

*Is. 8:16 ¶ Bind up the testimony, seal the law among my disciples.*

Among Isaiah's disciples (among those who agreed with Isaiah's teachings, the believing remnant in other words), *the testimony* of the prophets was to be bound *up* and *the law* of Moses sealed. In other words, Isaiah and the believing remnant were to keep God's words at the forefront of their minds.

*Is. 8:17 And I will wait for the Lord who is hiding His face from the house of Jacob; I will even look eagerly for Him.*

Isaiah had set his heart, along with the believing remnant within the nation, to *wait on the Lord* even though God was *hiding His face from the house of Jacob* (from the Jews). Micah, who was Isaiah's contemporary, confirms that God was doing this very thing in Micah 3:4—*hiding His face from the nation*. Isaiah understood well that God would validate and authenticate his prophecies as the events of history unfolded. Therefore, he could *look eagerly for Him*. It takes this type of faith in God's words to stand in the day of trouble. Therefore, we must see to it that we are among those who *look eagerly for* God to fulfill His word rather than those who know so little of His word that they know not what to expect of Him.

*Is. 8:18 Behold, I and the children whom the Lord has given me are for signs and wonders in Israel from the Lord of hosts, who dwells on Mount Zion.*

Isaiah and his two *children* (Shear-jashub and Maher-shalal-hash-baz) were *for signs and wonders in Israel*. Isaiah's name means "Jehovah is salvation," Shear-jashub means "a remnant will return," and Maher-shalal-hash-baz means "the spoil speeds and the prey hastens." In a major portion of what remains of the book of Immanuel (the entire book of Immanuel consists of chapters 7-12), Isaiah deals with events relating to the name "Maher-shalal-hash-baz" (Isaiah 9:8-10:4), the name "Shear-jashub" (Isaiah 10:5-34), and the name "Isaiah" (Isaiah 11:1-12:6).

*Is. 8:19 ¶ And when they say to you, "Consult the mediums and the spiritists who whisper and mutter," should not a people consult their God? Should they consult the dead on behalf of the living?*

Isaiah warns against seeking advice from those involved with the occult, for all they can do is *whisper and mutter*—in other words, speak with no authority and make no sense. Jehovah, on the other hand, speaks with power, precision, and clarity. (This means that we should examine, discern, and scrutinize the "noises" experienced in worship, no matter how good they may make the worshipper "feel.") Isaiah also warns against consulting *the dead*. Read 1Samuel 28 to understand Saul's error in desiring to *consult the dead on behalf of the living*.

*Is. 8:20 To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.*

Isaiah's *testimony* in verse 19 lines up perfectly with what is stated in the Law (read Leviticus 19:31), thus Isaiah says "*To the law and to the testimony*" (v.20). Those who do not speak words that line up with the law and the predictions of the prophets *have no dawn*. In other words, they possess no truth. It takes light (truth) to produce a *dawn*, and this light always agrees with the Law and the prophets.

*Is. 8:21 And they will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward*

The coming judgment will result in *the land* being ravaged and gutted. When the people *are hungry, they will be enraged and*, not only *curse their king* (who will be evil), but *God* as well. It is interesting that a people who have disregarded God's commands, and reaped the consequences of their poor choices, end up cursing the God who desired to lead them into peace. What a contradiction! What else should we expect from those who give no concern to the contradictions they are exposed to on a daily basis?

*Is. 8:22 Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and they will be driven away into darkness.*

Those who disobey see *distress and darkness, the gloom of anguish*, and are *driven away into darkness*. Consequently, the more disobedient the heart, the greater the *darkness* that surrounds it. On the other hand, a heart of purity consistently walks in a *lighted path* (Proverbs 4:18).

### Isaiah 9

*Is. 9:1 But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles.*

The utter *gloom* and *anguish* that resulted in the northern kingdom from the invasion of the Assyrians (under Tiglath-pileser III, Shalmaneser V, Sargon II, Sennacherib, and Esarhaddon), and confirmed by John 1:46, 7:41 and 52, would one day be exchanged for glory. *Zebulun* and *Naphtali* were both within *Galilee*, the city of *Capernaum* (the city in which Jesus spent much time during His public ministry—Matthew 4:12-16) being located in *Naphtali*, while Jesus' hometown, Nazareth, was situated in *Zebulun*. The phrase, "*on the other side of Jordan*," (v.1) is interesting. Jesus had a very effective ministry *beyond the Jordan* (Matthew 4:25), in other words, *on the other side of Jordan*, in the location we know as Perea. Consequently, it was through Jesus' First Coming that the land described in Isaiah 9:1 (*Zebulun* and *Naphtali*) was made *glorious*, even though the Jewish people rejected His testimony and Messiahship.

