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Isaiah, Part 2

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Read the accompanying [Newsletter for October 2011](#)



Editor's Note: This is Part 2 of a series of articles on Isaiah. The first article was "[Introduction to Isaiah](#)." An outline of Isaiah is in that first installment. Refer to it often as you read these other installments. These articles are derived from lectures Dr. Martin gave in 1998.

We have records in the Book of Isaiah, prophecies and predictions given under the inspiration of the Holy Spirit that will shake this world to its foundations, the final outcome of which will be the Kingdom of God.

We know from New Testament teachings associated with those of Isaiah that Jesus Christ will finally come to be King of Kings and Lords of Lords. Universal peace is prophesied finally to come to earth. We find those prophecies in several places in the Book of Isaiah. But the universal peace that we all want is yet years in advance of us and many events must take place before that time.

Isaiah is placed first of the Major Prophets, primarily because it is the longest of the three, but secondarily because it is most important. The Book of Isaiah is unique in ways that other books of the Bible are not. When you really look at Isaiah, God is trying to show us something that could not be found anywhere else in the Holy Scriptures. Isaiah has a theme to reflect the entirety of the Holy Scriptures.

1. The first 39 chapters of Isaiah seem to reflect the 39 books that we find in the King James Version of the Bible. (There are actually 22 books in the Hebrew Bible, but when you look at the first 39 chapters here of the Book of Isaiah, they have an Old Testament theme to them.)
2. Isaiah contains sixty-six chapters which are a microcosm of the Bible. The first thirty-nine chapters, like the thirty-nine books of the Old Testament, speak mainly of condemnation. The last twenty-seven chapters, like the twenty-seven books of the New Testament, speak mainly of redemption.¹
3. The end of Isaiah shows a great and a glorious future for this earth, and not only for Israel as a nation but also the whole world. The Book of Isaiah, in one way, is a microcosm of the entirety of the Holy Scriptures. Isaiah, as arranged internally, is quite different from the other books of the Bible.

¹ See James E. Smith, *The Major Prophets* (Joplin, MO: College Press, 1992), Chapter 1, section "The Book of Isaiah." DWS

The Difference of Isaiah

Israel in the beginning of Isaiah is in a condemned state. Isaiah starts by saying Israel was in degradation from the beginning. When he goes through his own prophecies, Isaiah has sections that glorify Israel more than all other prophets put together. But then when Isaiah ends his book, Israel is again in degradation. Israel is being judged. Most remarkable.²

Other books start by showing how glorious Israel was at one time. They go on to say that most humans fail because of temptations and sins. Israel was no different. They fell into debauchery and the other prophets show that. Then after debauchery and paganism, most of the other prophets show Israel finally being redeemed, triumphant, with glory and wonderful conditions, with the Messiah ruling, and the whole world in peace, in security.

Isaiah shows Israel as glorious, more than the other prophets put together, but with a different emphasis. He shows Israel first appearing holy and righteous on the outside. They look good with their teachings, with their religious beliefs, rituals, sabbaths, holy days, their ways of life. But within they are actually corrupt and extremely evil. When Isaiah ends his discourse 66 chapters later, Israel is in judgment by God for its sins. The beginning is in debauchery and the ending is in judgment, but in between are some of the most glorious teachings of Scripture you will find.

Isaiah has a special reason for writing that way. Isaiah (along with Jeremiah) shows that the human heart is extremely wicked, both Israelite and Gentile. Isaiah is also the number one prophet teaching about the Messiah, clear teachings that Israel as a nation would reject. That is the main reason why Israel is singled out as looking good on the surface, very religious, but in the heart still needing redemption.

However, they will be redeemed. In Romans 11:26 the apostle Paul expressly stated that **“all Israel shall be saved.”** We know that to be a fact. But they will go through stages to arrive at that standard of salvation which all of us need. In between those judgments are some of the most surprising and wonderful prophecies of Israel’s eventual glorification that you can find in Holy Scripture. Keep two facts in mind as you read and study Isaiah:

- (1) **Isaiah is like a microcosm of the whole Bible**, and
- (2) **the first chapter of Isaiah is a microcosm of the whole of Isaiah**, a sort of table of contents.³

An Overview of Isaiah

The first chapter shows Israel in degradation, every single verse does. This is most amazing. He does not start with a pat on the head, everything-will-work-out view of things. It starts with degradation from the very beginning and all through the chapter. In the beginning of chapter 2 is a small insert that shows the

Review: Isaiah’s Position in the Biblical Canon

Old Testament

1. The Law of Moses [the Torah]
2. The Prophets
(individual books listed)
 - (1) Joshua–Judges
 - (2) Kingdoms [1 & 2 Samuel and 1 & 2 Kings in one book]
 - (3) **ISAIAH** 
 - (4) **JEREMIAH**
 - (5) **EZEKIEL**
 - (6) the Book of the Twelve [the Minor Prophets in one “book”].
3. The Writings or Royal Section

New Testament

4. The Gospels with Acts
5. The General Epistles
6. The Epistles of Paul
7. The Book of Revelation

² The King James Version follows an Egyptian arrangement, which is not Jewish at all. I explain why we should not do that in my book, [Restoring the Original Bible](#), available complete online and for purchase. *ELM*

³ See the outline of Isaiah toward the end of [“Introduction to Isaiah”](#) mentioned above for two different views. *DWS*

final glorification of Israel. You will find it in four verses.⁴ After the insert is over, Isaiah is back to the degradation of Israel and how the people need to repent. Not until the end of chapter 6, which is one whole section, does he let up on the sins, the crimes, and the religious hypocrisy that he found in Israel.

Isaiah lived in the 8th century BC, at the time of several kings. If you look at the very beginning of Isaiah, it says in verse 1, **“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem ...”** Specifically his prophecies are to Judah and Jerusalem, the southern kingdom of Israel. But throughout this whole book he speaks of Israel in a generic sense. In fact, in verse 3 he refers to Israel as the whole 12 tribes, though this vision mainly goes to those in Jerusalem and in Judea in the time of King Hezekiah. It goes on to say, **“In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.”** These prophecies are given over a period of 40+ years.

