

# ISAIAH 6, 7, 8, 9, 10, 11 & 12

Nephi Quoting Isaiah 6-12 in II Nephi 9:1-137 –

IN II NEPHI 9 (ISAIAH 6-12), WE'RE GOING TO JUMP BACKWARD IN TIME:

- FROM 550s BC IN NEW WORLD (NEPHI)
- TO 730s BC IN OLD WORLD (ISAIAH)

Before we start reading about Judah's kings, keep in mind the following chronology:

- 745 BC – Tiglath rises to power & the Assyrian giant arises once more: This is called the “Neo-Assyrian Empire.”
- 742 BC:
  - King Uzziah of Judah dies
  - Jotham becomes sole ruler
  - Isaiah is called to be a prophet

# Judah's Kings

- **Uzziah:**

- was on the throne for 52 years (for the last 8 years, **Jotham was a co-regent** with his father).
- **greatest time of prosperity and success against their enemies in the history of Judah** (This is because, from 800 to 750 BC Assyria the giant was distracted by other problems).
- Uzziah did what was **right**, but **he failed to remove the high places to worship other gods**.
- Isaiah was called to be a prophet **in the last year of Uzziah's reign** – this is when **Isaiah 6** occurred – about 742 BC!

- **Jotham** – reigned 16 years (8 overlapping with Uzziah):
  - was co-regent with his father for 8 years (750 to 742 BC),
  - then reigned a sole ruler for **8 more years** (742 to almost 734 BC).
  - did what was **right**, but like his father, **the high places were not removed** (II Kings 15:34).
  - During Jotham's reign over Judah, **Tiglath of Assyria** was deporting large segments of **northern Israel's** population, but Assyria would not be able to conquer the capital, **Samaria** (in the south), until 20 years later in **722 BC** (after Tiglath was gone).
  - Isaiah was there throughout Jotham's reign. We don't know if **Isaiah 1 to 5** was delivered during Jotham's reign or during Ahaz' reign
  - (Isaiah 6 obviously occurred in Uzziah's final year, 742 BC).

## • Ahaz

- was **20 years old** & had just started as king. He was a **wicked king** who encouraged and actively participated in worship of other gods.
- Syro-Ephraimite War in **735-734 BC**.
- At a **critical time**, Isaiah was sent to little Judah to guide them through:
  - the Assyrian Crisis (745-722 BC) and
  - the Syro-Ephraimite War (734 BC).
- In **Isaiah 7**, the prophet **told Ahaz not to enter into any alliances**; just wait and this storm will blow over. But Ahaz was terrified about the alliance between Syria and Israel. He also feared Assyria. So did all of Judah.
- **Isaiah 7 to 12** is delivered to **King Ahaz**, and this includes the **two critical prophecies about Jesus in 7 and 9!**
- **Isaiah 13-23** – is a series of prophecies about 11 separate nations (not Israel or Judah).

- **Hezekiah:**

- son of Ahaz
- righteous king of Judah – ruled 29 years.

# ISAIAH 1-3 – THE COVENANT LAWSUIT

Isaiah does not talk about his calling to be a prophet until chapter 6.

In 734 BC, he had a much more important *emergency* to discuss with the king of Judah!

# ISAIAH 1

## THE SINS OF ISRAEL & JUDAH

Isaiah 1-3 – In this **courtroom**:

- Yahweh is the **judge** (Isaiah 3:13)
- Heaven & earth are called upon as **witnesses** (1:2).
- Isaiah is the chief **prosecutor** (1:1-3).

# ISAIAH 2

## ISAIAH TELLS JUDAH THERE IS HOPE FOR ZION (FUTURE RESTORATION)

In Isaiah 2:1-4, the prophet tells Judah & Jerusalem:

“in the last days . . . **the mountain of the Lord’s house** shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it.”

**Isaiah 2:5-22 (Isaiah returns to his indictment of Judah for their sins.)**



# **ISAIAH 3**

## **Isaiah's Continuing Indictment of Judah & Israel**

- V. 1 – God will take away bread & water.
- V. 2-4 – Children will rule over mighty adults.
- V. 5 – All people will be oppressed.
- V. 6-9 – Judah & Jerusalem will be ruined & fallen
- V. 10-14 – They are ruled by women and children.
- V. 14 – To the princes . . . you have eaten up the vineyard, & the spoil of the poor is in your house.
- V. 15 – Princes: Ye beat and grind the faces of the poor.
- V. 17 – The daughters of Zion are haughty
- V. 18-23 – The Lord will take their sources of pride.
- V. 24 – Instead of a sweet smell there will be a stink; instead of well-set hair, baldness; instead of a girdle, a sackcloth; burning instead of beauty.
- V. 25 – Thy men will fall by the sword.
- V. 26 – The gates of Jerusalem & Judah will be desolate and lament and mourn.
- V. 27 – Male Scarcity, Based on Jewish OT View that it is a Reproach to Be Unmarried.

**END OF THE COVENANT LAWSUIT.**

# ISAIAH 4

## Hope of Zion – a Future Restoration

- 4:3-5 – Jesus will:
  - v. 3 -- wash away & purge “filth” (sin) of everyone who is “written among the living in Jerusalem”:
  - v. 4 -- raise a defense for Zion
  - v. 5 – raise a tabernacle

# ISAIAH 5

## The Song of the Vineyard (v. 7 tells us Vineyard = Israel)

### THE SIX WOES IN ISAIAH 5

#### FIRST WOE

*Woe to Those Looking for Endless Acquisitions!*

#### SECOND WOE

*Woe to Those Who Have “Checked Out” of Life & Are Absent!*

#### THIRD WOE

*Woe to Those Whose Iniquity Is So Great That It’s Like Hauling a Cart!*

#### THE FOURTH WOE

*Woe to Those Who Lie About Ethics!*

#### THE FIFTH WOE

*Woe to Those Who Declare Their Independence or Autonomy From God!*

#### THE SIXTH & FINAL WOE

*Woe to Excessive Drinkers & Those Who Pervert Justice For Money!*

# II Nephi 8 & 9

In II Nephi 8, in the 550s BC, Nephi quoted chapters 2-5 of Isaiah's words, which were written in the 730s BC.

In II Nephi 9, in the 550s BC, Nephi quoted chapters 6-12 of Isaiah's words:

- Isaiah 6 occurred in the last year of Uzziah's reign, which would have been about **742 BC**. After giving Isaiah 1-5, the prophet then went back to his original calling to be a prophet.
- In Isaiah 7-9, the prophet spoke to King Ahaz of Judah about the Assyrian Crisis and the Syro-Ephraimite War of **735-734 BC**.
- In Isaiah 10-12, we don't know for sure in what years these were given.

## King Uzziah of Judah:

- At **16 years of age**, Uzziah assumed the throne of Judah (II Kings 15:2 & II Chron. 26:1).
- He **reigned for 52 years** (II Kings 2 & II Chron. 26:3), while Assyria was embroiled in its own internal conflicts. These were **some of the most prosperous years Judah had ever known!** **II Kings 15:3-4:**

And **he did that which was right** in the sight of the Lord, according to all that his father Amaziah had done, **save that the high places were not removed**; the people sacrificed and burnt incense still on the high places.

