God looked for someone to *send*. He wanted someone to *go*. It means that the missionary, the Christian worker, the witness of Jesus Christ, is sent. This is a divine commission. *Who will go for Us?* means that the missionary, the Christian worker, the witness of Jesus Christ, has decided to go. Here we see a cooperation of the divine “sent” and the human will, “go”. **Here am I! Send me**: Isaiah emphatically answered God’s call. He did not hesitate. Isaiah wanted to be the answer to God’s question. What created this kind of heart in Isaiah? First, he had a heart that had been in the presence of God. He had a heart that knew its own sinfulness. He had a heart that knew the need among the people, the need for God’s word. He had a heart that had been touched by God’s cleansing fire. And he had a heart that heard God’s heart to reach the nations. *Send me* meant Isaiah was submitted to the LORD in all His service!

vs. 9-10 *And He said, “Go”*: When we say, “*Here am I! Send me*” to the LORD, we should expect that He will say “*Go*.” He may say, “*Go* and serve Me here” or “*Go* and serve me there” or “*Go* and be prepared for future service,” but God always has a “*Go*” for us! *Go and tell these people, “Keep on hearing, but do not understand; keep on seeing but do not perceive.”* God told Isaiah to go and preach to a people who wouldn’t respond, so that their guilt would be certain. What preacher could be satisfied with a ministry that made *the heart of this people dull, and their ears heavy, and shut their eyes?* Isaiah might not be satisfied with it. The people might not be satisfied with it. But God would be satisfied with it. *And understand with their heart, and return and be healed*: This shows what the word of God can accomplish when it is received with open eyes, ears, and heart. It brings understanding to our heart, it makes us return, and it brings healing to our lives. If you are under the word of God and these things aren’t happening to you, ask God to work with your eyes, ears, and heart!

v. 6 How hot is this coal when a seraphim, a fiery one, has to use tongs? The throne is for God; that is where He rules and reigns. *The altar* is for us; that is where we find cleansing and purging from sin.

v. 7 Spiritual cleansing for special service to the Lord, not salvation, is in view. Isaiah knew he did not serve the LORD like these *seraphim, the burning ones*. So God said, “I will light a fire in you, also!”

vs. 8-9 Who will go for us? Whom shall we send? The man whose life has been touched by God becomes an available instrument for God. “*Here am I, Lord. Send me.*” And his commission: God said to him, *Go, and tell this people (6:9)*, God was asking for a *person*, because God wants to reach the world, and He wants to reach it through willing people. It isn’t that God doesn’t know who these people are. It is that God is waiting for ready hearts to reveal themselves.

v. 10 God wants willing, surrendered servants. Have you been waiting for God to force you to serve Him? He looks for volunteers!
2Co 2:14-16 *Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. [15] For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. [16] To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?*

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INTERPRETATION

APPLICATION

*Isa 6:11 Then I said, "Lord, how long?" And He answered: "Until the cities are laid waste and without inhabitant, The houses are without a man, The land is utterly desolate, Isa 6:12 The LORD has removed men far away, And the forsaken places are many in the midst of the land.
Isa 6:13 But yet a tenth will be in it, And will return and be for consuming, As a terebinth tree or as an oak, Whose stump remains when it is cut down. So the holy seed shall be its stump."*

*Isaiah Sent to King Ahaz
Isa 7:1 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but could not prevail against it.
Isa 7:2 And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.*

vs. 11-13 Lord, how long? A logical question from anyone who is given such a difficult commission. “I have to preach to those who won’t hear, and their rejection of my message will ultimately seal their doom? How long will I have to serve in that kind of ministry?” The answer: Preach until destruction comes (*Until the cities are laid waste and without inhabitant...removed men far away*). Preach in hope of the restoration of a remnant (*yet a tenth will be in it, and will return*). Even though Isaiah’s ministry was difficult, it was not without hope. *And be for consuming*: The remnant will indeed return, but even the remnant will eventually be judged. Israel was not done being disobedient when they returned from the Babylonian captivity, and God was not done bringing His judgment on a disobedient Israel. We would expect this dramatic call of Isaiah to open the book. But the Bible clearly states that the message is more important than the messenger. Isaiah’s message was more important than Isaiah the messenger. When Isaiah saw the LORD, who did he see? He saw God in the Second Person of the Trinity, he saw Jesus before He added humanity to His deity. We know this because the Apostle John quotes *Isa 6:10*, and under inspiration of the Holy Spirit, adds: *These things Isaiah said when he saw His glory and spoke of Him (Joh 12:41)*.