In the second part of Isaiah, chapters 40 to 66, he mentioned things that occurred in the former time that will happen in the latter time. The apostle Paul said the same in 1 Corinthians, things that happened in the time of Moses, or in the time of Isaiah and Hezekiah, were examples for us living at the end time. Many prophecies found in Isaiah were picked up by John in the Book of Revelation and put together into the end time scenario, to show that many of them have a terminal meaning to them. They have a clear and plain divine relevance for us. Things that happened in the past can repeat in the future. Solomon said in the Book of Ecclesiastes that God has a plan of cyclical repetition. Things that happen at one time will have a repetition at another.⁵ That thought is picked up by Isaiah, as I will show later. Many of Isaiah’s prophecies have to do with us today, though they were put within the environment of the 8th century BC.

Isaiah in chapter 7 introduces the theme that a Messiah would come from a virgin, and that He would finally grow up and become king of the world and rule the universe. That individual, of course, was Jesus Christ. We find these prophecies in Isaiah chapters 7 through 12 inclusively.

We also find in Isaiah information about Jesus Christ crucified on the tree of crucifixion for the sins of not only Israel but the entire world. We find that in the second section of Isaiah, from chapter 40 to 66, specifically in chapters 52 and 53. There he speaks about the Messiah in His role as a redemptive savior for all mankind as well as Israel. That same individual was introduced in chapters 7 to 12 as born of a virgin, who would be King of Kings and Lord of Lords. All this is in Isaiah written 750 years before Jesus ever came on the earth. These were the prophecies that the apostles looked at with awe and amazement because they could see what was happening in their time — a fulfillment of many distinct and particular prophecies uttered by Isaiah. Isaiah chapter 1 is a type of table of contents, given so that you can learn what happens in the future as we go through this book.

“Hear, O heavens, and give ear, O earth: for YHWH has spoken, I have nourished [which means reared], and brought up children, and they have rebelled against me.”

• *Isaiah 1:2*

He is talking of Israel, **“The ox knows his owner, and the ass his master's crib: but Israel does not know, my people does not consider”** (Isaiah 1:3), meaning Israel as the children of God. The first thing God says in condemnation is that He has brought up children and they have rebelled against me.

God’s Family

God has a very dysfunctional family. Have you ever thought about that? In the beginning He created Adam and Eve. They had children, and the first incident that we have of brotherly interaction is one brother killing another. Is that not interesting?

⁴ That same insert is given in Micah chapter 4. The two prophets center their entire ministries around those two sections of scriptures: Isaiah chapter 2, Micah chapter 4. Each shows the glorification of Israel. The prophets lived at the same time. *ELM*

⁵ Dr. Martin’s article [“The ‘Great Generation’ and Modern Prophecy”](#) goes into detail about cyclical prophecy. *DWS*

After the flood the first thing that happens after they come through this awesome flood, the children of Noah performed a surgical operation on their own father so that they would have a kind of control over the world. They did not want him to bear more sons. Those are the kinds of children God has brought up into this world. You and I are no better, and Israel was no different than any other people.

If some of you ever have problems in your family just remember this: it started with God first, and He still has difficulties. But you know who will win in the end? God will. And you know who else will win in the end? You will, and I will — all of us will. We will see that some of the most beautiful things we have on the earth happen to be our own children, and not only our children but with our nation, and not only with our nation but this whole world. God created humanity for a purpose. He created Israel for a purpose. In the end they will be a blessing.

Early in Isaiah God says to the heavens, all the universe and to all the earth. **“I have nourished and brought up children and they have rebelled against me”** (Isaiah 1:2). That will be the theme throughout Isaiah. Even when Isaiah speaks about the glorification of Israel to come, and in the second chapter he begins to show it, keep at the back of your mind this central theme of the first chapter. The condition of Israel actually is not how they look on the surface, not how they look to others, not how they appear to themselves or to the Gentiles, but how they actually are in the heart, in their attitude. Do not condemn Israel if you are not an Israelite, because the same thing applies to you and me. To continue:

“Here O heavens, give ear O earth: for YHWH has spoken, I have nourished and brought up children and they have rebelled against me. The ox knows his owner, and the ass his master’s crib: but Israel does not know, my people does not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken YHWH, they have provoked the Holy One of Israel unto anger, they are gone away backward.”

• *Isaiah 1:2–4*

He goes on, **“Why should you be stricken any more?”** He gave strokes to them. Those were punishments. It did not make any difference, they carried right on. They would not be punished. They would not be corrected. They thought wrong.

“Why should you be stricken any more? You will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.”

• *Isaiah 1:5–7*

Israel’s Degradation

This is really the start of Isaiah. It is not to build up some glorious example. It is a build from degradation. After an insert of glorification at the beginning of chapter 2 he says in Isaiah 2:5:

“O house of Jacob, come you and let us walk in the light of YHWH. Therefore you have forsaken your people the house of Jacob, because they have replenished from the east, and are soothsayers like the Philistines.”

• *Isaiah 2:5–6*

Like Gentiles, you people of Israel brought in idolatry.

Look in the next section (chapters 40 to 66). You will see in the table of contents some of the things that they were doing. At the end of Isaiah they were still doing the same things. They need a Savior, someone to help them out. In the middle of Isaiah he shows who that person will be.

How does it represent a type of table of contents? Well, subjects are introduced which go through to the very end, subjects that show Isaiah giving an overview of the state of Israel throughout the period of time he dealt with in his prophecies. Though his prophecies were uttered in the 8th century BC, and these statements apply back then, these evaluations of Isaiah have an overtone for the future. In fact, some of the prophecies

have nothing to do whatever with Isaiah's time. They have to do with the future, with the time of Jesus, and more especially with the time of His Second Advent in advance of us.

