

Witchcraft and necromancy does not agree with God's word. Therefore, there is not even the dawning of light in it.

v. 21-22 CONSEQUENCES OF CONSULTING FALSE TEACHING: When men choose ignorance falsehood and sin, deliberately, they lose the power to reason to relate and to understand. Nothing makes sense. Man suffers a dehumanizing, deranging, despairing experience. When calamity strikes, as it surely will do those who disobey God's moral principles of human social existence, chaos reigns. Distresses of many kinds are the consequences of casting away Divine truth—both physical and psychological. Such conditions are described in these verses—distress, famine, anxiety, cursing one's fellowman, cursing God, searching, darkness, gloom, anguish, being driven away. Such is a description of the chosen people at the time of their captivities.

### QUIZ

1. Where was the real crisis in the nations of Israel and Judah?
2. What was the "testimony" that Isaiah was to bind up and seal?
3. What does the word "seal" mean here?
4. How did the prophet and his children become a testimony for Jehovah?
5. How does verse 18 apply to the New Testament?
6. What are the consequences of false teaching?

## CHAPTER NINE

### C. PEACE BY IMMANUEL

#### 1. HIS PERSONALITY

TEXT: 9:1-7

- 1 But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made

it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

- 2 The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.
- 3 Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.
- 4 For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.
- 5 For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.
- 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, Counsellor, Mighty God, Everlasting Father, Prince of Peace.
- 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this.

### QUERIES

- a. When is "Galilee" to be made glorious?
- b. Who is the "oppressor" that is broken?
- c. Who is the "child" that is born?

### PARAPHRASE

But that time of darkness and despair will not be forever upon God's covenant people. In fact, while the territory of Zebulun and Naphtali is being held in contempt by God because of the paganism of its people, in the day the Messiah comes He will make that territory glorious by His work there—that is the

territory that will then be Gentile territory, Galilee and beyond the Jordan. These who walk in the darkness of ignorance and sin will see a Great Light. This Light will illuminate the way for those who live in the realms of deep darkness. You, Jehovah, will multiply your covenant people, you will increase their joy; your multiplying people will be filled with joy like that of reapers when the harvest time has come, and like that of men dividing up the treasures they have captured. When The Light comes God will break the bondage of oppression upon His people by a great miraculous Divine act of victory over their enemy. At that time God shall utterly destroy the weapons of those who oppress His people and give His people complete peace. For unto God's people a child will be born; God will give His people a Son. And the government of God will be administered by this Son. These will be the royal titles indicating His nature and character: Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. His government will be one of continued growth and peace and it will never end. He will occupy the throne of His progenitor David and will rule in perfect justice and righteousness His kingdom forever. God's zeal to vindicate His faithfulness and His zeal for His people will accomplish all this.

### COMMENTS

V. 1-3 THE LIGHT DISPELLING DARKNESS: We must preface all comments on this section (9:1-7) by confirming that the entire section is messianic. It is plainly declared to be so by Jesus Christ Himself (Cf. Matt. 4:13-17). The ultimate fulfillment of this section, then, is in the first advent of the Messiah. To those who by faith accept the sign of the *almah's* son and the sign of Isaiah's sons, gloom and despair will be dispelled. The Great Light will come at some future time and turn God's contempt into God's glory upon God's people. This future glory of God will have its beginnings in Galilee, the region so abhorred by most of the people of Palestine. Of course, those people to whom Isaiah addresses these remarks, people of Isaiah's own day, would not

themselves live to see the reality of this prediction. However, by faith they might appropriate it to themselves at that moment—even as we may appropriate now some of the blessings of the future predicted in the New Testament.

Jesus Christ, The Light of the World, began His public ministry in Galilee. He was reared there in the village of Nazareth. He called most of His apostles from that territory. And, He gained His greatest acceptance and following from Galilee. This northern frontier of the Promised Land was the first to abdicate to paganizing inroads in the days of the Divided Kingdom—it was the first to be overrun by the invading forces of Assyria and Babylon—but it was the area God chose to bless and glorify with the presence of His Beloved Son! The method of Divine grace is amazing.