vs. 1-2 The sign of Shear-Jashub. *In the days of Ahaz (735-720 BC) the son of Jotham: Ahaz* was a wicked king of Judah, one of the worst kings, worshipping other gods and even sacrificing his son to Molech (*2Ki 16:1-4*). The only good thing Ahaz seemed to do was father Hezekiah, who became a good king of Judah. *Rezin king of Syria and Pekah . . . king of Israel*: The alliance between these two nations and their unsuccessful attack on Jerusalem is described in 2 Kings 16, however the attack took a great toll against the southern kingdom. *2Ch 28:5-6* documents the damage. The Syrian army *carried away a great multitude of them as captives*: . . . Pekah... killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the LORD God of their fathers. Judah faced terrible calamity and was devastated. As the combined armies of Israel and Syria approached Jerusalem, it looked like everything would be lost. Ahaz entered into an ungodly alliance with *Tiglath-Pileser king of Assyria*, and even gave *Tiglath-Pileser silver and gold that was found in the house of the LORD* as a present to win his favor and protection (*2Ki 16:7-9*). *Syria’s forces are deployed in Ephraim*: Another title for the northern nation of Israel. King Ahaz heard that Syria and Israel had joined together to make war against Judah. *So his heart and the heart of his people were moved as the trees of the woods are moved with the wind*: King Ahaz and his people react with fear instead of with trust in God. They are shaken and unstable in their hearts.

vs. 11-13 The devastation, great as it was to be, would not be total; but even its survivors would have to submit to further judgment

vs. 1-2 In this, the people of Judah really are the people of Ahaz (his people), not the people of the LORD. God was not shaken or unsettled by this threat. If the king of Judah and the people of Judah had put their trust in the LORD, they would have had the peace of God in this conflict.