Isaiah gives an overview of history from his time up to the establishment of the Kingdom of God on earth. It is one of the most marvelous prophecies of the Bible. It ends with the wicked in Israel being judged, even in the new heavens and in the new earth. We find that in the last verse that Isaiah emphasizes the wickedness of mankind, with Israel no different from pagans. The main part of Isaiah starts in Isaiah 2:5 (cited above), after the introduction of the glorious part in Isaiah 2:1–4, then he shows how the house of Jacob acts like the Philistines.

“Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.”

• *Isaiah 2:7*

They also have many, many idols in the land. Paganism continually and thoroughly permeates the heart of Israel, even into Judah and Jerusalem. This continues through Isaiah chapter 7. All this shows Israel going over to complete, and utter idolatry. You would not believe it, if you would look at Israel and talk to the Israelites. It takes a prophet to evaluate Israel properly.⁶

A Table of Contents for Isaiah

Chapter 1, through to the 31st verse, is a type of table of contents to show the theme of the rest of the book. Go to the end of the chapter to see how this works. Isaiah speaks:

“For they [Israel] shall be ashamed of the oaks [the trees] which you have desired [they wanted tree worship, oaks and other types of trees], and you shall be confounded for the gardens that you have chosen.”

• *Isaiah 1:29*

Israel loved the gardens because idols were placed in the gardens:

“For you shall be as the oak whose leaf fades, and as a garden that has no water. [God will destroy the oaks in the gardens that Israel rejoices in], and the strong shall be as the tow [like a wick of a candle], and the maker of it as a spark, and they shall both burn together and none shall quench them.”

• *Isaiah 1:30–31*

In other words, God will come down on the oaks and on the gardens with the tow of a candle. With a tiny light or a simple spark like from a flint He will put a fire into the oaks and the gardens that will burn them up. It will cover the whole land of Israel. It ends with the oaks and the gardens being destroyed. The end of Isaiah shows the number one thing that concerns God:

“A people that provokes me to anger continually to my face; that sacrifices in gardens and burns incense upon altars of brick.”

• *Isaiah 65:3*

Those gardens were made like the Garden of Eden, which itself was like the Temple. In the Temple they had altars, but these altars were not altars of God, they were altars of the Philistines, the Egyptians, the Babylonians, and the Assyrians. They were idols. I know because I read the rest of Isaiah.⁷

⁶ Today, if you go to ministers and ask how their churches might be, they would say probably in a pretty good state, though they would admit there are sinners in the churches. But a prophet does not look at things the way those in charge of a denomination or a church do. He looks at things as God does. *ELM*

⁷ Dr. Martin's article, "[Temple Symbolism in Genesis](#)" explains the garden relationship of the Eden/Tabernacle/ Temple. *DWS*

Look at chapter 66, the last chapter of Isaiah, verse 15. **“For behold YHWH will come with fire.”** This is the second coming of Christ, if you look carefully, because Christ Jesus is coming with fire. (That is what Paul said in 2 Thessalonians chapter 1.)

“For behold YHWH will come with fire, and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will YHWH plead with all flesh ...”

• *Isaiah 66:15–16*

YHWH will come for Israel and for **“all flesh.”** Chapter 66 is after Isaiah has given all the information in chapters 7 to 12 about the Messiah introduced as a child from a virgin, and after chapters 52 and 53, that the Messiah will die in degradation, humility, and ignominy for the sins of the world. Then the whole world will come to a relationship with God through this Messiah. The whole world will be dealt with by God:

“... for by fire and by sword will YHWH plead with all flesh. The slain of YHWH shall be many. They that sanctify themselves [make themselves holy] and purify themselves in the gardens ...”

• *Isaiah 66:16–17*

In the table of contents the last thing mentioned are the gardens, and you find it is happening at the end of the age when Jesus comes back, they are still in the gardens, believe it or not. They think they are sanctifying themselves, but they are not sanctifying themselves by God. This is also a theme of Isaiah. God sanctifies us. We do not sanctify ourselves. I would have a terrible time trying to sanctify you, or you trying to sanctify me, because you could not do so if you wanted. But someone can and that is God the Father through Christ Jesus. That is the key to Isaiah. You need the New Testament to understand this completely.

“They that sanctify themselves and purify themselves in the gardens behind one tree [the oak] in the midst, eating swine’s flesh and the abomination and the mouse shall be consumed together, says YHWH.”

• *Isaiah 66:17*

This talk about unclean animals, does that refer to me today? He is talking to Israel here, or those who claim to be Israel going by the laws of God. They sanctify themselves and eat unclean things when they know better. If you would be an Israelite you must keep the laws of Israel. If you say, I am in covenant relationship with God, then you must do all the things that ancient Israel did. The men must be circumcised. In the New Testament with the new covenant men did not have to be circumcised. Yet there are all types of laws and regulations that God gave to Israelites. If you are an Israelite you had better keep them.⁸

Go back to the first chapter. Israel puts on a good show but when you look at the heart, Isaiah says, they are debauched. He shows their condition at that time. Read Isaiah 1:6 again, God’s analysis of ancient Israel. Their condition is the same at the second coming of Christ. Mankind cannot sanctify itself or in any way make itself holy.

Mankind, by what they do, how they act, by the rituals they perform, by the liturgies they give, by the songs and psalms that they sing, those are not the standard that God uses to show who is and is not righteous. This first chapter puts Israel in a far different light than most people want Israel, or the churches of this world, to be in. Look at our churches. We should apply the same thing that God in the 8th century BC applied to Israel. I admit He is talking about Israel, but the same principle applies:

⁸ When Paul revealed the mystery, that was a different matter altogether. You and I are not Israelites any longer. All laws that pertained to ancient Israel were laws of a schoolmaster to lead us to Christ. They were laws for an infant state. Isaiah is talking about those at the end of the age who still claim to be Israelites, who are sanctifying themselves but doing the exact opposite from what God says in the Bible to do. This is important to understand. The last chapter Isaiah talks about their doings in the gardens amongst the trees sanctifying themselves. They are doing nothing but idolatry. *ELM*

“From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers [foreigners]. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.”

