Explore the Bible Lesson Preview
September 20, 2020
“God Promises”
Background: Isaiah 7:1-12:6
Lesson: Isaiah 7:7-17

Motivation: How do we react under pressure? Our most powerful Christian testimony comes from showing peace and faith in God in times of crisis.

I. Good News (7:1-6)

A. The Problem “This took place during the reign of Ahaz, son of Jotham, son of Uzziah king of Judah; Rezin king of Aram, along with Pekah, son of Remaliah, king of Israel, waged war against Jerusalem, but he could not succeed.” (7:1)

HCSB, p. 1137, 7:1-2 “The political situation was tense in Jerusalem. In the early 730’s B.C. the aggressive Assyrian king Tiglath-pileser III was busy on his northern frontier. During this time, Rezin the king of Aram with its capital in Damascus, and Pekah the king of Israel (also known as Ephraim), joined forces to withstand the almost certain Assyrian attack that would follow Tiglath-pileser’s victory in the north. Rezin and Pekah wanted Judah to support them, but Ahaz wanted nothing to do with the alliance. By this time he might already have paid (or at least was contemplating paying) the Assyrians to rescue him from these kings (2 Kg 16:6-9). He probably feared Tiglath-pileser, but apparently realized the Syro-Ephraimite coalition was a more immediate threat. Isaiah confronted the king with a question: What was the source of his trust: Yahweh or the Assyrians?”

B. The Pressure “When it became known to the house of David that Aram had
occupied Ephraim, the heart of Ahaz and the hearts of his people trembled like trees of a forest shaking in the wind.” (2) Ahaz was one of the most debased rulers under which Judah ever suffered. His lack of spiritual depth affected him and his subjects as he quaked in fear. God’s prophet responded, “Calm down and be quiet.” (7: 4).

C. The Plot “Let us go up against Judah, terrorize it, and conquer it for ourselves. Then we can install Tabeel’s son as king in it.” (7:6)

II. God Intervenes (7:7-9)

“This is what the Lord God says: It will not happen; it will not occur. The head of Aram is Damascus, the head of Damascus is Rezin (within 65 years Ephraim will be too shattered to be a people),

the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you do not stand firm in your faith, then you will not stand at all.” (7:7-9)

A. Authority “This is what the Lord God says” Isaiah exhorted the Judean King to look to God rather than circumstances.

B. Absence “within 65 years” The threat of Aram (Syria) which seemed so imminent would be taken out by the Assyrians within three years. Their allies, Israel, would be conquered by the Assyrians as well and taken captive within 65 years. The enemies that looked so powerful in the
present would not exist in the near future.

C. Assurance “If you do not stand firm in your faith, then you will not stand at all.” (7:9) The New Testament has at least 17 admonitions to ‘
stand firm
’
‘stand fast’
or ‘
be steadfast
’. God commanded the King not to doubt in the darkness what he had learned in the light. The battle between faith and fear always hinges on where we direct our focus, onto God or onto circumstances.

III. God Expects (7:10-13)

“But Ahaz replied, “I will not ask. I will not test the Lord.”
Isaiah said, “Listen, house of David! Is it not enough for you to try the patience of men? Will you also try the patience of my God?”
(7:10-13)

A. Rebellion ‘I will not ask. I will not test the Lord!’” (7:12) Ahaz showed false piety in not asking for a sign. He refused a direct command of God’s prophet (7:11).
B. Reaction “Will you also try the patience of my God?” (7:13) In 2 Kings 16:1-4 we read
of the iniquity of King Ahaz. Evidently, he was evil in the Lord’s sight, worshipped pagan idols
and even ‘made his son pass through the fire’, a possible reference to child sacrifice to the god Molech. We can assume that this king had often
tried Isaiah’s patience and this display of false piety was the last straw. However, Isaiah
declared that he was not just trying Isaiah’s patience but the patience of ‘my God’, a much more serious matter.

IV. God Announces

“14: Therefore, the Lord Himself will give you a sign: The virgin will conceive, have a
son, and name him Immanuel. 15: By the time he learns to reject what is bad and
choose what is good, he will be eating butter and honey” (7:14-15) The virgin birth of the Messiah was prophecy looking forward to the Messiah,
Immanuel
“God with us”
which was fulfilled in God becoming flesh through Jesus Christ (I Cor. 15:45). As often was the
case, this prophecy had an immediate as well as a future fulfillment.

HCSB, p. 1139, 7:14 The context indicates that the preliminary fulfillment of this sign must
have taken place within a few years of its utterance-the time between a child’s conceptions and
his knowing right from wrong (vv. 15-16), traditionally at age 12. The Hebrew word translated
virgin
means “young woman of marriageable age” and often has the implication of virginity. Thus
many scholars feel that the referent is a woman whom Isaiah would marry and, if so, then the
birth is mentioned in 8:1-4. This may be the immediate fulfillment of this sign. But its ultimate
and more exalted fulfillment is noted in Mt 1:23 as it cites the more specific Greek word found in
the Septuagint,
parthenos
, which means “virgin.”
Immanuel
means “God is with us.”