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INTERPRETATION

APPLICATION

<p><i>Isa 7:3 Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,</i> <i>Isa 7:4 and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.</i></p> <p><i>Isa 7:5 Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,</i> <i>Isa 7:6 " and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"—</i></p> <p><i>Isa 7:7 thus says the Lord GOD: "It shall not stand, Nor shall it come to pass.</i> <i>Isa 7:8 For the head of Syria is Damascus, And the head of Damascus is Rezin. Within sixty-five years Ephraim will be broken, So that it will not be a people.</i> <i>Isa 7:9 The head of Ephraim is Samaria, And the head of Samaria is Remaliah's son. If you will not believe, Surely you shall not be established."</i></p>	<p><i>v. 3 You and Shear-Jashub your son:</i> Isaiah was told to take his son and bring a word from the LORD to Ahaz. He brought his son as a walking object lesson, because the name <i>Shear-Jashub</i> means, “A Remnant Shall Return.” <i>At the end of the aqueduct from the upper pool, on the highway to the Fuller’s Field:</i> These seemingly irrelevant details make an important point. All of this is real!</p> <p><i>v. 4 Take heed, and be quiet:</i> Seemingly, Ahaz needed to pay attention (<i>take heed</i>) and stop his talking about the problem (<i>be quiet</i>). He needed to trust God, and take courage in the LORD (<i>do not fear or be fainthearted</i>). Why was it so hard for Ahaz to do this? He was not trusting in the LORD! Because he didn’t see the situation the way the LORD did. Ahaz looked at Israel and Syria and saw a terrible threat. God looked at Israel and Syria and saw <i>two stubs of smoking firebrands</i>. To the LORD, they were all smoke and no fire! Judah seemed to think that they are endowed with so great power that they could burn and destroy the whole world. To put down the excess of terror, the Lord declares that what we imagined to be a burning, and a perpetual burning, is but a slight smoke and of short duration.</p> <p><i>vs. 5-6 Let us go up against Judah and trouble it,</i> By besieging or distressing it; or "stir it up" to war. <i>set a king over them, the son of Tabel"</i>— The intention was to set Pekah, son of Remaliah, king of Israel, over Judah.</p> <p><i>vs. 7-9 It shall not stand, nor shall it come to pass:</i> Certainly, the king of Israel and the king of Syria had their plans - <i>they have taken evil counsel against you</i>. They wanted to attack Jerusalem, defeat the capital of Judah (make a gap in its wall), then depose Ahaz and set up their own king. But God was not worried about their plans. They looked like a big, flaming threat to Ahaz, but God looked and saw <i>two stubs of smoking firebrands</i>, and simply said, “<i>It shall not stand, nor shall it come to pass.</i>” Their plans will not succeed because the nations are led by ungodly men (<i>Rezin and Remaliah’s son</i>), and not by the LORD. This is God’s promise, and Isaiah calls Ahaz to trust in the LORD and in His promise. <i>If you will not believe, surely you shall not be established:</i> Here is the challenge to Ahaz. God has promised, now the king of Judah must believe. If he <i>will not believe</i>, it will not affect the outcome of the attack against Jerusalem. God has already decreed that their attack would not succeed. But it would affect the course of Ahaz’s life and reign as king (<i>surely you shall not be established</i>). Ahaz did not <i>believe</i>. He did not put his trust in the LORD. He put his trust in carnal methods and the king of Assyria. Jerusalem was spared, and Ahaz no doubt believed he was successful, and his plan worked. But if he would have just trusted in the LORD, Jerusalem would have been spared, and Ahaz would have been blessed.</p>	<p><i>v. 3 All this happened to real people at a real time and in real places. This isn’t make believe.</i></p> <p><i>v. 4 In a word, Rezin and Pekah have more pride than power, being a mere flash.</i></p> <p><i>vs. 5-6 We need to be alert to the plotting of evil against us by our spiritual enemies.</i></p> <p><i>vs. 7-9 Why did Isaiah bring his son Shear-Jashub? Because his name meant A Remnant Shall Return, and God wanted Ahaz to know that because of the kind of ungodly trust he put in the king of Assyria, Judah would eventually be taken into captivity, and only a remnant would return. With respect to this attack on Jerusalem, God had already decreed that it would fail, Ahaz’s unbelief would not change the course of the battle, but it would cost him the blessings that he would have received if he had obeyed God!</i></p>
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INTERPRETATION

APPLICATION

The Sign of Immanuel
Isa 7:10 Moreover the LORD spoke again to Ahaz, saying,
Isa 7:11 "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."
Isa 7:12 But Ahaz said, "I will not ask, nor will I test the LORD!"
Isa 7:13 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?"

Isa 7:14 Therefore the Lord Himself will give you (plural) a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Isa 7:15 Curds and honey He shall eat, that He may (when He knows) know to refuse the evil and choose the good.

Isa 7:16 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.

vs. 10-12 The sign of Immanuel - Ahaz will not ask for a sign. *Ask a sign for yourself:* Through the prophet Isaiah, God invites Ahaz to ask for a sign. God has just challenged Ahaz to believe and be blessed, and now God offers to give Ahaz a basis for belief - *a sign for yourself. But Ahaz said, "I will not ask, nor will I test the LORD!"* Ahaz refused to ask for a sign, because when God fulfilled the sign, he would be “obligated” to believe.

v. 13 The LORD’s sign to Ahaz: the sign of *Immanuel*. *Is it a small thing for you to weary men, but will you weary my God also?* The rulers of Judah treated other people poorly, but they treated the LORD even more poorly. If many of us expressed the same distrust we have towards the LORD towards other people, we might get a punch in the nose!