• *Isaiah 1:6–8*

Israel will be destroyed to such an extent that only a little hut would be there to guard a cucumber patch. All other houses will be gone. Going on,

“Except YHWH of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”

• *Isaiah 1:9*

This is Isaiah speaking of Israel in the 8th century BC when they had the Temple in existence. The Assyrians were nearby for judgment. But Judah lasted for another 130 years. This was the state of Israel inwardly as God looked at them in verse 10: **“Hear the word of YHWH, you rulers of Sodom.”** This was not literally Sodom he was talking to; He called Jerusalem Sodom. **“Give ear unto the law of our God, you people of Gomorrah.”** He was talking to the people of Jerusalem.

“To what purpose is the multitude of your sacrifices unto me? Says YHWH: ‘I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.’”

• *Isaiah 1:11*

God ordained those sacrifices in the Temple. He was fed up with them. Have you ever heard that expression? The offering of sacrifices on the altar in the Temple was like offering food to God on a table, a meal of meat, bread, and wine offerings. That is the symbolism of the whole thing. He says I am fed up with your:

“... burnt offerings ... When you come to appear before me, who has required this at your hand, to tread my courts? [into my house] he says, bring no more vain oblations [sacrifices], incense is an abomination unto me.”

• *Isaiah 1:11–13*

Incense is a beautiful thing. Think about frankincense and the odors from various spices of the world. The scent of jasmine is one of the most beautiful in the Middle East. Those were scents within the Temple, beautiful and wonderful. But when they brought them into the Temple, God said they were an abomination:

“The new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity [lawlessness] even the solemn meeting.”

• *Isaiah 1:13*

Even the most holy has gone astray. It means nothing. By the way he was not talking about keeping Sunday here. He was not talking about keeping Easter or Christmas. They were keeping the seventh day Sabbath. They were keeping Passover. They were performing acts in the Temple. But they were doing them with a heart not changed.⁹

Isaiah meant well and he was a prophet. Perhaps he was exempt from all of this. On the other hand this is how God looked upon the most righteous, the most holy of Israel, upon the kings, the priests, the ordinary people, the business people, politicians, and the farmers:

⁹ People today can be externally a Christian or an Israelite or a religious person but inwardly filled with guile, with evil against your fellow man and against God. God looked on the heart and said Israel looks good on the surface but underneath is the appraisal I am giving to every one without exception. That must have included even Isaiah in one way of looking at it. *ELM*

“Your new moons and your appointed feasts [appointed by God Himself] my soul hates: they are a trouble unto me; I am weary to bear them.”

• *Isaiah 1:14*

Some say, how is that possible if we are keeping His days, which should be joyful and happy? You must keep them with a proper attitude. If you do not, God says it means nothing to Him.

Chapter 1 Continues

This 1st chapter of Isaiah is a table of contents of how God looks upon Israel for the rest of the prophecies in Isaiah. The prophecy about the redemption to come from a young child born of a virgin, raised to become an adult and King over Israel is in the 11th chapter. The whole of Israel becomes righteous and holy, and the world comes under the domination of Israel through this young child that grows up. All of this is to redeem Israel from this attitude of evil within their hearts.

The second part of Isaiah introduces the Messiah as the one to redeem Israel from all their sins, all their transgressions, all their wickedness, to make them holy and righteous. The Messiah to come was to be in degradation and finally die to pay for Israel’s attitude which is nothing but evil.¹⁰

God’s appraisal of Israel and mankind is very different than what Israel would give itself. God’s appraisal of religion and of man is very different than what we, as part of the religions of man, might make of ourselves. Here was Israel keeping sacrifices, Holy Days, meeting at proper assemblies, giving incense according to the rules, doing everything it says to do. Yet God says they are full of putrefying sores from the top of their head to the bottom of their feet. He goes on to say, in 1:15, **“And when you spread forth your hands [in praise to God] I will hide mine eyes from you.”** You have done such wrong that I will blind your eyes so that you will not be able to see Me even though you keep the Sabbaths, Holy Days, observe new moons, keep the commandments of God. Though you look good on the outside, I will hide Myself from you.

There are entire chapters, like chapter 29, where God says at the later time He will do a marvelous work and a wonder. He will take the scales off of Israel’s eyes and stops out of their ears so that they will see with their eyes and hear with their ears the truth. They will be amazed at what they see. It will mean their ways are wrong and that God’s ways are right. It is a matter of attitude and a proper heart. They are worse off than the heathen who have not been told to do right. You, Israel, have been told and you do not do right. Isaiah first introduces the negative and then he later brings in repentance. He shows people from the beginning that they are not in a right state with God. So God says,

“And when you spread forth your hands, I will hide mine eyes from you: yea, when you make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

• *Isaiah 1:15–17*

Now look at verse 18, one of the most beautiful verses in all of scripture.

“Come now, and let us reason together, says YHWH: though your sins be as scarlet, they shall be as white as snow ...”

Who will make you white as snow? Who will make you holy and righteous? We can reason together. It will be the personage introduced by a virgin some 2000 years ago. That is also in Isaiah. These themes in Isaiah

¹⁰ Do not blame the Israelites too much. The best place to point a finger is at yourself. I have done so many times. I tried to do well and you tried to do well, but each time something draws me astray. I have to say like the apostle Paul, **“O wretched man that I am, who shall deliver me ...?”** (Romans 7:24). It will be the person of Isaiah chapters 7 to 12, the same person of Isaiah chapters 52 and 53, the Messiah, introduced here as the individual not only to turn Israel around, but the whole world. *ELM*

are a means by which you, me, and all Israel can come together with God, be redeemed and **“be as white as snow,”** **“... though your sins be red like crimson,”** they shall be as white wool (verse 18). That is how Israel will be. They must first realize it is not by themselves that they will be cleansed because at the very end of chapter 66 Israel is still trying to sanctify itself.

The Theology of Isaiah

The Book of Isaiah has a theological theme to it in addition to a prophetic one. This is central in explaining the theological teachings of the apostle Paul, that there be another standard for salvation other than keeping the law, no matter whether that law is the Ten Commandments, the law of Moses, or any other law devised by God or by man. No law, according to the apostle Paul and the prophet Isaiah, can be used to bring mankind into a righteous state with God.