The coming of the Messiah-Light brought atonement for Divine contempt. His coming also brought fulfillment of the promise made to Abraham that from his seed would all the nations of the earth be blessed. His coming brought about the multiplication of the covenant nation through the institution of the kingdom and the calling of the Gentiles into covenant kingdomship. The two figures of speech in verse 3 are favorite prophetic vehicles to express the way in which this future, new, kingdom of God will extend itself among the Gentiles. The preaching of the gospel and conversion of the Gentiles is spoken of, prophetically, as a harvest and as a conquest wherein the Gentiles become the booty of God's war against His enemies (Cf. Obad. 17-21; Isa. ch. 60-66, etc.).

V. 4-5 THE LORD DELIVERING FROM OPPRESSION: These verses offer another favorite prophetic figure of speech. Oppression, whether physical or spiritual, is usually illustrated in the Old Testament by physical figures. Here we believe the oppression in its ultimate sense is the spiritual oppression of sin, its guilt and its estranging consequences. Of course, the immediate consequences of the sin of Israel and Judah were their captivities by foreign powers. However, even these captivities symbolized the greater oppression, the bondage to sin and Satan, to which God's people had surrendered. Now God delivered His people

from both the oppression of Babylonian captivity and from the oppression of sin. The deliverance from captivity became a type and prophecy of the mighty and miraculous deliverance from Satan and sin. Just as it was apparent that it was God delivering the people from the Midianites in the days of Gideon, so it would be apparent that it was God delivering from captivity and God delivering from Satan and sin. And when God delivers, the oppressor may as well burn his weapons for they will be of no use against God's people any more.

V. 6-7 THE LAD-DIVINE DISPENSING PEACE: The word "child" occurs first in the sentence in Hebrew, indicating all the emphasis is put there. The Son of David, Son of God Most High, actually coming to us as a child. The humanity of the Messiah is pointed out here. Young believes there are only four names for the Child, the first of which should be translated, Wonderful Counsellor. Actually the Hebrew word is "wonder" not "wonderful." The Child will not be merely wonderful, but He Himself will be a Wonder. To sit upon the throne of David as the Messianic King requires wisdom such as no mere man possesses. In this King there will be hid all the treasures of wisdom and knowledge (Col. 2:3). He will be the Word of God, the Logos (Jn. 1:14, 18). He will be the Wisdom of God (I Cor. 1:24). (Cf. also Isa. 11:2). This King will have no need of being surrounded with human counsellors and advisors. He is *pele yoetz*, a Wonder of a Counsellor.

This Child is also called *el gibbor*, Mighty God. Literally God-Hero. One who overcomes, a victor, would be appropriate synonyms.

The third appellation is *abi ad*, Father-Eternal. The word Father pictorializes a quality of the Messiah toward His people. Eternal modifies Father, thus, Eternally—a Father to His people!

The fourth name is *sar shalom*, Prince of Peace. Since the peace to be established is eternal, it is clear that this peace is something more than a temporary cessation of hostilities (which millennialists claim will be enforced during the so-called "thousand year literal reign of Christ in Jerusalem.") among nations. The cessation of warfare in itself does not bring about a desired

condition of existence. There must also be removed the cause of war, namely, human sin. When this cause of war is removed, then there can be true peace. For human sin to be removed, however, there must be a state of peace between God and man. Not only must man be at peace with God, but what is more important, God must be at peace with man. The enmity which had existed between God and man must be removed. It was human sin which had kept God at enmity with man. When that sin has been removed, then there can be everlasting peace (Cf. Rom. 5:1; Eph. 2:11-22). The Prince of Peace was foreshadowed by Melchizedek, "King of Salem (peace)" and in Solomon, "peaceful one." See also our comments on Isaiah 2:4.

The nature of the reign of this Child will be in justice and righteousness. The two indispensable ingredients making for peace are justice and righteousness. There are two qualities so blatantly abused in the days of the prophets by the rulers and the people of Israel and Judah. Christ came and satisfied the justice of God teaching men to be just and imputed to men the righteousness of God teaching men to be righteous. And His kingdom has continued to reach out to all men everywhere, increasing in quantity and quality. Spiritual growth and development into the image of God is the very essence of the kingdom of God.

What will ever accomplish all this? The zeal of the Lord of hosts will do it. But "zeal" for what? There is one recurring phrase of great interest in the prophetic literature, God says, "For my own sake," or "For the sake of my name, I will do it." What could bring more blessedness or victory or safety or abundance to God's people than the vindication of the wisdom, power and faithfulness of God Himself? If God is zealous for His own honor, then His people will surely find honor in that!