v. 14 Therefore the Lord Himself will give you (plural – the *whole house of David*) *as sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.* One of the most famous prophecies regarding the birth of Jesus the Messiah in the Bible, illustration both a **near fulfillment** and a **far fulfillment**. The near fulfillment centered around Ahaz, Jerusalem, and the attack from Israel and Syria. For Ahaz, the sign centered around a time span (*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*). The **far or ultimate fulfillment** of this prophecy goes far beyond Ahaz, to announce the miraculous virgin birth of Jesus Christ, given to us in ([Mat 1:22-23](#)) “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.” We know this passage speaks of Jesus because the prophecy is addressed not only to Ahaz, but also to David’s entire house (*O house of David!*); because it says *the virgin shall conceive*, and that conception would be *a sign* to David’s entire house. Those who deny the virgin birth of Jesus like to point out that the Hebrew word translated *virgin* (*almah*) can also be translated as “young woman.” The idea is that Isaiah was simply saying that a “young woman” would give birth, not a virgin. While the *near fulfillment* may have reference to a young woman giving birth, the *far or ultimate fulfillment* clearly points to a woman miraculously conceiving and giving birth. This is especially clear because the Old Testament never uses the word in a context other than *virgin* and because the Septuagint translates it categorically *virgin* (*parthenos*).

v. 15 Curds and honey He shall eat - Jesus was reared as a poor peasant. This food was the simple diet of the poor.

v. 16 For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken. This verse would be fulfilled by the time the Messiah came. This seemed unlikely in Ahaz' day.

vs. 10-12 Ahaz refused to ask for a sign, because when God fulfilled the sign, he would be “obligated” to believe. Have we not, in some way, been where Ahaz was? Have we rejected the gracious, free gifts of God for silly and strange reasons?

v. 13 A person who says, ‘I have been trying to believe in God,’ in reality says just that with regard to the Most High.”

v. 14 We know this passage speaks of Jesus because it says He will be known as *Immanuel*, meaning “God with Us.” This was true of Jesus *in fact*, not only as a title. *Immanuel* speaks both of the deity of Jesus (God with us) and His identification and nearness to man (God with us). Jesus is truly *Immanuel, God with us*

v. 15 This diet indicated the scarcity of provisions which characterized the period after foreign invaders had decimated the land.

v. 16 Before the promised son of Isaiah was old enough to make moral choices, the kings of Syria and Ephraim were to meet their doom at the hands of the Assyrians.

ISAIAH CHAPTERS 6-8 – Isaiah Called to be a Prophet; Isaiah Sent to King Ahaz; The Immanuel Prophecy; Assyria Will Invade the Land; Fear God, Heed His Word!

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INTERPRETATION

APPLICATION

Isa 7:17 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."
Isa 7:18 And it shall come to pass in that day That the LORD will whistle for the fly (swarms of Egyptian army) That is in the farthest part of the rivers of Egypt, And for the bee (the stinging, persecuting) that is in the land of Assyria.
Isa 7:19 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.
Isa 7:20 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. (2 Sam. 10:4-5)
Isa 7:21 It shall be in that day That a man will keep alive a young cow and two sheep;
Isa 7:22 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.
Isa 7:23 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.
Isa 7:24 With arrows and bows men will come there, Because all the land will become briers and thorns.
Isa 7:25 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.