In the first chapter of Isaiah we find the pattern for Paul’s teachings being set on the natural depravity of man. Isaiah starts by telling us what state mankind is in, in relation to God the Father. Isaiah shows the depravity he found in ancient Israel amongst the Jews. When the apostle Paul, some 800 years later, looked at the condition of the Jews in his day and the condition of all mankind, he found that Isaiah chapter 1 centered on the depravity of mankind, and particularly that of Israel and of Judah. Though they had the laws of God in their midst they were inadequate and incapable of doing them.

That is why the apostle Paul saw in Isaiah a theme which he wanted to develop theologically. Not only do we find prophecy in Isaiah, we find a considerable amount of theological teaching that the apostle Paul later used to show just where Jesus Christ came into the picture. We find in the Book of Isaiah more of an introduction of Jesus Christ from a historical and a theological point of view than we do in any other book. Only the Book of Psalms comes close. In Isaiah we have two major sections that deal specifically and prophetically with the introduction of Jesus Christ into the world some 800 years after Isaiah.

The apostle Paul saw by analyzing the Book of Isaiah the central keys that helped him understand the role Christ Jesus had in the forgiveness of mankind for their sins, the redemptive process that leads to mankind’s final righteousness, and the method by which Israel and all mankind would be saved in Christ. All this is found in this Book of Isaiah.

His name is not mentioned in Isaiah as Jesus Christ, that is true. However, the word Jesus means **“YHVH is savior,”** and the basic meaning of Isaiah is the same. Someone would come in the future to straighten out Israel, Judah, and all mankind so that we can have the idyllic type of world and universe where righteousness will prevail, along with holiness, goodness, happiness, joy, and all the other fundamental aspects of the family of God that God wants all of us to have in abundance.

The problems of mankind are given first priority in that first chapter of Isaiah. No matter how many laws God gives to do, if the standard will be the law, then every one of us shall fail. Later sections of Isaiah show how the redemptive process can give us the righteousness that God wants us to have.

Law and Righteousness

Righteousness cannot be based upon Law. Read Isaiah carefully. That is exactly what Paul did under the inspiration of God’s Holy Spirit, he found that there had to be another basis for salvation, another basis for righteousness, another basis for being in a right standing with God than the Law or any law. That is what we find in the 1st chapter of Isaiah. Nothing mankind can do to please God will result in the necessary righteousness in order to be saved. Let us look at the theological understanding in the first chapter of Isaiah.

Isaiah prophesied for a 47 year period. That was a long time and he had many things to say. We find other prophets such as Amos, Micah and others living within this period of time. You must bring them all together to understand the cohesiveness of what was being taught in matters of prophecy and theology.

The apostle Paul made the theology of Isaiah plain, but it was Isaiah, and parts of the Psalms, that produced the first account of why mankind (and Israel and Judah) needed to have a salvation in a way that would be complete, perfect and proper. He says,

“Hear O heavens, and give ear, O earth: for YHWH has spoken, I have nourished and brought up children, and they have rebelled against me.”

• *Isaiah 1:2*

Though Isaiah had application to the middle of the 8th century BC, it also applied back to Adam and Eve.

“I have nourished and brought up children and they have rebelled against me. The ox knows his owner, and the ass his master’s crib: but Israel does not know, my people does not consider. A sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken YHWH, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should you be stricken any more? [punished by Me, to bring you back to a proper relationship] you will revolt more and more:

[It makes no difference because] **the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been clothed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire ...”**

• *Isaiah 1:2–7*

He goes on to say that a small remnant has been left (verse 9).

Remember that the names of Isaiah and his two children have to do with something important, a very small remnant. (See part 1, “[Introduction to Isaiah](#).”) The firstborn son of Isaiah was named to indicate this small remnant. You find this remnant mentioned throughout, to the end of 66 chapters. You begin to pick up this theme more when you get into the 7th and 8th chapters. Then go back to the first chapter and see that Isaiah’s firstborn son is actually mentioned here. The meaning of his name fits into all of these prophecies as we go along, as well as fitting with Isaiah’s name:

“Except YHWH of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah [completely wiped out].”

• *Isaiah 1:9*

The apostle Paul mentions that very verse (in Romans 9:27–33) to introduce a major theme on how Israel will finally be saved. Paul focuses in on this first chapter of Isaiah because it describes the state of Israel and Judah in his day, as well as that of all mankind. Paul starts at verse 11 of Isaiah by going through the various ordinances, statutes and Holy Days and seasons that people were keeping (and thought they were doing right by keeping them). But God looked upon their hearts, and found that all these things were very external and not bringing the state of righteousness they were supposed to bring:

“To what purpose is the multitude of your sacrifices unto me? Says YHWH; I am full of the burnt offerings of rams.”

• *Isaiah 1:11*

God is fed up with it. He does not want more of them. He goes on to say:

“I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he goats. When you come to appear before me [in the Temple at Jerusalem], who has required at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths.”

• *Isaiah 1:11–13*

Many of us have been taught about keeping Sabbaths. But when mankind tries to keep them without the Spirit of God you will find that it will not work. God says, I am fed up with your:

“... new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. [When people met, it was not conducive to righteousness] Your new moons and your appointed feasts my soul hates; they are a trouble unto me; I am weary to bear them.”

• *Isaiah 1:13–14*

Paul's Understanding of Isaiah

The apostle Paul looked upon the Jews of his time coming together for Sabbaths, Holy Days, and other observances. They were trying hard to keep them as best they knew how. Paul said that was not the method by which we can obtain salvation. There is nothing wrong with God's Law of itself, but it is mankind trying to keep it. Most of us have not learned how to adopt these principles and use them properly.

“When you spread forth your hands [unto God], I will hide mine eyes from you; yea, when you make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings ...”