## QUIZ

1. What is the ultimate fulfillment of this section of prophecy?
2. What is significant about the territory of Galilee in this prophecy?

3. What is the darkness referred to in verse 2?
4. How was the "nation multiplied"?
5. What figures of speech are used to depict deliverance from oppression?
6. Give the meaning of the four names for the Child-Son.
7. What is the peace to be brought by this Child-ruler? Where is it fulfilled in the N.T.?

## 2. ISRAEL'S PRESUMPTION

TEXT: 9:8-17

- 8 The Lord sent a word into Jacob, and it hath lighted upon Israel.
- 9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart,
- 10 The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place.
- 11 Therefore Jehovah will set up on high against him the adversaries of Rezin, and will stir up his enemies,
- 12 the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.
- 13 Yet the people have not turned unto him that smote them, neither have they sought Jehovah of hosts.
- 14 Therefore Jehovah will cut off from Israel head and tail, palm-branch and rush, in one day.
- 15 The elder and the honorable man, he is the head; and the prophet that teacheth lies, he is the tail.
- 16 For they that lead this people cause them to err; and they that are led of them are destroyed.
- 17 Therefore the Lord will not rejoice over their young men, neither will he have compassion on their fatherless and widows; for every one is profane and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned

away, but his hand is stretched out still.

### QUERIES

- a. How did the Lord send "a word into Jacob"?
- b. Why was God's anger not turned away?
- c. What significance is there in the prophet teaching lies?

### PARAPHRASE

The Lord has penetrated into Jacob with His word of warning—His word found its mark through the prophets. Soon all the people of Israel will experience what He has promised, because in the pride and haughtiness of their hearts they have said, Let the judgment come; if the bricks of our houses and walls fall, we will just build houses and walls of hewn stone; if the sycamore trees are cut down, we will put cedars in their place. The Lord's reply to your bragging is to bring Rezin's enemies against you—the Syrians on the east and the Philistines on the west. With bared fangs they will devour Israel. But even then the Lord's righteous anger against you will not be satisfied—His hand will still be poised to smash you. For after all this chastening you will not repent and turn to seek Jehovah of hosts. Therefore the Lord, in one day, will cut off from Israel the high and the low; the elder and the honorable man is the high, and the prophet that teaches lies is the low. These false leaders and teachers have led the people in error, and the people have been willing to be led in error—both shall be destroyed. That is why the Lord has no joy in their young men, and no mercy upon even the widows and orphans; for they are all filthy-mouthed, wicked liars, foolish speakers. But even then the Lord's righteous anger against you will not be satisfied—His hand will still be poised to smash you.



## COMMENTS

v. 8-12 **HAUGHTY HEARTS:** The Lord has not overlooked their rebellion. He has sent His word directly into their midst through the prophets. He has "hewn them by the prophets and slain them by the words of his mouth" (Hos. 6:5). They were without excuse, for God had warned them again and again. He pleaded with them through Joel, Jonah, Amos and Hosea, to no avail. They became prouder and prouder. There was no humility and no repentance for sin. In their haughty hearts they said, in effect, "Let the Lord's judgment come, we are fully capable of controlling every situation by our own hands. If God destroys our brick houses and city walls we will rebuild them with hewn stones which cannot be destroyed. If God takes away our sycamore trees we will replace them with cedars!" They refused to acknowledge that things were in God's hands. So God will let them know (by experience) that His word is omnipotent. Rezin's enemies, the Syrians on the east (probably those Syrians who had been subjugated by the Assyrians and made to fight with the Assyrians against Damascus), and the Philistines on the west, would form a military-vise, a pincer movement, and crush Israel and Judah between them. Yet, in spite of all this woe and chastening, there is no repentance in Israel, so the wrath of God will still be directed against them.