The Coming Assyrian Invasion

Isa 8:1 Moreover the LORD said to me, "Take a large scroll, and write on it with a man's pen concerning Maher-Shalal-Hash-Baz.

vs. 17-25 Assyria, the nation Ahaz trusted, will also bring ruin to Judah. ***The LORD will bring the king of Assyria upon you:*** Bad news to Ahaz, who had been foolishly trusting in Assyria instead of the LORD, as if the LORD is saying, “It will seem to you like trusting in Assyria is a clever move, because the armies of Syria and Israel will be defeated. But the Assyrians will end up defeating you also. If Ahaz understood and believed what the LORD said, it would have terrified him. The Assyrians were well known for their sheer cruelty, especially over the nations they conquered. They delighted in the torture and humiliation (***shave with a hired razor***). The Assyrians, Romans and Turks all “shaved” the land by cutting down all the trees!) . . . ***the head and the hair of the legs***). ***The LORD will whistle for the fly that is the farthest part of the rivers of Egypt, and for the bee that in the land of Assyria. They will come:*** Judah will not only be attacked by the Assyrians, they would also be invaded by the Egyptians. God would pinch Judah between these mighty nations to the north and south. These invasions would bring Judah low, so that they could not farm as normally, and instead ***curds and honey everyone will eat who is left in the land***. Normal agriculture would be devastated (***wherever there could be a thousand vines . . . it will be for briers and thorns***). Former farms will be suitable only for grazing (***it will become a range for oxen and place for sheep to roam***).

THE SIGN OF MAHER-SHALAL-HASH-BAZ - The coming Assyrian invasion against Syria and Israel. (***Isa 8:1-4***) The invasion is announced by the naming of Isaiah’s son. This prophecy continues from Isaiah 7, where God assured Ahaz, king of Judah, that he would not be overthrown by the combined forces of Syria and Israel. God announced judgment against Syria and Israel, saying of their attack against Judah: It shall not stand, nor shall it come to pass . . . Within sixty-five years Ephraim will be broken, so that it will not be a people. Here, God gives Isaiah a sign to explain more about how soon the defeat of Syria and Israel will come.

v. 1 Take a large scroll: It isn’t often that the prophets are commanded to write, but here is one instance. Isaiah will write concerning Maher-Shalal-Hash-Baz, which means speed to the spoil, hurry to the plunder. ***A man’s pen***, indicating that all could read. Isaiah’s message was meant to be public, and at a level any man could read and understand.

vs. 17-25 God is going to raise up another kingdom, and that is the kingdom of Assyria. And Assyria is going to invade and wipe out Syria. Assyria was over a little further north and east from Syria, and so sometimes people get confused with Syria and Assyria. Syria is going to be destroyed. Here they’re planning an invasion, but Syria will be destroyed by Assyria. And God is going to bring Egypt up in an invasion within the land.

v. 1 The name Maher-Shalal-Hash-Baz means, “Speed to the spoil, hurry to the plunder.” This spoke of the coming attack on Syria, Israel, and Judah by Assyria. The name Shear-Jashub means, “A Remnant Shall Return.” This spoke of the restoration God would eventually bring. The name Isaiah means, “Salvation is of the LORD.” This spoke of the attitude and hope Judah needed to have.

ISAIAH CHAPTERS 6-8 – Isaiah Called to be a Prophet; Isaiah Sent to King Ahaz; The Immanuel Prophecy; Assyria Will Invade the Land; Fear God, Heed His Word!