• *Isaiah 1:15–16*

He goes on that it is possible to be white as snow (verse 18), but it will not be through methods used up until now. God will finally bring Israel into a proper relationship with Himself. He will bring in a Jerusalem full of judgment and righteousness instead of murders, a Holy City in which violence will no longer be present, but only joy and happiness and beauty. He will do that in the last chapter of Isaiah.

Periodically through Isaiah hope is given to Israel because they will reap the benefits of judgment, of goodness, of righteousness that only God can give. Turn to Romans and note how Paul summed up the state of mankind. He cites almost word for word the first chapter of Isaiah, beginning in Romans 2:1. Then note:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh [a physical law]: But he is a Jew [a real type of Jew that God loves], which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.”

• *Romans 2:28–29*

Isaiah speaks about the letter of the Law, all the things Israel must do physically. **“What advantage then has the Jew? Or what profit is there of circumcision?”** (Romans 3:1), Paul answered that they have advantage in many ways because they had the oracles of God. But how or what is the state of mankind? Look at verse 9.

“What then? Are we better than they? [better than Gentiles?] No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. There is none righteous, no not one. There is none that understands, there is none that seeks after God. They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Their throat is an open sepulcher; with their tongues they have used deceit [quoting from Psalm 5:9]; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.”

• *Romans 3:9–18*

He is also talking about you and me. This is our basic nature. No matter if we want to honor our Father's commandments and Laws, we are incapable of doing them of ourselves. We need another standard of righteousness. The Book of Isaiah shows that standard of righteousness. The Book of Romans shows that standard of righteousness finally after Jesus Christ has come on the earth and died for our sins. We find the Book of Corinthians showing that standard of righteousness along with Galatians, Ephesians, Philippians, Colossians and the other books of the New Testament. They show the true state of mankind.

In fact if you want to know about whether or not this applied back only in the time of Isaiah in the 8th century BC, go to Amos 5:21–27 where it speaks there about keeping the Feast Days, and how God did not accept them or the Sabbaths. Amos goes right on down, and says even when you came out of Egypt and Moses went up to the Mount Sinai, what were Aaron and the rest of them doing when he came down? They were in profligacy already at that time, worshipping the wrong way. What does the apostle Paul quote in this section in Romans chapter 9 about Israel being Sodom and Gomorrah? He quotes Amos. He says that even in his time it was happening.

The same type of judgment would be given by God to each of us when we try to do things on our own. We cannot survive on our own. We need help. We not only need the Holy Spirit, we need a new method of judgment to gain righteousness. We need a new Law because if God's Commandments are the only way to get there, every one of us will fail. That is why Isaiah starts out in a failure scenario and then he gives the answers by which we can come to a state of righteousness and know how we will be saved.

Isaiah's Sons and Immanuel

We will be saved by one individual that Isaiah will introduce through two individuals who are his sons. One son is mentioned in Isaiah 7:3: **"YHWH said unto Isaiah, 'Go forth now to meet Ahaz [the King], and you take with you, Shearjashub.'"** That was Isaiah's son. What does Shearjashub mean? It means **"the remnant shall return."**

This long prophecy (chapters 7–12) prophetically introduces this individual who will bring righteousness to Israel. For the first time we meet him in detail, and we are given his name. His name here is not Jesus. His name is not really the Christ yet. His name is called Immanuel, **"God with us."** This introduction is the first step by which Isaiah shows Israel, Judah and eventually all mankind how they will be saved.

Go to Isaiah chapter 7. This is one section that every mature Christian should know because this is where Jesus is introduced, around 800 years before His birth. The passage deals with events prophesied about Him that He will be doing, events which finally end with the glorification of Israel as a nation, and a world at peace with the Kingdom of God on earth and with the family of God in joy and in happiness.

It is like a thumbnail sketch in microcosm of all Old and New Testament prophecy, of how that individual will be introduced politically, religiously, and redemptively, in a prophetic theme in which He will be introduced as a baby. He will grow and do certain things as a 2 year old. When He becomes a young man a message will go forth that will lighten the whole of Israel.

Then, something will happen to this young man. He will go away for a while and then come back. When He returns He will come in power and glory and put down rebellion on the earth. He will bring in what you and I would call the great millennial scene that the rest of the prophecies talk about. In other words the Kingdom of God finally comes on to earth because of the efforts of this one man, Immanuel, **"God with us."** He will subdue the entire world and put down rebellion. The apostle Paul in 2 Thessalonians extracted from this section in Isaiah by using the same words to introduce the Kingdom of God on earth. We find it further ramified in the Book of Revelation. It is all in chapters 7–12.

Chapter 7 of Isaiah is a prophetic inset, shall we say, of a man who will finally take over the entire government of the world. He will come from Israel. He will be born of a virgin. In Hebrew the term is *"almah,"* can mean a young woman, but in this case it means a virgin. I will show you why it has to mean that, and why it was certainly interpreted that way by the apostles.

This person, Immanuel, to be born of this virgin would have the divine rank of God on Himself. In chapter 7 is a story of the growth of this young boy. First His birth, his growth, then certain things takes place during His life. Then He teaches in various areas of Israel as it says. **"A great light"** (see Isaiah 9:2 and Matthew 4:16) which means a great message, will be brought by this young man. Finally He will go away and come back. When He returns He is coming in power and in glory. He will put down all Gentile rebellion in the world as well as rebellion in Israel. He will establish a peaceful existence on this earth, the Kingdom of God on earth. This is all in Isaiah chapters 7–12.

We also have the historical context when this was given, around 740–742 BC. The Assyrians were a great Gentile empire beginning to threaten to the south with their armies and beginning to take certain kings and peoples captive to the north. The Syrians, whose capital was at Damascus, were allied with the northern tribes of Israel called Samaria. They both wanted Judah in the south, whose king was Ahaz (his son Hezekiah will be dealt with later) to join the Syrians and Israelites to ally against the Assyrians.

Judah however did not want to join this confederacy, as it was called. Isaiah told Ahaz not to join. Many living in Israel and in Judah wanted to join it and put an end to the Assyrians in the north. Perhaps they

thought they could get the Egyptians on their side as well. We find in Isaiah that many Israelites thought they could get a confederacy to link all nations in the southern and eastern Mediterranean to defend against the Assyrian empire in the north that was beginning to expand.