v. 13-17 **UNHOLY HARBINGERS:** The people had not turned to Jehovah, in spite of God's chastening and the preaching of God's prophets. The reason for their continued rebellion could be found in the fact that the leaders of the nation (its rulers and religious leaders—prophets) were teaching and leading the people in lies. From the head to the tail—from the king to the lowliest official—they were telling the people lies about Jehovah. There were only a very few of the prophets faithful to the truth of God. The majority were false prophets, preaching and teaching what a sinful people wanted to hear, hirelings, concerned with their own selfish ends, (Cf. Amos 2:12; Micah 2:6-11). Those being led astray into error (the people) would be destroyed also because they were willing to be led astray! God takes no pleasure

in any of these people (v. 17). The young men of the nation, its greatest treasure are an abomination. The nation is so totally corrupt even the widows and orphans are involved in its rebellion and God cannot even show mercy to these. *Everyone* is profane and irreligious. They plot evil deeds (Cf. Hosea 4:1-3; 7:1-16). Every person in the nation is speaking and acting foolishly. It is difficult to comprehend the extent of moral and spiritual decadence rampant in Israel at that time. But the biblical record is substantiated by archaeological data! For this reason God's hand of judgment is poised to fall heavily upon Israel.

### QUIZ

1. Why were the people without excuse for their rebellion?
2. What was Israel's presumption?
3. How would the enemies of Rezin deal with Israel?
4. How did the rulers and prophets contribute to the rebellion of Israel?
5. To what extent had the nation fallen into decadence?

### 3. ISRAEL'S PERVERSITY

TEXT: 9:18-21

- 18 For wickedness burneth as the fire; it devoureth the briers and thorns; yea it kindleth in the thickets of the forest, and they roll upward in a column of smoke.
- 19 Through the wrath of Jehovah of hosts is the land burnt up; and the people are as the fuel of fire: no man spareth his brother.
- 20 And one shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

### QUERIES

- a. How does wickedness "burn"?
- b. What is the meaning of "snatching on the right hand"?
- c. Were they literally to eat the "flesh of their own arms"?

### PARAPHRASE

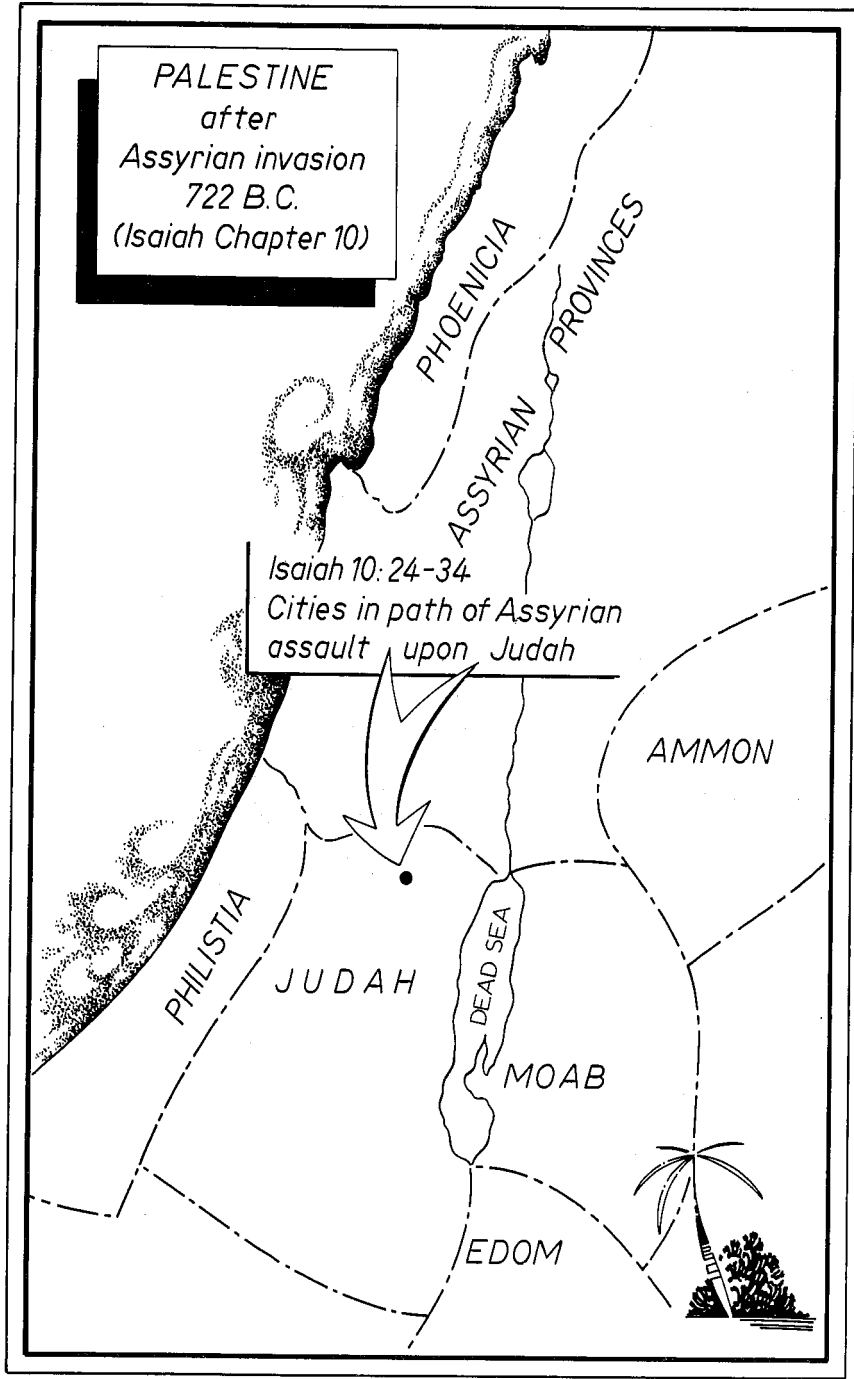
The consequences of your wickedness will consume you like a fire that burns up all vegetation. God's graciousness will be replaced by God's all-consuming wrath. He will devour everything in His anger. The people will be as fuel for the fires of His righteous indignation. They will fight against one another to steal one another's food, but they will never have enough. Finally they will even eat the flesh of their own people. Manassah against Ephraim and Ephraim against Manassah in civil war and then both Manassah and Ephraim in a truce long enough to unite against Judah. Yet even after all of this, God's anger is not yet satisfied. His hand is still heavy upon them, to punish them.