OBSERVATION

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INTERPRETATION

APPLICATION

<p><i>Isa 8:2 And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."</i></p> <p><i>Isa 8:3 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;</i></p> <p><i>Isa 8:4 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."</i></p> <p><i>Isa 8:5 The LORD also spoke to me again, saying:</i></p> <p><i>Isa 8:6 "Inasmuch as these people refused The waters of Shiloah that flow softly, And rejoice in Rezin and in Remaliah's son;</i></p> <p><i>Isa 8:7 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.</i></p> <p><i>Isa 8:8 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.</i></p>	<p>v. 2 <i>I will take for Myself faithful witnesses to record:</i> The LORD appointed two witnesses, so the validity of this word would be established. By the mouth of two or three witnesses the matter shall be established. (<u>Deu 19:15</u>)</p> <p>v. 3 <i>Then I went to the prophetess:</i> This refers to Isaiah’s wife. She is called a prophetess, though it could be in the sense of simply being the wife of the prophet. However, she clearly brought forth prophecy on at least one occasion. The birth and naming of her son Maher-Shalal-Hash-Baz was a word from God, so she certainly “brought forth” that prophecy!</p> <p>v. 4 <i>For before the child shall have knowledge to cry “My father” and “My mother”:</i> Through the birth and naming of Maher-Shalal-Hash-Baz, the LORD gives a time frame for the invasion of Assyria that will punish Syria and Israel. Essentially the same as the near meaning of the Immanuel sign of <u>Isa 7:10-17</u>, but this sign was more public and plainer.</p> <p>vs. 5-6 Judah will be afflicted also. <i>These people refused the waters of Shiloah that flow softly:</i> The people of northern kingdom of Israel did not appreciate their humble streams (the waters of Shiloah). Instead, they rejoiced in wicked leaders (in Rezin and Remaliah’s son). So, God will give them a different kind of river - the waters of the River, strong and mighty. The capital of the Assyrian Empire was Nineveh, and the city of Nineveh was founded on a great river: the Tigris. The Assyrian Empire was also centered across another mighty river: the Euphrates. The whole land of Israel simply did not have a river like the Euphrates or the Tigris. God is using the difference between the small, humble, yet adequate waters of Israel and the mighty, yet uncontrolled rivers of Assyria to make a point. It is as if God is saying, “You don’t like what I have given you? You persist in rejecting what I give you? Then I will give you something different, but you won’t like it either.</p> <p>v. 7 <i>He will go up over all his channels and go over all his banks:</i> Like a large river in a flood, the Assyrian army will not stay confined to its “banks.” Instead, they will “flow over” their attack on Israel and Syria, and “flood” Judah with violence and destruction (He will pass through Judah).</p> <p>v. 8 <i>He will reach up to the neck:</i> Assyria would completely conquer the northern nation of Israel. The ten northern tribes would cease to be a nation after the Assyrians conquered them. But the Assyrians would not conquer the southern nation of Judah. They would “flood” them (fill the breadth of Your land), and reach up to the neck, but not over their heads. Judah would survive the Assyrian invasion, but suffer much destruction from the Assyrians. <u>2Ki 18:13</u> describes the extent of the Assyrian invasion against Judah. Your land, O Immanuel, referring back to the prophecy of Immanuel (Isa 7:14). Although the Assyrians will invade and strip Judah, it doesn’t really belong to Judah or to King Ahaz. It belongs to the LORD God, to the coming Messiah, to Immanuel.</p>	<p>v. 2 After the prophecy's fulfillment, the respected leaders Uriah and Zechariah verified to the people that Isaiah had spoken it on a given date before the Assyrian invasion. This verification accredited the Lord's word and upheld His honor.</p> <p>v. 3 Isaiah's wife was called a prophetess because the son to whom she gave birth was prophetic of the Assyrian conquest.</p> <p>v. 4 before the child. The time before the plunder of Syria and the northern kingdom of Israel began was very short. The Assyrians initiated their invasion before Isaiah's child learned to talk. That prophetic limit resembled the one set in <u>Isa 7:16</u>, but there the prophecy was more far-reaching. Fulfillment of the closer prophecy verified the one relating to the distant future.</p> <p>vs. 5-6 The small and gentle waters should be more highly valued by us than the large and rapid rivers of all the nations, and we ought not to envy the great power of the ungodly!</p> <p>v. 7 A great illustration of the coming judgment of Judah by conquering power of Assyria</p> <p>v. 8 The Assyrians, whom the Jews called to their assistance, destroyed them. This was the just punishment of their distrust; and we see in it a striking instance of the wicked greediness of men, who cannot be satisfied with the promise and assistance of God.</p>
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ISAIAH CHAPTERS 6-8 – Isaiah Called to be a Prophet; Isaiah Sent to King Ahaz; The Immanuel Prophecy; Assyria Will Invade the Land; Fear God, Heed His Word!

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INTERPRETATION

APPLICATION

Isa 8:9 "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."

Isa 8:10 Take counsel together, but it will come to nothing; Speak the word, but it will not stand, For God is with us."

