

Dr. John Oswalt, Isaiah, Session 6, Isa. 9-12

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This is Dr. John Oswalt in his teaching on the book of Isaiah. This is session number six, Isaiah chapters nine through 12. It is a delight to see each of you here.

Thanks for coming. Let's begin with prayer. Father, we rejoice in your presence here.

We thank you that you have come to reveal yourself, your will, and your purposes. Thank you. Thank you that you have revealed yourself to each of us in so many different ways.

Thank you that you have revealed yourself above all in Jesus Christ. Thank you for the promise of eternal life that is ours because he has come and lived and died and risen again. Thank you.

Help us as we study this portion of your scripture tonight to see more clearly who you are, what you want to do in the world, and what you want to do in us. In your name, we pray. Amen.

This section that we're trying to cover this evening is a complex one and I've tried to lay it out again for you here. The entire section, chapter 7, 1 through 12, 6 is no trust. Ahaz refuses the challenge to trust God and receive the sign of his promise in 7, 1 to 14.

As a result, because he trusted Assyria instead of the Lord, judgment is coming. We talked about that last week but I've said it before, I'll say it again several hundred times before next June. God's intended last word is never judgment.

His intended last word is hope. And so we move from the darkness that we saw at the end of chapter 8 last week to light, the light of hope. But then he goes back and we'll talk about this tonight.

What's going on here? And I've called it the real issue. What's the real issue that we're facing here? Is it Israel and Syria in their attempt to force us into a coalition? Or is it Assyria? And the answer is no. Not either of those.

The real issue we'll talk about here. And then God announces, I think in the light of the real issue, Assyria is going to be judged. Yes, Assyria will be used to judge you.

But Assyria herself is not going to escape judgment. And then once again, the branch, chapter 11. And finally, the hymn of trust on the basis of what God has done for us through the Messiah.

So tonight, we're going to try to cover from 9, 1 through 12, 6. And that means we all need to fasten our seatbelts. As I said a moment ago, chapter 8 closes on that very, very grim note. Verse 20.

Let's start with verse 20 of chapter 8. To the teaching and the testimony. If they'll not speak according to this word, it's because they have no dawn. They'll pass through the land greatly distressed and hungry.

When they're hungry, they'll be enraged and they'll speak contemptuously against their king and their God and turn their faces upward and they'll look to the earth. But behold, distress and darkness, the gloom of anguish, they will be thrust into thick darkness. If we refuse God's revelation, there's nothing left for us but darkness.

But that's not where God wants to stop. Straight on into chapter 9, verse 1. There'll be no gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali.

Now those are the two northernmost tribes who are in the way of Assyria as they come. This is where the first Assyrian depredations were to take place there in the northern kingdom. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali.

But in the latter time, he made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. And you remember where Jesus' primary ministry was conducted, in Galilee of the nations. The very place where the darkness began to consume the land, is the place where God would send his light.

That's the God we serve. Yes, we may bring darkness upon ourselves by our refusal, but that's not where God intends to leave us. He intends to shine his light upon us.

So then we have in those next verses, the people who walked in darkness have seen a great light. Those who dwelt in the land of deep darkness, on them has the light shined. So we see here then, this promise, the promise of the light that God is going to shine.

Now what is this promise? Look at verses 4 and 5. What's the promise? What's he going to do away with? Going to do away with warfare, right? This whole situation is faced with this monster Assyria coming with the instruments of war. Israel and Syria are saying, we've got to combat him with the instruments of war. And the promise here is, this one is going to do away with war.

The solution to the world's promises, excuse me, the solution to the world's problems is not going to be solved with war. Oh my, oh my, who's this going to be? This is going to be a child? No, no, no, no, no. This is going to be the Incredible Hulk.

This is going to be Monster Man. He's going to come and beat up all of our enemies. A child? What are you talking about? Now notice right through here, children.

Who goes with Isaiah to meet Ahaz? Shear Yashub, only a remnant will return. What's the promise? The virgin shall conceive and bear a son and you'll call his name God with us. Go into the prophetess and she'll conceive and you shall name the child Maher Shalal Hashbaz.

The praise speeds the spoil hastens. Children, children, children, children. What's God saying in all of this? Messiah? But why should the Messiah be presented as a child? Oh yes, but I mean presumably he could have come bingo as a full-blown human being.

No power. Oh but, but, but, but God we need power as we conceive it. The weakness of God is stronger than our strength.

He has chosen the weak things of this world to confound the strong. He has chosen the foolish things of this world to confound the wise and it's running all through here. Unto us a child is born.

Now there are people who say well that's what it's talking about Hezekiah. Hezekiah is the child we're talking about here who's going to be born to King Ahaz. There's one primary reason why that's not true.

Look at the end of verse 6. Who is this child? Wonderful counselor, mighty God, everlasting father, prince of peace, of the increase of his government and peace there will be no end. No, we're not talking about Hezekiah. The hope of the world is not in any Hezekiah.

However good a man Hezekiah might have been. That's not what we're talking about. So, here's this just sort of snapshot.

Yes, you've brought judgment upon yourself but that's not God's intention. Now before we leave it let me ask you one more question. What did they do to deserve this? Nothing.

Nothing. The grace of God does not depend on anything that we humans do. We need to underline that again and again and again.

If there's hope for us it's not because we're going to somehow get our house in order. The only hope for us is that God breaks into our darkness with his light and that's the good news. All right let's move on because very suddenly and Isaiah is marked by two things that are contradictory.

One is transitions where you flow so easily from one section to the next you're not quite sure where one ends and the other begins. The other thing that he's characterized by is no transitions and look here. Look at 9 8. Now remember you've always got to keep it in your head, especially at this time.