Ahaz, on the advice of Isaiah and other prophets, did not want to join Syria and Israel. So Rezin, king of Syria and Pekah, king of Israel, came toward Jerusalem to force Judah to join the confederacy. They went to war against Jerusalem, but they could not prevail.

“And it was told the house of David [Ahaz and later Hezekiah], saying, ‘Syria is confederate with Ephraim [the northern tribes of Israel] and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.’ Then said YHWH unto Isaiah, ‘Go forth now to meet Ahaz [King of Judah, house of David], and Shearjashub your son.”

• *Isaiah 7:2–3*

Shearjashub’s name means **“a remnant shall return.”** His name comes up again in prophecy later in Isaiah (see 10:21). When you put into a proper context the messages about him, he represented a group of people who would be a remnant of Israel, a special type of Israelite. When you look at the Christian message, what was given in Isaiah that Israel will be called by another name which represents Christianity?

God said to Isaiah, take your son Shearjashub and go to Ahaz the King because Judah was in very dire straits at this time. They were surrounded by hostile armies. It goes on, **“Take heed, be quiet, fear not, neither be fainthearted for the two tails of these smoking firebrands, ...”** that means these two kings from the north surrounding Jerusalem, Syria and Ephraim, **“Thus says YHWH God, it shall not stand ...”** Their confederacy and their war shall not stand.

“Neither shall it come to pass. For the head [the King of Syria] is Damascus ... within three score and five years [65 years] shall Ephraim be broken and it shall not be a people.”

• *Isaiah 7:7–8*

These 65 years occurred. It has to do with the prophecy connected with Immanuel introduced here. (Sixty five years happens to be a very important period of time in the New Testament. I will cover that later in Isaiah.)

A Sign from God for King Ahaz

Within 65 years they will be thwarted. It goes on, verse 7:10, and this is most important, **“Moreover YHWH spoke again unto Ahaz saying ...”** Ahaz was one of the wicked of kings of Judah, but God came to him through Isaiah and his son and gave him signs, with one particular sign so outstanding that nothing like it would ever occur again. Here it is in verse 11, **“God says to Ahaz, ask you a sign of YHWH your God; ask it either in the depth, or in the height above.”** He means by this symbolism, Ahaz, ask anything you want and I, God, will perform it.

When Ahaz heard that, being evil, he thought about it for a moment. Ahaz said **“I will not ask, neither will I tempt YHWH”** (Isaiah 7:12). God gave him the opportunity to ask for any sign he wanted and it would have happened. If God would give you or me the opportunity of asking **“in the depth or the height above”** any sign that He will do it, I wonder if you would balk too. Ahaz did. He said, **“I will not tempt YHWH”** by asking for any sign. God comes back. Since Ahaz refused to ask for a sign, notice what Isaiah said:

“Here you now O house of David [Ahaz’s ancestor], Is it a small thing for you to weary men, but will you weary my God also? Therefore, YHWH himself, shall give you a sign ...”

• *Isaiah 7:13–14*

Now remember, this sign is so magnificent that it could have been in the depths, the highest you could go (verse 7:11). Look at the ramification of that. You know the one sign that God picked? It was the greatest sign He could give to Ahaz and to the world: **“Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.”**

A virgin **“shall bring forth a son,”** (as it is phrased in Matthew 1:21, 23), God said to Ahaz. But Ahaz did not ask for the sign, did he? Because Ahaz did not ask for the sign, it was not performed in his day. However, 65 years later what God promised as far as the King of Syria and Ephraim were concerned was completely fulfilled. Here is the sign of a virgin who would **“bring forth a son”** whose name will be Immanuel. That is a great sign: God Himself would come in the personage of this son born of a virgin:

“Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that you abhor shall be forsaken of both her kings.”

• *Isaiah 7:15–16*

This returns to the time of Isaiah and Ahaz. Some people imagine that there was actually a virgin that was born at the time. But it could not be the fulfillment of the prophecy entirely because a child produced back then could not be called Immanuel. This was to come in the future. However, the land would be forsaken of these two kings and that was a part of the promise.

“YHWH shall bring upon you and upon your people, and upon your father’s house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.”

• *Isaiah 7:17*

The Assyrians put down these two kings in the north that afflict you. That is what the promise really was all about. YHWH will do that. He went on to say here in verse 21:

“It shall come to pass in that day, that a man shall nourish a young cow, and two sheep; it shall come to pass for the abundance of milk that they shall give he shall eat butter: for butter and honey shall everyone eat that is left in the land.”

• *Isaiah 7:21–22*

The remnant of the land, butter and honey, this has to do with the prophecy of the future. Remember the butter and honey shall everyone finally eat. This simply means that this young child will grow up, and before the two years is up in the basic prophecy, the King of Assyria will be on the scene. This child would not be the Immanuel. Only one time will Immanuel come. But the two years that the land would be forsaken of her kings would come by another child being born and within 2 years. Here it is in chapter 8.

“Moreover, YHWH said unto me, ‘Take you a great roll [a long scroll], and write in it with a man’s pen concerning [note the name] Mahershalalhashbaz.’”

• *Isaiah 8:1*

That is the name of a child to be born, a substitute for the Immanuel in that prophecy back there. The Immanuel to be born of a virgin would come in the future. This particular child here, for the two years, will not to be born of a virgin, because the child’s father would be Isaiah himself. You know what this long name actually means? **“To bring speed to the spoil he hastens the prey and he makes it speedily”** (Isaiah 8:1, 3). That means within two years the problem of Syria and Ephraim will be over. Put all that together and note what happens. As soon as this child is born and has this name:

“And I [Isaiah], took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess [Isaiah’s wife]; and she conceived, and bare a son. Then said YHWH to me, Call his name Mahershalalhashbaz. And before the child shall have knowledge to cry, My father, and my mother [at two years of age], the riches of Damascus and the spoil of Samaria shall be taken away before [or by] the king of Assyria.”