Fear God, Wait for the Lord

Isa 8:11 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:

Isa 8:12 "Do not say, 'A conspiracy,' Concerning all that this people call a conspiracy, Nor be afraid of their threats, nor be troubled."

Isa 8:13 The LORD of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread.

Isa 8:14 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.

Isa 8:15 And many among them shall stumble; They shall fall and be broken, Be snared and taken."

vs. 9-10 Gird yourselves, but be broken in pieces . . . speak the word, but it will not stand, for God is with us: The victims of this Assyrian invasion (Syria, Israel, and Judah) could prepare for the invasion as best they could (*gird yourselves*). But all their preparation would not protect them (*but be broken in pieces*). Their plans and words and ideas will not stand, for **God is with us**. God's will was going to be done, despite all the plans and preparations Syria, Israel, and Judah might make against it. God is with us also alludes to the Immanuel prophecy, because Immanuel means “God is with us.”

vs. 11-12 Prepare by fearing God, not Assyria. *Do not say, “A conspiracy” . . . nor be afraid of their threats:* Isaiah, and all the people of Judah, were tempted to give into fear and panic, knowing the dangerous place they were in. At the time of this prophecy, the combined armies of Israel and Syria had destroyed much of Judah. Their armies either encircled Jerusalem or were on the way. They planned to depose King Ahaz of Judah and set their own man on the throne (Isa 7:6). Now, Isaiah's prophecy declared the armies of Syria and Israel would not succeed in conquering Judah, but the Assyrians (who they trusted to help them) would attack them and do much damage. In the midst of all this, it would be easy to let your heart or mind settle on conspiracies and threats. But God tells them not to.

v. 13 The LORD of hosts, Him you shall hallow; let Him be your fear: Instead of fearing conspiracies and threats, fear God. Don't see yourself at the mercy of opposing armies; you are in God's hands. Worry about your place with the LORD instead of your enemies!

v. 14 He will be as a sanctuary: The LORD will be our sacred place, and our place of protection. He will keep us safe from our enemies. *But a stone of stumbling and a rock of offense:* For those who trust Him, the LORD *will be as a sanctuary*. But for those who don't, He will *be a stone of stumbling and a rock of offense*. Instead of finding protection from the LORD, they will “trip” over Him, falling to destruction. Indeed, many among them shall stumble; they shall fall and be broken. We know that Jesus is this stone of stumbling and a rock of offense (**1Pe 2:6-8**). This is a strong statement of the deity of Jesus, because clearly in **Isa 8:13-14**, the LORD of hosts is the stone, and clearly in **1Pe 2:6-8**, Jesus Christ is the stone.

v. 15 And many among them shall stumble; They shall fall and be broken This is another prediction anticipating the stumbling of Israel, which included her rejection of her Messiah at His first advent (**Luk 20:18; Rom 9:32**; cf. **Isa 28:16**).

v. 9 Who is the us of God is with us? In one sense the us is the Assyrian army, because they were the instruments of God's judgment against Syria, Israel, and Judah. **Nothing could stop the Assyrian army, because even if they did not know it, or even if their own hearts were wrong in the matter, God was using them. But the us is also the prophet himself. As a messenger of God, his word would come to pass no matter what the three nations did to prepare against it.**

vs. 11-12 The idea of two nations getting together to fight against one was an awesome thing indeed. Therefore that word, “There's a conspiracy,” just really struck terror into the hearts of the people. But the Lord said, “Hey, forget the conspiracy because it's not going to stand.”

vs. 13-14 Are we hallowing the Lord and letting Him be our fear and our sanctuary? The LORD is our sacred place, and our place of protection. He will keep us safe from our enemies. Are we living our lives in believing that?

v. 15 If any stumble at Christ, the stumbling stone; fall by unbelief into other sins and punishment, and be broken in pieces by this stone! What a warning that needs heeding!