- In about **750 BC**, Uzziah entered the Temple & attempted to burn incense on “the altar of incense.” (There were two altars: an altar for sacrifices & an altar for incense.) Because this activity atoned for sin, it was the sole responsibility of an Aaronic priest. According to **II Chron. 26:16:**

But when **he [Uzziah]** was strong **his heart was lifted up to his destruction**; for he transgressed against the Lord his God, and **went into the temple of the Lord to burn incense upon the altar of incense**. And **Azariah** the priest went in after him, and with him **fourscore [80] priests** of the Lord, that were valiant men. And they withstood Uzziah the king, and saith unto him, **It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron**, that are consecrated to burn incense; **go out of the sanctuary**; for thou hast trespassed; neither shall it be for thine honor from the Lord God. **Then Uzziah was wroth**, and had a censer in his hand to burn incense; and **while he was wroth with the priests, the leprosy even rose up in his forehead** before the priests in the house of the Lord, from beside the incense altar . . . and they thrust him out from thence. **Yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death**, and dwelt in a several house, being a

leper; for he was cut off from the house of the Lord; **and Jotham his son was over the king's house, judging the people of the land.**

So, **Jotham was a co-regent with his father**, Uzziah, from about 750 BC to about 742 BC. Apparently, Jotham made all public appearances for the monarchy from then on.

### **Theophanies:**

- The Brother of Jared (A Christophany)
- Jacob-Israel – “I have seen God” in Gen. 32:24-30.
- Moses in Exodus 3:1-2
- Isaiah in Isaiah 6
- Ezekiel in Ezekiel 1:3
- Joseph Smith in the Spring 1820 (liberal scholars have questioned whether he saw *both* the Father & Son in his experience)

### **Note:**

- John 1:18 (KJV) says “No man hath seen God at any time . . .”
- John 1:19 (IV) says, “And no man hath seen God at any time, except he hath borne record of the Son . . .”

## ISAIAH 6

### The Call of Isaiah to be a Prophet In the last Year of King Uzziah (742 BC)

In about 742 BC:

- Uzziah died.
- Jotham became the sole ruler of Judah.
- Isaiah was **called to be a prophet**. He was worshipping in the Temple, when he was suddenly transported to the very throne room of God.

#### Isaiah 6:1:

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and **his train** filled the temple.

This says the Lord was lifted up on his throne and his **train** (his robe that normally might trail behind him) filled the temple. This *doesn't* describe God's face or upper torso, but we would assume Isaiah's head was bowed. However, **it *does* describe what was *above* God's head.**



6:2:

Above it stood **the seraphim** [plural for “**seraph**”]; each one had **six wings**:

- with twain [two wings] he covered his face, and
- with twain he covered his feet, and
- with twain he did fly.

6:3:

And one [seraph] cried unto another, and said, **Holy, holy, holy**, is the Lord of hosts; **the whole earth is full of his glory.**

6:4:

And the posts of **the door** [temple door?] **moved** at the voice of him that cried, and **the house was filled with smoke.**

**Isaiah responds to the holiness of God with an awareness of his own sinful condition:**

6:5:

Then said I, **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 **mine eyes have seen the King, the Lord of hosts.**

**Note:** John 1:18 (KJV) says “No man hath seen God at any time . . .” John 1:19 (IV) says, “And no man hath seen God at any time, except he hath borne record of the Son . . .”

6:6-7:

Then flew one of the seraphim unto me, having **a live coal** in his hand, which he had taken with the tongs from off the altar. And **he laid it on my mouth**, and said, Lo, this has touched thy lips; and **thine iniquity is taken away, and thy sin purged.**

6:8-10 – Isaiah apparently embraced the idea that he was forgiven because he expressed his willingness to go and serve the Lord (v. 9-10 are the most quoted in the New Testament!):

**8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.**

**9 And he said, Go, and tell this people,** Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

**10** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

Note: Even though the Jews in Jesus' day would have had both Hebrew (Masoretic text) and Greek (Septuagint's text), **the Greek Old Testament appeared to be the Bible of Jesus and the apostles.** Matthew refers to a "virgin" in Mt. 1:23 (KJV) and Mt. 2:6 (IV). **Isaiah 6:9-10 is the most quoted OT passage in the New Testament!** (e.g., Matthew 13:14-15 and Romans 11:8).

## Isaiah 6:11-13:

**Then said I, Lord, how long? [How long do I tell this people?] And he said, Until the cities be wasted **without inhabitant**, and the houses without man, and **the land be utterly desolate**, and the Lord have removed men far away, for **there shall be a great forsaking in the midst of the land**. But yet in it there shall be **a tenth, and they shall return**, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.**

## **NOTE about Typology or Foreshadowing:**

- This is a phenomenon in prophecy that has both a “near view” and “far view” fulfillment -- usually called “typology.”
  - Prophets normally discuss “**far view**” events that will occur in the future.
  - But *sometimes* they will also discuss “**near view**” events (contemporary: in their day and time) that **represent** the future.
- A “**type**” can be defined as “a contemporary scriptural event, person or institution that **represents** (serves as an example or pattern for) other *future* events, persons or institutions.”
- This can be accomplished through:
  - prophetic word, which *foretells* the future, or
  - prophetic actions and events, which *foreshadow* the future (e.g., Ezekiel 5 where Ezekiel cut his hair, burnt a third, chopped a third and scattered a third in the wind).

Both of these prophetic tools involve “typology.”

- One example would be **Melchizedek & Jesus** in the book of Hebrews.
- Another example of typology would be **Noah's ark**, in which eight believers were “saved by water” and **baptism** which “saves by water” described in I Peter 3:20-21.
- **Isaiah 7:14-16** – is another example of typology:
  - There is the “far view” fulfillment that occurred 700 years later with **Jesus' birth**.
  - But there also had to be a “near view” (contemporaneous) fulfillment that occurred in **Ahaz' time**:
    - Some think this “near-view” fulfillment occurred with Isaiah's second son named **Maher-shalal-hash-balaz**. (Isaiah's wife wasn't a virgin – they already had a son, but she was a prophetess).
    - Some think the “near-view” was fulfilled when **Ahaz had a son named Hezekiah**.

Isaiah 8 seems to point to the second son of Isaiah, **Maher-shalal-hash-baz**. But the birth of this boy was a sign *given to Ahaz* to convince him that Isaiah prophetic counsel to avoid alliances was true. So perhaps it is talking about Hezekiah. Also, you can't just read verses 14-15 and ignore 16.

### **Isaiah 7:16:**

For *before the child shall know* to refuse the evil, and choose the good, **the land that thou abhorrest shall be forsaken of both her kings**. [This is the part of the prophecy that could **not** apply to Jesus].

**II Nephi 9** quotes Isaiah 6 to 12 as one continuous quote in 137 verses:

- **Isaiah 6** is about Isaiah's calling.
- **Isaiah 7 to 12** is about a "Coming Child."
  - Chapters 7-12 begin and end with a reference to the "**Holy One of Israel**" (in 1:4 and 12:6).
  - Chapter 7-12 also begin with a reference to "the daughter of Zion" in 1:8 and end with "**people of Zion**" in 12:6.



## The Assyrian Crisis & Syro-Ephraimite War:

- The Assyrian Crisis began in **745 BC** when **Tiglath-pileser rose to power** over the Assyrian Empire.
- In about 743 BC, Tiglath began **deporting much of northern Israel**, but not the capital city of Samaria, Israel in the south. Isaiah was a prophet living in Judah at the time during the reign of Jotham.
- In **735-734 BC**, **Pekah & Rezin tried to convince Ahaz of Judah to join them in overthrowing Tiglath. Ahaz refused. Thus, the Syro-Ephraimite War** in which Pekah & Rezin attacked Judah to remove Ahaz & replace him with a puppet-king. (Note: But removing Ahaz would nullify the promise God had made to David in II Samuel 7 that he'd always have a descendant sitting on the throne until Jesus the Messiah.)
- In **734 BC**, Ahaz issued a timorous plea to Tiglath **begging him to save Judah** from Pekah and Rezin.