It is interesting that Jesus, the *glory* of God (John 1:14), entered King Herod's temple in Jerusalem in fulfillment of Haggai 2:9. In other words, the *glory* did not enter this second temple (the temple built in Ezra 6:15) until Jesus walked in, while the *glory* entered King Solomon's temple (the first temple) immediately after its completion (2Chronicles 5:11-14).

*Is. 9:2 The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them.*

The *light* was Jesus (Matthew 4:12-16), *the light of the entire world* (John 8:12; 9:5).

*Is. 9:3 Thou shalt multiply the nation, Thou shalt increase their gladness; They will be glad in Thy presence As with the gladness of harvest, As men rejoice when they divide the spoil.*

Verse 3 points to the blessing brought about by Jesus' Second Coming and the future Messianic Age (His one thousand year reign). The Millennial Age will result in the Jewish nation being multiplied in number (Isaiah 26:15; 54:13; 60:22; Jeremiah 23:3) and abounding in *gladness* (Isaiah 35:10). The Jews *will be glad* as a result of spending time in the presence of Christ. After all, He is the *glory* of God (John 1:14; Colossians 1:27), the *glory* that served to light the

way for Israel in the wilderness (Exodus 13:21-22). He is also *the glory* that will light New Jerusalem during the Eternal Order (Revelation 21:23).

Note that the Law of Double Reference applies here. Verse 2 addresses Jesus' First Coming while verse 3 addresses His Second.

*Is. 9:4 For Thou shalt break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian.*

The people will have joy because *the yoke* placed on their necks by their oppressor will be broken. It will be broken *as at the battle of Midian*, where God, through *Gideon*, freed the Jews from the *Midianites* (Judges 6-7). The "*oppressor*" in verse 4 will be the Antichrist who tries to exterminate the Jews during the second half of the Tribulation.

*Is. 9:5 For every boot of the booted warrior in the battle tumult, And cloak rolled in blood, will be for burning, fuel for the fire.*

The weapons of their enemies during the Tribulation will be burned.

*Is. 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

Jesus' (Immanuel's) birth is dealt with in the first portion of verse 6, for He was born as God's gift to man—the *Son of God* (read Psalm 2:7, 12; John 3:16). The *government*, a theocracy, a *government* ruled explicitly by God, *will rest on Jesus' shoulders* (read Psalm 2:1-12; 1Corinthians 15:25).

His divine origin is addressed in the last phrase of this verse. He is *Wonderful Counselor*, the word "*Wonderful*" pointing to God's supernatural ability (beyond human capacities) to be such a *Counselor*. Consequently, no being can counsel man with the authority, power, rightness, and thoroughness that Jesus alone possesses. It is for this reason that *all the nations will stream to Jerusalem* to receive Jesus' counsel during the Millennium (Isaiah 2:2-3). He is also *Mighty God*, meaning that Jesus is *God* (which is also confirmed in Isaiah 7:14, Hebrews 1:8 and etc.). He is also *Eternal Father* in that He is not only the *Father* of eternity (since He and the Father are one—John 10:30) but also the author of eternal *life* (John 14:6). He is *Prince of Peace* in that He alone is capable of bringing *peace* to the soul of man (John 14:27; 20:19, 21, 26; Galatians 1:3; 5:22). *Prince* can also be interpreted "chieftain, chief, ruler, official, or captain," while *Peace* is derived from the word "shalom," which can be interpreted "completeness, soundness, or welfare." Consequently, Jesus truly is the captain of welfare for those who trust in Him.

*Is. 9:7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.*

The *Immanuel* prophecy of Isaiah 7:14 was given to help support the Davidic covenant of 2Samuel 7:10-16 and 1Chronicles 17:10-14, a covenant which promised David an eternal *throne*, an eternal *house* (dynasty), an eternal *kingdom*, as well as an eternal descendant (seed), who was Jesus. Isaiah states here that *There will be no end to the increase of Immanuel's (Jesus') government or of peace*. This means that nothing can do away with the Davidic covenant, for Immanuel (Jesus) will sit on the throne of David and reign over His kingdom forever. In fact,

even during the Eternal Order, which takes place after the Millennium, Jesus continues to reign (read Revelation 22:3). In light of the looming invasion of Pekah and Rezin for the purpose of establishing a new dynasty in Jerusalem (Isaiah 7:6), what encouragement this must have brought to the believing remnant of Isaiah's day! It is *The zeal of the Lord of hosts* (Who is mighty in battle) that *will accomplish this*.