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INTERPRETATION

APPLICATION

*Isa 8:16 Bind up the testimony, Seal the law among my disciples.
Isa 8:17 And I will wait on the LORD, Who hides His face from the house of Jacob; And I will hope in Him.*

Isa 8:18 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.

Isa 8:19 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?

Isa 8:20 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.

Isa 8:21 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.

Isa 8:22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and they will be driven into darkness.

vs. 16-17 Prepare by waiting on the LORD. *Bind up the testimony, seal the law among my disciples:* Waiting on the LORD is connected with His word. We can wait on the LORD by waiting on His word. *And I will wait on the LORD:* Waiting on the LORD is not passive inactivity. It means to wait on the LORD as a waiter would wait on a table. It means to be totally attentive to the LORD, focused on His every move, and responsive to His every desire. At times it means inactivity, but even that is an “active inactivity,” where we stand before the LORD, totally focused on Him, waiting for what He wants next.

vs. 18 Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel: Isaiah had been called to prophesy, and to use his children in his prophetic messages (*Isa 7:3; Isa 8:3*). So he declares, Here am I and the children whom the LORD has given me! It is as if he is saying, “Look at us! We are the message *vs. 19-22* Prepare by seeking His light and word, not the darkness of the occult. *Seek those who are mediums and wizards:* In the present danger from Syria and Israel, and in the coming danger from Assyria, Judah will be tempted to seek guidance and comfort from those who are mediums and wizards. Isaiah exposes the foolishness of this, when he says, “Should not a people seek their God? Should they seek the dead on behalf of the living?” **The living God speaks through His living Word and His living people to guide us. There is no reason to seek the dead.** This passage also so clearly exposes the foolishness of praying to the saints. The exact same question should be asked: **Should they seek the dead on behalf of the living? To the law and to the testimony!** Forget about mediums and wizards and the dead. Instead of all that deception and foolishness, To the law and to the testimony! Go to God’s Word! **Law and testimony** each refer to God’s Word. We might say that law refers to God’s holy commands, and testimony refers to His dealings with His people as recorded in His Word. But that may be slicing it too thin, because often similar terms for God’s Word are repeated, not for the sake of distinction, but for the sake of emphasis. **If they do not speak according to this word, it is because there is no light in them:** If there is a disagreement between God’s word and the word of the messenger, it isn’t hard to figure out who is wrong. The messenger is wrong. **The word judges the messenger; the messenger doesn’t judge the word. They will be driven into darkness:** When they forsake God’s word and trust in mediums and wizards and the dead, they are courting darkness, not light!”

vs. 16-17 God's faithful remnant had the responsibility of maintaining written records of his prophecies so they could become public after the prophesied Assyrian invasion. *wait on ... hope.* The speaker is Isaiah whose disposition was to await the Lord's deliverance, the national salvation promised to the faithful remnant. How faithful are we at times of waiting on the LORD?

vs. 18 Note the role Isaiah’s children are playing here? How involved in our witness and ministry is our family?

vs. 19-22 People are looking to the dead for advice and for counsel. But should you not be seeking the living God for counsel? And to the law of God and to His testimony?

How *The law and the testimony* need to be proclaimed to our pulpits today: To the law and to the testimony! Enough with your over-use of anecdotes and jokes! Enough with your emphasis on entertainment and sappy stories! Enough with your catering to itching ears! We need to move all together to the law and to the testimony!

SILENT NIGHT – Mohr/Gruber – George Beverly Shea

1 Silent night, holy night All is calm, all is bright. Round yon Virgin, Mother, Mother and Child. Holy infant so tender and mild, sleep in heavenly peace, sleep in heavenly peace.

2 Silent night, holy night! Shepherds quake at the sight. Glories stream from heaven afar. Heavenly hosts sing Alleluia! Christ, the Savior is born. Christ, the Savior is born.

3 Silent night, holy night, Son of God, love's pure light. Radiant beams from Thy holy face. With the dawn of redeeming grace. Jesus, Lord, at Thy birth. Jesus, Lord, at Thy birth.