- In **725 BC**, Shalmaneser of Assyria **laid siege** to the capital city of **Samaria** for three years.
- In **722 BC**, Shalmaneser died and his son, **Sargon II then scattered the last inhabitants of Israel to the eastern half of the Assyrian Empire.**

# ISAIAH 7

## The Syro-Ephraimite War God's Sign to Ahaz: A Coming Special Child (735 or 734 BC)

### Chapter 7 takes place in 734 BC:

Young **King Ahaz** had a massive problem on his hands: Syria and Israel wanted to overthrow Assyria. They wanted to **force Judah to join them**.

**Ahaz refused to join Syria and Israel** in fighting against the larger, ruthless Assyrian Empire.

### **II Chronicles 28** (speaking of Ahaz of Judah):

- 5 Wherefore **the Lord his God delivered him [Ahaz] into the hand of the king of Syria**; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered **into the hand of the king**

**of Israel**, who smote him with a great slaughter.

- 6 For **Pekah** the son of Remaliah **slew in Judah a hundred and twenty thousand in one day**, which were all valiant men; because they had forsaken the Lord God of their fathers.
- 7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.
- 8 **And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters**, and took also away **much spoil** from them, and **brought the spoil to Samaria**.

## **Isaiah 7:1:**

And it came to pass **in the days of Ahaz**, the son of Jotham, the son of Uzziah, king of Judah, that **Rezin** the king of Syria, and **Pekah** the son of Ramaliah, king of Israel, **went up toward Jerusalem to war against it, but could not prevail against it.**

## **WRITE THIS IN AS A CROSS-REFERENCE RIGHT BY ISAIAH 7:2:**

**II Chronicles 28:5-15** – Syria & Israel did not prevail against *Jerusalem*, but look at the damage they did to *Judah*:

- After 120,000 soldiers were killed in one day, after 200,000 women and children were deported northward to Israel (v. 5-8), **the prophet Oded** confronted the returning victorious Israelite troops as they arrived at their capital **Samaria**.
- **Oded said**, You won this Syro-Ephraimite War because **God was angry at Judah** (v. 9). You intend to keep these 200,000 Judahites as slaves (v. 10). **Listen to me: if you keep them**

**as slaves, God will unleash his fierce wrath upon you, Israel** (v. 11).

- Then the **princes in Samaria** protested against Israel's army leaders saying, You better let the 200,000 captives from Judah go. These princes **clothed and fed** the Judean captives who were naked and hungry and then **took them all the way back to Jericho** (v. 15).

### **Isaiah 7:2:**

And it was told the house of David, saying, Syria is **confederate** with Ephraim. **And his [Ahaz'] heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.**

7:3-5:

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field. **And say unto him, Take heed and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah [Pekah]**, because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, **Let us go up against Judah**, and vex it, and let us make a breach therein for us, **and set a king in the midst of it**, yea, even the son of Tabeal.

**7:7-9** – The last part of Isaiah's message – Overcome your fear and wait this out. Syria and Israel, the two smoking firebrands, will eventually disappear:

Thus saith the Lord God, **It** [the confederacy in verse 2] shall not stand, neither shall it come to pass. For the head of Syria is

Damascus, and the head of Damascus is Rezin; and **within threescore and five years shall Ephraim be broken, that it be not a people.** And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. **If ye [Ahaz] will not believe**, surely ye shall not be established.

7:10-13 – Because of Ahaz' lack of faith, a second prophecy (verses 10-29) from Isaiah then describes judgment that will soon come. **God tells Ahaz to ask him for a sign** that what he's saying above is true, but foolish Ahaz refuses this offer from God:

Moreover **the Lord spake again unto Ahaz**, saying, **Ask thee a sign of the Lord, thy God**; ask it either in the depth, or in the height above. **But Ahaz said, I will not ask**, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?



7:14-16 – Despite Ahaz' stubbornness, God decides to give Ahaz a sign anyway:

Therefore **the Lord himself shall give you [Ahaz] a sign**; Behold, **a virgin shall conceive, and shall bear a son, and shall call his name Immanuel**. Butter and honey shall he eat, that he may know to refuse the evil, and to choose the good. **For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.**

**NOTE about Isaiah 7:14 - “Virgin” begins in 200 BC:**

**“Young Woman” At That Time or a “Virgin” in the Future?**

Today, there is a hot debate about **the meaning of Isaiah 7:14**. In the midst of his commentary about not fearing King Pekah of Israel and King Rezin of Syria, **Isaiah also announced that:**

- God would give King Ahaz of Judah **“a sign”** that Isaiah’s prophecy from Yahweh was true,
- a **“YOUNG WOMAN”** (“alma” in Hebrew; a “virgin” or “parthenos” in Greek) would have a son and would call his name “Immanuel” – “God with us”
- Before **the boy (perhaps Hezekiah, maybe Maher-shalal-hash-baz)** reached the age of two or three years, **the two allied kings (Pekah and Rezin) would have departed from the land of Jerusalem**.
- Then evil days would come upon Judah. **Egypt and Assyria would lay the land waste.**

- But a remnant would return, and a **reign of everlasting peace and justice would be inaugurated.**

In Isaiah 7:14, **the Hebrew word “almah” means “young woman.”** This was the phrase that was **used in the original Hebrew Bible (Old Testament)** and that the Jewish Bible still uses today.

In about 250 to 200 BC, 70 Jewish scholars in Alexandria, Egypt translated **the Septuagint (Greek OT)**. In the **translation from Hebrew to Greek**, even though the Greek language has separate words for young woman and virgin, **the 70 scholars decided to use the Greek word for “virgin,” which is “parthenos.”** This obviously gives the passage a different meaning.

**Jewish and liberal scholars** say that “virgin” was an *incorrect* translation, that the Septuagint should have been translated to the Greek term for **“young woman.”** Today, they say the Septuagint is wrong in its use of the word “virgin” in Isaiah 7:14.

Despite this, it is thought by many scholars that the Bible of Jesus and the apostles was probably the Septuagint. For example, **the gospel of Matthew goes on to quote the Septuagint (Greek OT) – “virgin birth”, not the Hebrew Bible – “young woman”** (See Mt. 2:6 in IV or Mt. 1:23 in KJV). Matthew said that Christ’s birth fulfilled the prophecy in Isaiah 7:14 about a “virgin birth.” (Matthew had both the Hebrew and Greek available to him but chose to use the Greek OT).

But there are two problems Jewish and liberal scholars have with using “virgin” in 7:14:

- If Isaiah 7:14-16 is actually referring to the later birth of Jesus, Isaiah 7 goes on to say that the two kings of Syria and Israel would be defeated by the time the child was two or three years old. To Jewish and liberal scholars, the birth of this child could not possibly refer to the birth of Jesus.
- Also, Isaiah said this birth of the young child would be “a sign” to King Ahaz of Judah that Yahweh’s prophecy through Isaiah was true.

How could Jesus' birth 734 years later be "a sign" to King Ahaz of Judah back in 734 BC that Isaiah's prophecy was true?

So **Jewish and liberal scholars** have a good rationale for claiming that *Isaiah 7:14* was not referring to a virgin birth or the coming of Jesus of Nazareth.

On the other hand, conservative Christians raise two problems with the Jewish/liberal interpretation of Isaiah 7:14:

- The birth of either Hezekiah or Maher-Shalal-Hash-Baz could *not* fulfill the part that says the child is "Immanuel" or "God with us," and
- Also, the New Testament and Book of Mormon, over and over, strongly affirm that Jesus was born of a virgin.

So, in translating the “Septuagint (Greek OT),” it appears that **the 70 Jewish scholars in Alexandria, Egypt in 200 BC were correct** when they translated:

- “almah” (Hebrew for “young woman”) to
- “parthenos” (Greek for “virgin”).

I wonder if this could be considered an “inspired emendation” (where God directed the 70 scholars to make that change). There was a Greek word for “young woman,” but they decided not to use it.