### COMMENTS

v. 18-21 CIVIL WAR: The plague of wickedness has infected the whole society and its culture. Rich and poor, powerful and weak, educated and illiterate alike are contaminated with evil. It has spread like fire spreads through dry stubble and forest. The fire which is about to consume the people and their land is the mighty moral rule of God which inevitably must fall upon those who break all moral bounds. The people were about to experience the removal of God's grace. When that happens man

PALESTINE  
after  
Assyrian invasion  
722 B.C.  
(Isaiah Chapter 10)

Isaiah 10: 24-34  
Cities in path of Assyrian  
assault upon Judah





*"The days of visitation are come, the days of recompense are come:  
Israel shall know it" (Hosea 9:7).*

Among the armed units of Tiglath-Pileser III which forced their way into Syria, there was, besides infantry and charioteers, an element which was used for the first time in history on a large scale by the Assyrians, namely cavalry.

This relief shows mounted Assyrians engaged in battle with Syrian rebels. Behind the horsemen flies a vulture which has snatched up a dead man's entrails.

FROM: THE BIBLE AS HISTORY IN PICTURES  
By Werner Keller - Wm. Morrow Co.

is left alone to the consequences of his perversity and when that happens man consumes himself. Some commentators seem to think the statement, "they shall eat every man the flesh of his own arm" means figurative cannibalism. However, literal cannibalism is not unknown to ancient history or modern history (Cf. II Kings 6:24-31; Jer. 19:9, etc.). In modern times the people of Russia in the siege of Leningrad (WW II) are reported to have eaten human flesh to survive starvation. Social and moral anarchy resulted in civil war—brother killing and robbing brother. And all these woes were but the beginning of tribulation on this once favored people. The hand of God was stretched out still. The end was not yet. That came with foreign conquest, captivity and slavery.

### QUIZ

1. What is the fire that is about to consume the people and land?
2. Does the Bible mention literal cannibalism anywhere? Where?
3. What brought on the civil war?
4. Why was this tribulation not the end of Israel's woes?

## CHAPTER TEN

### D. PRESERVATION IN IMMANUEL

#### 1. SOCIAL INJUSTICE

TEXT: 10:1-4

- 1 Woe unto them that decree unrighteous decrees, and to the writers that write perverseness;
- 2 to turn aside the needy from justice, and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!
- 3 And what will ye do in the day of visitation, and in the desola-