V. God Judges (7:16-17)
“For before the boy knows to reject what is bad and choose what is good, the land of the two kings you dread will be abandoned. But the Lord will bring on you, your people, and the house of your father, such a time as has never been since Ephraim separated from Judah—the king of Assyria is coming” (7:16-17).

A. Judgement of Aram and Israel

HCSB, p. 1139, 7:16 “The Aramean kingdom of Rezin was destroyed in 732 B.C. Tiglath-pileser reduced the size of the northern kingdom of Pekah in 733 B.C., and the king was assassinated and replaced by Hoshea. Even so, the northern kingdom was totally defeated in 722 B.C., about 13 years after the Immanuel prophecy.”

B. Judgement of Judah

HCSB, p. 1139, 7:17 “But it was not just Syria and the northern kingdom that would experience Assyrian devastation. Judah would also experience God’s punishment. As later events showed, paying Tiglath-pileser to take care of Ahaz’s northern problem was not the smartest strategy. From that point on Ahaz paid a heavy tribute as Assyria’s vassal (2 Kg 16:10-18).”

VI. Bad News (7:18 – 8:22)

A. “On that day” (18, 20, 21, 23) describes the judgment coming upon Israel from Assyria (17). The invasion would turn prime vineyards (23) and farmland (25) into wilderness.

B. “Maher-shalal-hash-baz” (8:1) literally means “speeding to the plunder, hurrying to the spoil.” This “sign” pointed to the prophecy of the plunder of the Northern Kingdom by Assyria in 8:4.
C. “It will pour into Judah,” (8:8) – Assyria would not stop with Israel but would also invade Judah. God reminded the people of His name “Immanuel” (8) “God is with us” (10). His miraculous delivery of Jerusalem in 600 B.C. is recorded in 2 Kings 19:36-37.

1. Isaiah’s First Report (8:6-9) because Israel had not taken refuge in God (Shiloh), Assyria (the great river) would overflow them.

2. Isaiah’s Second Report (8:10) Isaiah expressed confidence in God’s Word.


D. “Consult the spirits of the dead” (19-22) – Another prohibition against a kind of false prophet.

VII. Persistent Hope (9:1 – 12:6)

A. The True Light (9:1-7)

HCSB, p.1142, 9:2 “The Assyrian invasion brought great devastation (darkness), but the people still had great reason to hope (light has dawned). The verbs in this section are in what is often called the “Prophetic perfect.” Though the events were in the future, they are described as if they had already happened.”
1. Hope (2) – “The people walking in darkness have seen a great light.” Isa. 49:6; Acts 13:47

2. Joy (3) – “increased its joy.”

3. Victory (4-5) – “as You did on the day of Midian” (Judges 7:22).

4. Wisdom (6) – “Wonderful Counselor”.

5. Power (6) – “Mighty God.”


7. Peace (6) – “Prince of Peace.” Rom. 5:1-6

8. Victory (7) – “The dominion will be vast, and its prosperity will never end.”

9. Justice (7) – “justice and righteousness” HCSB, pp. 1142-43, 9:6-7 “Twice earlier in this section of Isaiah, the birth of children has been described as having prophetic significance (7:14; 8:1-4). For a third time, the reader learns of a future birth. Some commentators believe the text means that this future royal child will be a purely human descendant of David who will be proclaimed king and lead God’s people to a new level of freedom and prosperity. Both Hezekiah and Josiah have been identified as this child. However, the titles given to this child and the description of His kingdom far surpass anything that was applicable to Hezekiah or Josiah. The only feasible interpretation of this passage is messianic. This child will be given names that signify His character. He will be a sage characterized by extraordinary wisdom (Wonderful Counselor). He will have life that is never ending (
Eternal Father

1. He will bring peace (Prince of Peace)

But the most extraordinary thing of all that confirms He is simply not to be identified with a Hezekiah or a Josiah is His title, Mighty God (cp. 8:21). In the NT, Jesus is identified as the Davidic descendant who fulfilled this great promise (Mt 1:1, 22-23).

B. Rebellion of Israel and Resulting Punishment (9:8-21)

1. Pride “They will say with pride and arrogance:” (9).

2. Plans “we will rebuild...we will replace...” (10) Rather than learning a lesson of judgment, the people planned to make things better than before (bricks/hewn stones; sycamores/cedars).

3. Punishment “His anger is not removed” (17b) During the time of this sermon (c. 746-722 B.C.) only one of the six kings in Israel died a natural death. Despite continual attacks (v. 12), the people refused to repent (v. 17).

C. Resulting Lessons for Judah (10:1-11)

1. Judgment on Sin of Leaders “Woe to those enacting crooked statutes and writing oppressive laws to keep the poor from getting a fair trial” (1) Leaders are judged with a stricter judgment (James 3:1, cf. Isa. 9:14-16).