**Go back and re-read the text of Isaiah 7 in light of these facts. Was this:**

- a **“young woman”** (Hebrew word “almah”) who gave birth to Maher-shalal-hash-baz or Hezekiah in the lifetime of Ahaz and Isaiah? or
- a **“virgin”** (Greek word “parthenos”) who gave birth to Jesus in a future time, long after the deaths of Ahaz and Isaiah?

Remember, that this prophecy of “a sign” was given in the context of several paragraphs about not

**fearing “the two stumps of smoldering firebrands”:**

- King **Pekah** of Israel and
- King **Rezin** of Syria (i.e., the Syro-Ephraimite War of 734 BC).

**Conclusion:**

The passage in **Isaiah 7:14** about a special child being born is another prophecy that was **fulfilled in two different ways:**

**NEAR VIEW FULFILLMENT:**

- **Hezekiah or Maher-Shalal-Hash-Baz was born to a “young woman” in the 730s BC (Hebrew word for young woman is “almah”) as a sign to King Ahaz of Judah that Yahweh would save him from Syria/Israel.**
- 7:16 applies to that time in saying that both kings who were attacking Judah would be defeated.
- In Isaiah 8:1 it immediately starts talking about the birth of Isaiah’s second son, **Maher-Shalal-**

**Hash-Baz**, as if he were the “near-view” fulfillment of this prophecy.

### “FAR VIEW” FULFILLMENT:

- **Jesus** would be born to “a virgin” 734 years later to fulfill Isaiah’s prophecy that they would call his name “Emmanuel.”

Some scholars would say you can’t embrace both interpretations in this manner, that you have to choose one or the other. Perhaps my interpretation sounds inconsistent, but any person who tries to interpret Isaiah 7:14 would have to show how the birth of the child would simultaneously be:

- **God’s sign to King Ahaz of Judah in the 730s BC,**  
and
- **the birth of “Immanuel.”**

The **Jewish People** tend to ignore the reference to “Immanuel,” God with us, and claim that Isaiah 7:14 is strictly a prediction of Hezekiah’s birth.



**Christians** tend to overlook the fact that the child's birth was a sign to Ahaz in his lifetime and say it was only a prediction of Christ's birth.

**Each side appears to miss one piece of the puzzle.**

**Isaiah 7:17** – Ahaz, you are about to experience unprecedented days. Nothing like this has occurred since 930 BC when Israel rebelled against Rehoboam. The person who causes this will be Tiglath of Assyria:

“The Lord shall bring upon thee [Ahaz], and upon thy people [Judah], and upon thy father's house [Jotham's house] **days that have not come [unprecedented days]**, from the day that Ephraim departed from Judah [when Jeroboam rebelled against Rehoboam in 930 BC]; **even the king of Assyria [Tiglath-pileser].”**

## II Chronicles 28:5-15:

- In one day, 120,000 Judean soldiers were killed and 200,000 women and children were deported to Israel (v. 5-8). **The prophet Oded** confronted the returning victorious troops as they arrived at their capital **Samaria**.
- **Oded said**, You won this Syro-Ephraimite War because **God was angry at Judah** (v. 9). I see that you intend to keep these 200,000 Judahites as slaves (v. 10). **Listen to me: If you keep them as slaves, God will unleash his fierce wrath upon you, Israel** (v. 11).
- Then the **princes** in **Samaria** protested against Israel's army leaders saying, **You better let the 200,000 captives from Judah go**. These princes **clothed and fed** the Judean captives who were naked and hungry and then **took them all the way back to Jericho** (v. 15).

## II Chronicles 28:16-18:

- It was **at that time** that King Ahaz issued **his plea to Tiglath-pileser** of Assyria to come

help him (v. 16), despite the fact that **Isaiah had told him not to make an alliance with either one:** Assyria or the Syro-Ephraimite alliance.

- The Edomites had also come and smitten Judah (v. 17)
- The Philistines had also invaded southern Judah (v. 18).

## **II Kings 16:7-9 – Ahaz’ plea to Tiglath as a supplicant:**

**“So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And **Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent it for a present to the king of Assyria . . . for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.** And king Ahaz went to Damascus to meet Tiglath . . .”**

## II Chronicles 28:19-20:

“For **the Lord brought Judah low because of Ahaz** king of Israel [king of Judah?]; for he made Judah naked, and transgressed sore against the Lord. And **Tilgath-pilneser** [spelled differently] king of Assyria distressed him [Ahaz]; but **he helped him not.** **And in the time of his distress did he [Ahaz] trespass yet more against the Lord;** this is that king Ahaz. For **he sacrificed unto the gods of Damascus**, which smote him; and he [Ahaz] said, **Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me.** But they were the ruin of him, and of all Israel (v. 23).”

**Isaiah 7:18-19** – These two verses basically say to Ahaz, you opposed my inspired counsel. Therefore, with the least effort, just a simple hiss, God will bring the flies from Egypt and bees from Assyria, who will possess your land as if it is their own. **In asking Assyria for help against Israel & Syria, you've made Judah Tiglath's servant, vassal or tributary:**

“And it shall come to pass in that day, that the Lord shall hiss for the **fly** that is in the uttermost part of the rivers of **Egypt**, and for the **bee** that is in the land of **Assyria**. And **they shall come, and shall rest all of them in** the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.”

In other words, **those foreigners will come to Judah to stay**. You'll be surrounded by them and won't be able to get rid of them. It's how the South felt about carpetbaggers after the Civil War, only much worse.

## **Isaiah 7:20 – the king of Assyria will bring shame and disgrace upon Judah:**

“In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, **by the king of Assyria**, the head, and the hair of the feet; and it shall also consume the beard.”

(See II Samuel 10:1-5 as an example of such disgrace)

## **Isaiah 7:21-25:**

Isaiah describes a future Israel or Judah or both [not sure which?] that will be **de-populated and allowed to run wild**.

The few cows that are left will be able to graze freely on very large pastures and provide much milk and butter.

But without a population, there will be **no agriculture** and the land will not be cared for. It will grow **briars and thorns**. They might even need bows and arrows to fight wild beasts.

Against Isaiah's inspired counsel, Ahaz formed an alliance with Tiglath of Assyria. Tiglath, who had already been deporting northern Israel for ten or 15 years, promptly decimated Syria, deported its inhabitants and killed Rezin -- thus making Judah a tributary or puppet of Assyria. That was **734 BC**.

**Note:** Before you read chapter 8, you should know that Isaiah 8 seems to point to the birth of Maher-shalal-hash-baz as the "near-view" fulfillment of the Isaiah 7:14-16 prophecy, rather than Hezekiah's birth.

# ISAIAH 8

## The Syro-Ephraimite War: God's Sign to Ahaz: A Coming Special Child (given in 735 or 734 BC)

Ahaz ruled from about 735 to 715 BC.

Keep in mind that Isaiah 7, 8 and 9 all have a common theme: **the sign of a special child who is to come.**

Isaiah 7, 8 and 9 were all given by Isaiah to Ahaz because as Isaiah 7:2 said, Ahaz and Judah were terrified:

And it was told the house of David, saying, Syria is confederate with Ephraim. And his [Ahaz'] heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

This sign of a special child was intended to prove to Ahaz that Isaiah's prophecy given in Isaiah 7 was true.

**What prophecy?**



In Isaiah 7, the prophet had told Ahaz two things:

- In 7:3-5, **Take heed and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands . . .**
- In 7:7-9, **within threescore and five years shall Ephraim be broken, that it be not a people.**

In 7:10-12, Ahaz *refused* to ask for a sign as the Lord had instructed him. God gave him the sign anyway.