• *Isaiah 8:2–4*

Go back to Isaiah 7:16, within two years of this child’s life, Damascus and Ephraim would be destroyed as a threat to Judah. This is not the child born of a virgin called Immanuel. The whole thing makes perfect sense.

Immanuel and the Assyrian

Isaiah continues on with this child who would be born, Immanuel. In the 8th century BC, if the people of Judah assemble themselves together into a confederacy like the northern Israelites and the Syrians wanted to do, catastrophe will come on the land of Immanuel. Look at verse 8:

“He [the Assyrian] shall come to pass through Judah; he will overflow and go over, he shall reach even to the neck; the stretching out of his wings shall fill the breadth of your land, O Immanuel.”

• *Isaiah 8:8*

Some Assyrians will do this. If you carry the prophecy to its end you will find that the Gentile powers at the end of the age will also be called Assyrians. The Assyrians will come into the land of this Immanuel in the future. In fact, it goes on to say:

“Associate yourselves together O you people [if you join a confederacy to thwart Assyria], you shall be broken in pieces and give ear all you far countries, gird yourselves and you shall be broken in pieces [through confederacy]; Take counsel together, and it shall come to nought; speak the word and it shall not stand [note the end of verse 10]: For God is with us.”

• *Isaiah 8:9–10*

“God is with us.” That is the very meaning of the word Immanuel. Who is this Immanuel, **“God is with us,”** and why is he mentioned in connection with the Assyrians? You will find this has to do with the end of the age, not back at Isaiah’s time. The Mahershalalhashbaz was a token personage. But this person will be someone that is **“God with us.”** He will reach out to be redemptive in salvation in a theological way as well as in a political way.

He continues in verse 12, **“Say you not, a confederacy to all them to whom this people shall say, ...”** They are saying, we ought to do this. Isaiah says you shall not do it. If they do, they will go contrary to what Immanuel will teach them, this **“God with us.”** It says what they should do in verse 13,

“Sanctify YHWH of hosts himself; and let him be your fear, and let him be your dread. For he [this God of hosts, God with us, Immanuel, He will be] ... for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

• *Isaiah 8:13–14*

When the Immanuel finally did come, born of a virgin, He was exactly that. That verse was quoted by the apostle Paul in Romans 9:33: **“As it is written, ‘Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believes on him shall not be ashamed,’”** which referred to Christ when He was here on earth.

“And many among them [of Israel], shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. But I will wait upon YHWH that hides his face from the house of Jacob and I will look for him. Behold, I and the children whom YHWH has given me [Isaiah said], are for signs and for wonders in Israel from YHWH of hosts which dwells in mount Zion.”

• *Isaiah 8:15–18*

To sum up:

- Isaiah’s name (**“YHWH is Savior”**) was itself a sign,
- his firstborn son’s name, Shearjashub (**“the remnant shall return”**) was a sign,
- his second born son’s name, Mahershalalhashbaz (**“to speed to the spoil,”** etc.), was a sign, and
- so too the name of the future virgin-born son of the house of David, Immanuel (**“God is with us”**) was a sign.

This son of the virgin will be Immanuel, **“God with us,”** sent to Israel to be a stone of stumbling to them. They will not accept Him. Why? Because there is no light in them, as it says in Isaiah 8:20, **“To the law and to the testimony: if they speak not according to this word.”** This is putting together the message of the New Testament, which this Immanuel will actually bring to pass. It says **“there is no light in them”** (Isaiah 8:20).

“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun [up north by the Sea of Galilee], the land of Naphtali [near the Sea of Galilee], and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.”

• *Isaiah 9:1*

What will happen in Galilee of the nations? **“The people that walked in darkness [Israel] have seen a great light ...”** (Isaiah 9:2). They will see it in Galilee. These verses were quoted by the apostles themselves on the ministry of Christ. Why did He focus primarily in Galilee? To bring **“a great light.”** This is speaking of the Immanuel once He would be 30 years of age. Do you know the message that he preached and the apostles after him? Verse 9:6, **“For unto us a child is born.”** He is already born, not a baby in this case. It means he is grown but He is a child of God. He is old enough in this prophecy for the government to be upon His shoulders.

“His name shall be called Wonderful, Counselor, The mighty God [no mere man born of a virgin, the one born is the mighty God.] The Everlasting Father. [He becomes a Father, even Jesus himself.] The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it ...”

• *Isaiah 9:6–7*

That was the message of God, was it not, in the New Testament?

Israel was to be punished (and they were punished at the city of Jerusalem in 66–70 AD). It goes on to say that at the end of the age, when a new Assyria comes on the scene (after Immanuel will have gone away and comes back), when Immanuel returns He will meet the Assyrians at Jerusalem. In Isaiah 10:28 you find that the march of the Assyrians toward Jerusalem after gathering at Armageddon is mentioned right up to where He gets to Jerusalem. In chapter 11 Immanuel meets this end time Assyrian and the army, not as a man on earth but as the Mighty God.

“There shall come forth a rod out of the stem of Jesse, a branch shall grow up out of his roots, the spirit of YHWH shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of YHWH ...”

• *Isaiah 11:1–2*

That was quoted by Jesus, referring to Himself, in Galilee when He was at Nazareth. The Assyrians will be put down. The wicked One, called the Antichrist, shall be destroyed along with the Assyrian army. The apostle Paul used that term **“the wicked [one]”** in 2 Thessalonians 2:8 (quoting Isaiah 11:4–5) describing how that will happen. We will find the Assyrian put down. Then in Isaiah 11:6–10 the cow and the bear shall feed with the wolf and the lamb and the lions all together. Universal peace will come upon the earth. This is the introduction of the individual who will bring a political type of righteousness and joy to the whole world.

The theological person called Immanuel is reserved in Isaiah chapter 52:13 all through chapter 53. It says this same personage here will take all the sins of all Israel and the world on His back. He will die for them so they can be released from the transgressions that caused them and all of us to be shackled over the years, just as the first chapter of Isaiah indicates.