2. Judgment on Sin of Assyria “Woe to Assyria” (5)

HCSB, p.1144, 10:5 “The oracle opens with a woe against Assyria. This woe is directed toward the enemy rather than toward God’s people (10:1). Assyria is the tool He will use to bring punishment against Israel and Judah. The reference to a rod brings to mind the extensive
teaching in Proverbs about using a rod to drive the folly out of a child (Pr 10:13; 22:15) and how a rod is applied to one’s son to encourage him to travel the right path (Pr 13:24; 23:13-14)."

3. Judgment on Jerusalem “as I did to Samaria and its idols will I not also do to Jerusalem and its idols?” (11) By 722 B.C., Israel had fallen to Assyria as judgment by God for the sins of the people. This should have been a stark warning to Judah; however, history records that a little over a century passed before Judah fell to the Babylonians.

D. Return of a Remnant (10:20-34)

1. Counting on a Remnant “The remnant will return, the remnant of Jacob…” (21)

Believer’s Study Bible, p. 935: 10:20, 21 “God promised that the nation would survive captivity and return to her land. This is very unusual as most nations that were so completely desolated vanished from history. God also states that the people would learn their intended lesson well and never again turn to worship any God other than YAHWEH.” Amos 9:11-15

2. Comfort to the People “…his burden will fall from your shoulders…” (27) Although Assyria tried to defeat Judah, (cities in verses 28-32 mark the approach to Jerusalem), God would eventually remove His enemy. Historically, the Assyrians were removed by a coalition of the Babylonians and Medes in 609 B.C., the whip mentioned in v. 26.

3. Condemnation of the Arrogant “Look, the Lord God of Hosts, will chop off the branches with terrifying power, and the tall trees will be cut down, and the haughty the high trees felled.” (33) The arrogant Assyrians (13-14) will be defeated in a single night by the “Angel of the Lord” (2 Kings 19:35-37). The extent of their humbling is found in verses 16-19 of this chapter where the Assyrian army is so decimated that even a child could count them (19b).
HCSB, p.1145, 10:15 “The Assyrian king’s boasts are ill-founded. From his perspective, he was a mighty warrior and a great leader of armies. From a heavenly perspective, he was a mere tool used by God to accomplish his purposes. The use of rhetorical questions directed to the king has the function of scolding and embarrassing him in his pretension. Each question has the implied answer, “Of course not.”

E. Reign of the Messiah (11:1-16)

1. Progressive Revelation of the Messiah (1)

   HCSB, p.1146, 11:1 “Judgment in Isaiah is often described as a cutting down of trees (6:13; 10:33-34). The stump of Jesse indicates that the Davidic line has also been cut down, but the tree is yet living. The shoot that springs up shows that David’s line will have new life. It will be restored and will once again bear fruit. The association of the stump with Jesse rather than David indicates that there is a new beginning here, a going back to origins, and a distancing from the later corrupt kings of Judah. The continuation of the Davidic line is an indication of the grace of God based on the covenant of kingship with David:
   “Your house and kingdom will endure before Me forever, and your throne will be established forever” (2 Sm 7:16). As redemptive history progressed, the new Davidic dynasty was not realized in later Davidic descendants like Zerubbabel (Ezr 3; Zch 4), but in Jesus Christ.”

2. Public Character of the Messiah: wisdom and understanding, counsel and strength, knowledge and fear of the Lord (2)

3. Prophetic Reign of the Messiah (3-5)

4. Previous Glories of the Garden of Eden (6-9)

Not only will the Messiah restore the glories of the Davidic Dynasty, but He will also
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Written by David Self
Monday, 14 September 2020 00:00 -

restore the glories of the world before the fall – peace & harmony; man with man, man with nature, nature with God. God didn’t intend nature to be destructive; man’s fall brought the bad aspects of nature; God has since worked for redemption of nature and man. Rom. 8:23

5. □ Planned Restoration of Israel (9-16)

The Prophet envisions that God will unite all His people under the Messiah including the reunification of both kingdoms: North and South. Ezek 37:15-28

F.□□ Song of Trust (12:1-6) “On that day” (1) points to the joy realized in the age of the Messiah. Compare this to Moses’ song of praise in Exodus. 15:1-18.

Application:

1. God is Sovereign over all nations.

2. God judges sin wherever it is found.

3. God’s Word is reliable as proved by prophecy, inerrant, infallible and true with no mixture of error.


Item 14:
Handout:
“Names of God in Isaiah”

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Isaiah Lesson 3: “God Promises”

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No Biblical Illustrator article

Notes: **You may access David’s Lesson Preview in MP3 format at:  www.hfcbiblestudy.org**

Dates: **In the midst of COVID, calendared events continue to be under review, check with your ministry office for updates**