In **chapter 8**, we see several short prophecies from God:

- In verse 1, “. . . the Lord said unto me . . .”
- In verse 3, “Then said the Lord unto me . . .”
- In verse 5, “The Lord also said unto me . . .”
- In verse 11, “For the Lord spake thus to me . . .”

In chapter 8, a child is born. This child is **the second son of Isaiah**. This second son of Isaiah is given the longest name in the Old Testament: **MaHer-Shalal-Hash-Baz** (meaning “quick to plunder, swift to spoil”).

### **Isaiah 8:1-2:**

We begin with Isaiah writing a name on a great sign before two witnesses:

“Moreover the word of **the Lord** said unto me, **Take thee a great roll, and write in it with a man’s pen** [apparently they could write!] concerning **MaHer-shalal-hash-baz**. And I took unto me faithful witnesses to record, **Uriah the priest, and Zechariah** the son of Jeber-echiah.”

## Isaiah 8:3-4:

**A second time, the prediction is given** that before this child gets very old (e.g., learns to call for his Mommy or Daddy), Syria and Israel will be destroyed:

- 3 “And I [Isaiah] went unto the **prophetess** [his wife]; and she conceived, and bare a son. **Then said the Lord to me, Call his name Maher-shalal-hash-baz.**”
- 4 **“For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.”**

Many scholars say this child is the “**near-view**” fulfillment of the prophecy given about a special child in chapter 7.

However, the prophecy given in 7:14 of a child *called Immanuel* **does NOT appear to be a simple prophecy fulfilled in its entirety by the second son of Isaiah** as described in 8:3-4 above.

**So, this has to be typology**, having a “near view/far view” aspect. The “near view” child, born to Isaiah, does possibly fulfill the prophecy in a short-term sense. However, in the texts that come after verses 3-4, Isaiah indicates that **there are aspects of this child that have not yet been fulfilled, but will be in the future.**

### **8:6:**

Forasmuch as **this people refuseth the waters of Shiloah**, that go softly and rejoice in Rezin and Remaliah’s son . . .

Note about the waters of Shiloah from the Internet:

“Water was conducted **from the Gihon Spring (in the Kidron Valley on the east side of the city) toward the south through an aqueduct that brought the water to a reservoir at the southwestern tip of the city.** This aqueduct is known as the Siloam

Channel and in biblical times went by the name Shiloah.”

“The “gently flowing **waters of Shiloah**” became a **sign that God is often present to us in ways that may not seem obvious**. God is with us in the birth of a child called Immanuel (see Isaiah 7:14; 8:8; Matthew 1:23). God shows his love for us in the life and death of his Son, Jesus.”

**Isaiah 8:5-6** (the third prophecy given to Isaiah in this chapter):

“Forasmuch as **this people refuseth the waters of Shiloah** that go softly . . .”

This is **an indirect reference to Ahaz and Judah’s refusal to ask for a sign from God in Isaiah 7:10-12** (e.g., refusal to accept the waters that flow softly and freely – the easy way). **Instead of following Isaiah’s advice, Ahaz asked Tiglath for help. One day, Assyria would dominate and occupy Judah.**

**Since Ahaz and Judah won’t take the easy way** (easy flowing water delivered to the city of Jerusalem), **God will bring a deluge upon them. God**

then compares Assyria to a mighty river, “strong and many” – like a flood that inundates the Judeans up to their necks.

### **Isaiah 8:7-8:**

Now therefore, behold, the Lord bringeth up upon them **the waters of the river, strong and many, even the king of Assyria**, and all his glory; and **he shall come up over all his channels, and go over all his banks.** And he shall pass through Judah; he shall overflow and go over, **he shall reach even to the neck**; and the stretching out of his wings shall fill the breadth of **thy land, O Immanuel.**

### **Isaiah 8:9-12:**

Repeats Isaiah’s warning not to enter into alliances with anyone:

**Associate yourselves, O ye people, and ye shall be broken in pieces;** and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces. **Take counsel together, and it**

**shall come to naught**; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me **that I should not walk in the way of this people, saying, Say ye not, A confederacy** to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

There are frequent references to “Immanuel” and “God with us” in chapters 8 and 9:

- In **Isaiah 8:8**, it refers to Judah as “**thy land, O Immanuel.**”
- In **Isaiah 8:10**, it reminds us Ahaz and Judah to not trust in alliances but trust in God, saying, “**for God is with us**” [with Judah & not far countries].
- In **Isaiah 9:6**, “**For unto us a child is born . . . the mighty God . . .**”

In Isaiah 8:12:

God warned Judah again not to fear a confederacy of Syria and Israel, in verse 13 the prophet told Ahaz and Judah to **fear the Lord of hosts and let him be their sanctuary.**

## A STONE OF STUMBLING & ROCK OF OFFENSE

Isaiah 8:13-15:

The Lord *should* be our sanctuary, but **among the wicked of Israel and Judah** he is a **stone of stumbling, a rock of offense and a snare:**

- 13 Sanctify the Lord of hosts himself; and **let him be your fear**, and let him be your dread.
  
- 14 And **he shall be for a sanctuary;** but **for a stone of stumbling and for a rock of offense** to both the houses of Israel [Israel & Judah], for a gin [a net or snare to take birds] and for a



snare to the inhabitants of  
Jerusalem.

15 **And many among them  
shall stumble, and fall, and  
be broken, and be snared,  
and be taken.**

**Psalm 118:22:**

**“The stone which the builders  
refused** has become the headstone of  
the corner.”

**I Peter 2:7-8** – Unto the **disobedient**, Jesus is a  
“stone of stumbling and a rock of offense”:

“Unto you therefore who believe, he  
[Jesus] is precious; but unto them who  
are **disobedient**, who stumble at the  
word, through disobedience, whereunto  
they were appointed, **a stone of  
stumbling, a rock of offense**. For **the  
stone which the builders disallowed**,  
is become the head of the corner.”

## Acts 4:10-12:

“ . . . Jesus Christ of Nazareth . . . This is **the stone which was set at naught of you builders, which is become the head of the corner**. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.”

## Romans 9:32-33:

“Wherefore they [Israel] stumbled at that **stumbling stone**, not by faith, but as it were by the works of the law. As it is written, Behold, I lay in Sion a **stumbling stone and rock of offense**; and whosoever believeth on him shall not be ashamed.”

## HOW DOES THIS APPLY TO TODAY?

Today, **Jesus Christ is a stumbling stone and rock of offense** among intellectuals who teach an idea called “**religious pluralism**.” The pluralist finds it *immoral* for any one religion to make the claim that they are the only true religion and that all other

religions are false. One evidence of this is the bumper sticker with multiple religious symbols saying “COEXIST.”

Pluralism is a naïve perspective because it ignores the fact that there are *irreconcilable differences* between any two of the world’s religions that an unsophisticated pluralist tends to overlook. Pluralists intend to be compassionate in saying we should coexist, **but the differences are so great between religions that such a position is *logically indefensible*.**

Claiming to be the only true religion is called “**particularism**.” Christianity promotes an idea sometimes called “sola Christos,” suggesting that people are **saved by “Christ alone.”**

Jesus made a claim to “**exclusivity**” – that he was the only way to salvation, that there weren’t “many roads to heaven.”

John 14:6:

I am the way and the truth and the life.  
No one comes unto the Father **except through me.**

Today, Jesus' claim to *exclusivity* is regarded as narrow-minded and cruel by pluralists.

Acts 4:10 & 12 (Peter):

It is by the name of **Jesus Christ** of Nazareth, whom you crucified . . .  
**Salvation is found in none else**, for **there is no other name** under heaven given to men **by which we must be saved**.

II Nephi 13:28:

. . . for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, **relying wholly upon the merits of him who is mighty to save**.

I John 5:12:

He who has the Son has life; **he who does not have the Son of God does not have life**.

Christ makes the exclusive claim that he is the door through which one must enter if they want to be saved in the life hereafter.

As a result, **he has become the great stumbling stone and rock of offense** as described in **Isaiah 8:14-15:**

- 14 And he shall be for a sanctuary [for believers]; **but for a stone of stumbling and for a rock of offense** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem
  - 15 And many among them shall **stumble**, and **fall**, and be **broken**, and be **snared**, and be taken.
-

## **Isaiah 8:16:**

“Bind up the testimony, **seal the law among my disciples.**”

### What Does This Mean?

- To “**bind up**” could refer to tying a parchment roll with string.
- To “**seal**” often referred to placing a stamp of wax upon it.
- But this says, “. . . **seal the law among my disciples.**”

In 8:2, the prophet had called **Uriah the priest and Zechariah** to witness what he was writing down in “a great roll.” So, it seems like “**seal the law among my disciples**” meant to **let devoted disciples know this prophecy, but not skeptics or outsiders.**

There is such *an abrupt change* between verse 16 and 17 that scholars think there must be a verse missing between these two.

## Isaiah 8:17-18:

What faithful servants will do: I will look for the unseen God and look for his miracles. Here we see the words of the faithful follower who declares that **he will wait and look for God to move in great power showing signs and wonders**. This is our calling today:

17 And **I will wait upon the Lord**, that hideth his face from the house of Jacob, **and I will look for him**.

18 Behold, I and **the children** whom the Lord hath given me **are for signs and for wonders in Israel from the Lord** of hosts, which dwelleth in mount Zion.”

Perhaps “the children” are Isaiah’s two sons:

- **Shearjashub** (“a remnant shall return”) – this refers to judgment on Judah from which only a faithful few will be saved, and
- **Maher-shalal-hash-baz** (“quick to plunder, swift to spoil”) – this refers to Assyria’s rapid invasion and plunder of Israel and Syria, but its dictatorial control of Judah.

## **Isaiah 8:19-20:**

Here we are told that, during this “walk in darkness,” some will look to seances and wizards and other sources to guide them.

But verse 20 tells us **if they don't speak according to the scriptures, there is no light in them.** We are given this counsel because it will be a long time before Christ comes again.

19 And when they shall say unto you,  
Seek unto them that have **familiar spirits** [often the dead who we've known before], and unto **wizards** that peep and that mutter; **should not a people seek unto their God? For the living to hear from the dead?**

In this long period of time from the Assyrian deportations of northern Israel in the 740s BC until the second coming of Christ, we will at times “**walk in darkness**” and be alienated from God and be dead in our trespasses and sin. We will “dwell in the land of the shadow of death”: superstition, materialism, self-indulgence, pride, idolatry, sensuality, etc.



**This describes society in 2023 AD** just as much as it does those living in the 740s BC. To some degree we all walk in darkness. So God gives us a way to discern truth from falsehood until Christ's comes again. While we are in this darkness, verse 20 will be our guide to tell us how to discern the truth.

**8:20:**

20 **To the law and to the testimony;**  
and if they speak not *according to this word*, it is because there is no light in them.

## Isaiah 8:21-22:

Verses 21 and 22 are a transition into chapter 9.

Those who reject God's revelation **walk in darkness**:

- They are devastated and famished.
- They are fretting and angry at their leaders and at God.
- They even look up and curse God.

Those who have rejected God's truth will wander in **a strange land**. Thus, "**it**" spoken of in verse 21.

Isaiah 8:21:

And they shall pass through it [the land], hardly **bestead** [devastated, agitated] and **hungry**; and it shall come to pass, that when they shall be **hungry**, they shall **fret themselves**, and **curse their king and their God, and look upward**.

They view the entire earth as full of **trouble, darkness and anguish. They will be driven to darkness.**

Isaiah 8:22:

And they shall look unto the earth; and behold **trouble and darkness, dimness of anguish;** and they shall be driven to darkness.

This darkness will continue until the light of Christ breaks upon them at his second coming.

# ISAIAH 9

## The Coming Special Child & Future Judgment Upon Israel (given in 735 or 734 BC)

### Two Sections:

9:1-7 – The Coming Child

9:8-21 – Future Judgment Upon Israel

Many scholars think verse 1 is a continuation of chapter 8. They think there should not be a chapter break here. Isaiah 9:1 elaborates further on the darkness the Lord described in 8:22. It tells us this darkness will one day be mitigated.

In Isaiah 8:18 mentions that **the faithful** in Israel will **continue to look for God's miracles that he will do in the land of Israel.**

## **Isaiah 9:1:**

Verse 1 serves as a transition from:

- the prophecy of impending judgment in Isaiah 8:19-22 (the “walk in darkness”), and
- the psalm of thanksgiving in Isaiah 9:2-7.

“Nevertheless **the dimness** shall not be such as was in her [Israel’s] vexation, when at the first he [God through Tiglath] lightly **afflicted the land of Zebulun, and the land of Naphtali**, and afterward did more grievously afflict her by the way of the Red Sea, beyond Jordan, in **Galilee of the nations.**”

**“As it was in her vexation”**: This is a reference to **the deportations Tiglath inflicted on northern Israel** very early in his reign, perhaps 743 BC as described in II Kings 15:29.

In this first phase, Tiglath deported portions of upper and lower Galilee, which would be the territory of the tribes of Naphtali and Zebulun in the northern part of Israel, possibly in the 730s BC. II Kings 15:29 says **Tiglath “carried them captive to Assyria.”** See map.

In **Isaiah 8:20 to 22**, the prophet describes **those who “walk in darkness.”**

In **9:1**, this darkness will give way to **“a great light.”**

**Isaiah 9:2** – After years of Israel walking in darkness (described in Isaiah 8:20-22), Jesus’ second coming will occur:

9:2 **The people that walked in darkness have seen a great light;**  
they that dwell in the land of the shadow of death, **upon them hath the light shined.**

**Genesis 48:11** (IV only) -- Jacob-Israel’s blessing on Joseph of Egypt):

For thou shalt be **a light** unto my people, to deliver them in the days of their captivity, from bondage; and **to bring salvation unto them, when they are altogether bowed down under sin.**

### III Nephi 5:12:

And behold **I am the light** and the life of the world . . .

### John 8:12:

Then spake Jesus again unto them, saying, **I am the light of the world** . . .

### Isaiah 9:

This is about 734 BC, but in the near future, the prophet Isaiah sees that Israel will be dispersed among **a whole host of nations** in fulfillment of the promise made to Abraham.

9:3 Thou hast **multiplied the nation**, and **increased the joy**; and they joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil.

9:4 For **thou hast broken the yoke of his burden**, and the staff of his shoulder, the rod of his oppressor, as the day of Midian.

9:5 For every **battle** of the warrior is with confused noise, and garments rolled in blood; but this shall be **with burning** and fuel of fire.

In Isaiah 9:1-5, **the fate of those who walk in darkness (first described in 8:20-22) *dramatically changes*. They will see “a great light.”** The Lord will “multiply the nation” and “increase their joy.” The yoke will be broken.

Why will all this happen? Because a child is born! Because it talks about **the child’s government**, verses 6-7 seem to describe **Jesus’ second coming!**

### **Isaiah 9:6-7:**

6 For unto us **a child** is born, unto us a son is given; and **the government shall be upon his shoulder**; and his name shall be called Wonderful, Counselor, The mighty God, **The everlasting Father**, the Prince of Peace.



["Father" is a reference to Jesus' paternal relationship with his creation, not a "oneness" within the Godhead]

- 7 Of the increase of **his government** and peace there is no end, **upon the throne of David**, and upon his kingdom to order it, and to establish it with **judgment** and with **justice** from henceforth even forever. **The zeal of the Lord of hosts will perform this.**

In 9:6 the prophet speaks of a child again, and the child is connected to the hope of Jesus as Messiah and a conquering king. **This coming child is said to fulfill the Davidic covenant of II Samuel 7.**

### **II Samuel 7:12-16 – Davidic Covenant:**

In response to David's desire to build a permanent home (temple) for God to dwell in, **the prophet Nathan spoke to King David:**

- 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee**, which shall proceed out of thy bowels, **and I will establish his kingdom.**

- 13 **He [Solomon] shall build a house for my name, and I will stablish the throne of his kingdom forever.**
- 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.
- 15 **But my mercy shall not depart away from him [Solomon], as I took it from Saul, whom I put away before thee.**
- 16 **And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.**
- 17 According to all these words, and according to all this vision, **so did Nathan speak unto David.**

**God promised King David his descendants would occupy the throne forever.** Even though Ahaz was wicked, **Ahaz** was a descendant of David. If Ahaz were removed from his throne by Pekah and

Rezin, **that would nullify the Davidic Covenant** given to King David centuries earlier. **Isaiah** arrived at a time of great political intrigue to ensure stability in a time of great uncertainty (in the absence of a more stable 52-year reign by Uzziah).

### **Isaiah 9:8 to 10:34 – Future Judgment:**

In Isaiah 9:8 to 10:34, the prophet returns to the subject of **Israel's judgment**. In this passage Isaiah describes how:

- “. . . they shall **devour Israel with an open mouth.**” (v. 12)
- “. . . **neither shall have mercy on their fatherless and widows;** for everyone of them is a hypocrite and an evildoer . . .” (v. 17)
- “. . . and they shall not be satisfied; **they shall eat every man the flesh of his own arm.** (v. 20)

Despite these passages describing the severe judgment God will render upon Israel, Isaiah 9:8 to 10:34 also **describes his mercy:**

- “For all this his anger is not turned away, but **his hand is stretched out still.**” (v. 12)
- “For all this his anger is not turned away, but **his hand is stretched out still.**” (v. 17)
- “For all this his anger is not turned away, **but his hand is stretched out still.**” (v. 21)

# ISAIAH 10

## A Continuation of God's Future Judgment That Began in Isaiah 9:8

Isaiah 10:1-4 – The prophet returns to one of the three primary sins of Israel: **social injustice:**

- 1 Woe unto them that decree **unrighteous decrees**, and that write grievousness which they have prescribed.
- 2 To **turn aside the needy** from judgment, and to **take away the right from the poor** of my people, **that widows may be prey**, and that they may **rob the fatherless!**
- 3 And **what will ye do in the day of visitation**, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?
- 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. **For all this his anger is not turned away, but his hand is stretched out still.**

In Isaiah 10:5-12, Yahweh then turns his wrath upon arrogant Assyria. In verse 12, after God has punished “Mt. Zion” and “Jerusalem.”

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

### Isaiah 9:12-13 & 15:

“Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, **By the strength of my hand, and by my wisdom I have done these things . . .** Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?”

In **Isaiah 9:20-22**, a remnant of Israel will return:

“And it shall come to pass in that day, that **the remnant of Israel**, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the holy one of Israel, in truth. **The remnant shall return, yea even the remnant of Jacob, unto the mighty God.** For though thy people Israel be as the sand of the sea, yet a remnant of them shall return . . . .”

**Isaiah 9:33-34:**

“Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and **the high ones of stature shall be hewn down, and the haughty shall be humbled.** And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.”

# ISAIAH 11

**The Stem of Jesse:** Jesus Christ

**The Rod:** A Powerful Servant of Christ

**The Root of Jesse:** Priesthood Man Who Will  
Serve as an Ensign for the Gathering

**Isaiah 9:2-7** referred to the promise of a future  
Davidic king: Jesus the Messiah.

**Isaiah 9:8 to 10:34** was a commentary on God's  
future judgment and his restoration of Israel as a  
nation.

**Isaiah 11** returns to this idea of **a Davidic king** that  
was introduced in 9:2-7.

**David's father was "Jesse."** This scripture refers to  
a person in the future who will be "a rod out of the  
stem of Jesse" and "a branch" that shall "grow out of  
his roots."



**Isaiah 11:1-9** (verses 1-5 about “the stem of Jesse”):

## **THE STEM OF JESSE (JESUS CHRIST)**

- 1 And there shall come forth **a rod [powerful servant of Christ] out of the stem of Jesse [Christ]**, and a **Branch** shall grow out of his roots.
  
- 2 And **the Spirit of the Lord shall rest upon him [Christ]**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.
  
- 3 And **shall make him [Christ] of quick understanding** in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.
  
- 4 But **with righteousness shall he [Christ] judge the poor, and reprove with equity for the meek** of the earth; and **he shall smite the earth** with the rod of his mouth, and with the breath of his lips shall he **slay the wicked**.

- 5 And **righteousness** shall be the girdle of his **[Christ's]** loins, and **faithfulness** the girdle of his reins.

## ZIONIC CONDITIONS

- 6 The **wolf also shall dwell with the lamb**, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and **a little child shall lead them**.
- 7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
- 9 They shall not hurt nor destroy in all my holy mountain; for **the earth shall be full of the knowledge of the Lord**, as the waters cover the sea.

**Church History, volume 2, page 138 (quoted from the *Millennial Star*, vol. 16, pages 114-118)**

**Questions asked of Joseph:**

“Who is **the stem of Jesse** spoken of in the first, second, third, fourth and fifth verses of the eleventh chapter of Isaiah?”

“Verily thus saith the Lord, **It is Christ.**”

“What is **the rod** spoken of in the first verse of the eleventh chapter of Isaiah that should come of the stem of Jesse?”

“Behold, thus saith the Lord, It is **a servant in the hands of Christ**, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, **on whom there is laid much power.**”

“What is **the root of Jesse** spoken of in the tenth verse of the eleventh chapter?”

“Behold, thus saith the Lord, It is **a descendant of Jesse, as well as of Joseph**, unto who rightly belong the **priesthood**, and **the keys of the kingdom**, for **an ensign**, and for the gathering of my people in the last days.”

## Isaiah 11:10-16:

**THE ROOT OF JESSE:** A priesthood member and descendant of Jesse & Joseph who will have the keys of the kingdom and act as an ensign (rallying point) for the gathering in the last days.

11:10 And in that day there shall be a root of Jesse [priesthood man & ensign], which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11:11 And it shall come to pass in that day, that **the Lord shall set his hand again the second time to recover the remnant of his people**, which shall be left, from Assyria, and from Egypt, and from . . .

11:12 And **he shall set up an ensign** for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

## NO MORE CONFLICTS LIKE THE SYRO-EPHRAIMITE WAR

11:13 The envy also of Ephraim shall depart, and the **adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.**

**Verse 14** (below) does not mean that the chosen people would be transported *by* the Philistines. It means **they will swoop down and land upon the Philistines' shoulders** like an eagle might do. **Philistia was west of Judah.** They will conquer and devour their possessions. The chosen people will conquer Philistia to the **west** and Edom-Moab-Ammon to the **east**. The Egyptian Sea will be blown by the wind into seven streams. Men will cross the Egyptian Sea (possibly the Gulf of Aqaba) on dry ground.

11:14 But **they shall fly upon the shoulders of the Philistines** toward the west; they shall **spoil them of the east** together; they shall lay their hand upon **Edom** and **Moab**; and the children of **Ammon shall obey them.**

11:15 And **the Lord shall utterly destroy the tongue of the Egyptian sea**; and with his

mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, **and make men to go over dry shod.**

11:16 And there shall be **a highway for the remnant of his people**, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

#### **D & C 108:5f-6b:**

5.f. **He shall command the great deep** and it shall be driven back into the north countries, and the islands shall become one land, and **the land of Jerusalem and the land of Zion shall be turned back into their own place**, and the earth shall be like as it was in the days be for it was divided [see Gen 10:16].

5.g. And the Lord even **the Savior shall** stand in the midst of his people, and shall **reign** over all flesh.

6.a. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall

no longer stay themselves, and **they shall smite the rocks, and the ice shall flow down at their presence.**

6.b. And **an highway shall be cast up in the midst of the great deep.** Their **enemies shall become a prey unto them**, and in the barren deserts there shall come forth **pools of living water**; and the parched ground shall no longer be a thirsty land.

## **II Esdras 13:39-47 (Apocrypha):**

In **725 BC**, **Shalmaneser III of Assyria** laid siege to the city of **Samaria, Israel** (while Hosea was the last king of Israel).

In **722 BC**, Samaria finally surrendered. But at that time, Shalmaneser died. So, technically it was his son, **Sargon II**, who deported Samaria to the eastern part of Assyrian Empire.

**Isaiah** was in **Judah** watching this happen in the 20<sup>th</sup> year of his ministry.

**39** And whereas thou sawest that he **gathered another peaceable multitude** unto him;

**40** Those are **the ten tribes**, which were carried away prisoners out of their own land in the time of Osea the king, whom **Salmanasar the king of Assyria led away captive**, and he carried them over the waters, and **so came they into another land.**



**41** But they took this counsel among themselves, that **they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,**

**42** That they might there **keep their statutes,** which they never kept in their own land.

**43** And **they entered into Euphrates** by the narrow places of the river.

**44** For **the most High then shewed signs for them, and held still the flood, till they were passed over.**

**45** For through that country **there was a great way to go, namely, of a year and a half:** and the same region is called **Arsareth.**

**46** **Then dwelt they there until the latter time;** and now **when they shall begin to come** [until they be gathered again to the Holy land?],

47 **The Highest shall stay the springs of the stream again, that they may go through**: therefore sawest thou the multitude with peace.

# ISAIAH 12

## Thanks to God for His Mercy

Chapter 12 is a transition between:

- the **narrative about Judah's history** and
- the **oracles or judgments against 11 nations** in chapters 13 to 23.

There are **two hymns of praise** in Isaiah 12:

- verses 1-3
- verses 4-6

## Setting of Chapter 12:

To understand the need for chapter 12, we have to first understand that Tiglath & Assyria had taken credit for their annihilation of Damascus & Rezin and their overpowering northern Israel (Pekah). But God tells Isaiah that **Assyria was just the tool. Yahweh was the one who used the tool to accomplish his purposes!**

### **Isaiah 9:12-13 & 15:**

“Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, **I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.** For he saith, **By the strength of my hand, and by my wisdom I have done these things . . . Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?**”

To understand the need for chapter 12, we have to *also* remember what Ahaz did upon Tiglath's victory over Damascus, Syria.

**By some bizarre reasoning, Ahaz immediately worshipped and gave glory to the gods of Syria to appease them because Syria defeated Judah in their short war, and the gods of Syria appeared to be more powerful than Yahweh!**

**II Chronicles 28:19-20:**

“For **the Lord brought Judah low because of Ahaz** king of Israel [king of Judah?]; for he made Judah naked [the 200,000 women and children taken north to Israel], and transgressed sore against the Lord. And **Tilgath-pilneser** [spelled differently] king of Assyria distressed him [Ahaz]; but he helped him not. **And in the time of his distress did he [Ahaz] trespass yet more against the Lord**; this is that king Ahaz. For **he sacrificed unto**

**the gods of Damascus**, which smote him [in Syro-Ephraimite War]; and he [Ahaz] said, **Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel (v. 23).**”

Therefore, Isaiah 12 is an exhortation to worship Yahweh or Jehovah, the one true God, and trust in him, rather than the gods of Syria, who Ahaz thought were temporarily victorious over Judah in the Syro-Ephraimite War of 734 BC.

**Chapter 12** begins with praise in **verse 1**:

12:1 And in that day thou shalt say, **O Lord, I will praise thee**; though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Chapter 12 declares **the gift of salvation** that Isaiah has received from God. At one point in his life, perhaps Isaiah was alienated from God, but God was able to forgive Isaiah for his sins. Isaiah declared this in his prophecy, **probably hoping that Judah would see God's capacity to forgive them as well for the sins they committed.**

In 12:2, Isaiah then declares that salvation must necessarily include **“trust” in God in moments of the greatest trial**. Isaiah wants Judah and Israel to understand that Jehovah is their **strength** and **salvation**. Isaiah talks about his own life as an example to Judah.

In **verse 2**, in talking about himself, **Isaiah is exhorting all of Israel to follow his example:**

- do *not* be afraid of the mighty Assyrian Empire,
- let *Jehovah* be your strength and salvation (the Syro-Ephraimite alliance has probably been destroyed at this point).

12:2 Behold, **God is my salvation; I will trust, and not be afraid**; for the Lord JEHOVAH is my strength and my song; **he also is become my salvation.**



After exhorting Judah to **recognize God's hand in their salvation**, he then **admonishes them to experience the joy that should accompany that salvation that God provides**. Let him be *your* strength and salvation as well:

12:3 Therefore with joy shall ye draw water out of the wells of salvation.

D & C 108:6.b (in the last days):

. . . and in the barren deserts there shall come forth **pools of living water**; and the parched ground shall no longer be a thirsty land.

Don't give glory to another. Give glory to the one true God. Declare that it was his hand that saved you. Assyria was just the axe; Yahweh wielded the axe. Recognize that fact!

12:4 And in that day shall ye say, **Praise the Lord**, call upon his name, **declare his doings among the people**, make mention **that his name is exalted.**

12:5 **Sing unto the Lord**; for he hath done excellent things; this is known in all the earth.

12:6 **Cry out and shout**, thou inhabitant of Zion; for **great is the holy one of Israel in the midst of thee.**

THAT IS THE END OF **II NEPHI 9**, WHICH IS THE LONGEST CONTINUOUS QUOTE FROM ISAIAH IN THE BOOK OF MORMON – 137 VERSES!

## **IN TWO WEEKS (I will be gone February 12):**

- We will finish any remaining parts of **II Nephi 9** (Isaiah 6 to 12).
- We need to read **II Nephi 10**, which is a quote from **Isaiah 13 and 14**, the first “oracle to the nations” – this one addressed to Babylon.
- This includes **Isaiah 14:12**, which will require perhaps an entire hour to discuss!

## CRITICS WILL SOMETIMES TELL YOU:

“The Book of Mormon has so many quotes from Isaiah that there’s hardly anything original there.”

**RESPONSE:** There are 777 pages in the 1908 Book of Mormon. Of those pages, **only 43 pages are direct quotes from the book of Isaiah** as follows:

- 1 Nephi 6 – 4.5 pages
- 2 Nephi 5 – 5.5 pages
- 2 Nephi 9 & 10 – 22 pages
- 2 Nephi 11 – 4 pages
- 2 Nephi 12 – 1 page
- Mosiah 7 - .5 pages
- Mosiah 8 - 1.5 pages
- Mosiah 8 - .5 page
- 3 Nephi 7 - .25 page
- 3 Nephi 9 – 1 page
- 3 Nephi 10 – 1.5 pages

43 pages = **5.5% of the Book of Mormon!**

**What about the synoptic gospels? What percentage of Mark could I find in Matthew?**

Even though the NT apostles spoke Aramaic, **the Greek texts of the gospel** have some identical wording at some points.

Most scholars agree:

- **97% of Mark's gospel appears in Matthew.**
- **88% of Mark appears in Luke.**