Israel can be used in two ways. It can be used of the entire nation and it can be used of the northern kingdom and you've always got to be asking yourself which of those is intended here. Well, notice what 8 and 9 how they read.

The Lord has sent a word against Jacob it will fall on Israel hmm and all the people will know Ephraim and the inhabitants of Samaria. Which of the two is it? It's the northern kingdom, isn't it? Here it's referring to the enemy to the north the enemy brother that is threatening Judah. Now as I point out in the background here this is a poem from 9 8 to 10 4 which is very carefully structured.

It's got three and four verse stanzas four of them and each stanza ends with the same refrain. Look at verse 12 the last sentence in verse 12. What does it say? For all this his anger is not turned away his hand is stretched out still.

Now Hebrew does not have a word for fist that's what we're talking about. For all this his anger is not turned away his hand is stretched out still. All right look at the last sentence of verse 17.

There it is again and now the last sentence of 10 4. There it is again. Probably the reason that whomever it was who put the chapter divisions in put a chapter division in at 10 1 is because that one begins with woe. The other three don't but clearly the poem is 9 8 to 10 4. So there are some things going on that God is angry about and that his fist is raised.

Now what are these things? Look at that first stanza 8 9 10 11 and 12. Arrogance is arrogance who say in pride and in arrogance of heart. The bricks have fallen we'll build with dressed stones.

The sycamores have been cut down we'll put cedars in their place. Now some of you may be aware there is a phenom in the publishing business right now. A guy has written a book on this.

Interestingly enough the day after 9/11 I know it was not it was not John Edwards but someone rose in the Senate and quoted this verse. Well, I think it's Edwards who

did it later. When the memorial was it was Daschle who did it first and John Edwards then did it second.

Both of them were quoting it without any knowledge of the context. It's arrogance. So fine the bricks have fallen down we'll rebuild it with dressed stone.

God says good luck. So, the author of this book then has said ah these verses are talking about America now and I'm sorry but no. These guys misquoted the text and in that sense if we say it in pride we are liable to the same kinds of judgment.

But it wasn't written to talk about us. Okay so there's number one arrogance and we've talked about this before we'll talk about it many times before we're done. Here is the fundamental issue.

Who is God? Right through this book that issue comes back and forth and you remember I hope what I've said that in many ways chapters 7 to 39 are an outworking of the first three verses of chapter 6. The nation is to get a vision of God like the man got a vision of God and the man saw God high and lifted up. Not humans. So, here's the number one issue.

Number one we got to come to grips with who God is and who we are. Second verses 13 through 17. Mel is saying false teachers.

Mm-hmm. False teachers. Rulers who are lifted up and puffed up.

Again, this is an issue that we will talk about over and over during the course of our study. This tendency of ours as human beings to exalt human leaders and expect them to solve our problems. That's highly appropriate to October and November of 2012.

I don't care who you're voting for but if you think either one of those guys is going to solve our problems not going to happen. It's not going to happen. So, number one is arrogance.

Putting ourselves in the place of God. Number two exalting human leaders. Our hope is in God and yes, we may feel strongly one way or another about who should get elected.

It's interesting though listening you know it's very clear whoever gets elected this country is in desperate danger. If you're a Democrat the Republicans are going to ruin us. If you're a Republican the Democrats are going to ruin us.

We're going to get ruined either way you like it. So what's number three? Yes, the land is scorched. Manasseh devours Ephraim.

Ephraim devours Manasseh. Together they're against Judah. Violence and cruelty.

And what's the last one? Oppression. Oppression. Lack of justice.

Now I don't know whether there is an intentional progression here or not but it is kind of interesting. If you do think that humanity is the answer to everything then it's pretty easy to exalt human leaders and expect them to solve your problems. And when they don't do it the result is violence and cruelty all built on oppression and injustice.

Now what's going on here? As I said oh the issue is Assyria. No, no, no, no, no, the issue is Israel and Syria against us trying to get us into a coalition against Assyria. The issue is political.

The issue is military. The issue is God says the issue is what are you going to do about me and my Torah? My instructions? Are you going to put me in the proper place in your life? Are you going to know that no human is the solution to your problem? Are you going to love when you're not loved? Are you going to practice justice when all you get in return is injustice? The issue is what are we going to do about God and his Torah? That's the issue. That's what we've got to face, God is saying.

And the focus on Israel here is in a way saying because your northern enemies are not coming to grips here, they're under judgment. You don't need to be afraid of them. Coming back here to the promise that Isaiah made those nations are going to be gone.

Before this child that was would be conceived today would be 12 years old both those nations are going to be gone. It's God you've got to come to terms with. In that light then we're ready to move forward to the next step.

Now again I'm pushing kind of hard to get through this. If you've got questions, comments, or observations, please make them. Please do.

Any questions or comments or observations about this section? Yes? Yeah. Yeah. It's just astounding to me that we Christians are faddists just like everybody else.

Tyndale House Publishers has a warehouse full of left behind. So, what will be the next phenomenon? So yeah, if God can use it by all means. But it's just fascinating to me how we can get caught up in these things.

All right let's move ahead then. If we will make God our focus and make him the key to our living then we don't need to be afraid of the Assyrians. In chapter 10 beginning with verse 5 we have God's announcement.

Judgment is going to come on Israel and Syria. Judgment is going to come on Assyria. Now the fascinating thing is according to verse 5 and verse 15 what is Assyria? God's instrument.

God's instrument. The rod of my anger. The axe.

Now suppose I were to say that's what Islam is for us as Christian America. How would you respond to that? I hear an amen. Well, there might be a danger of overextending because we call ourselves a Christian nation but we're not really a Christian nation.

We are a nation of Christians. So, I would question the idea that Islam is God's instrument for all of the United States. I think it is an instrument for Christians.

Yeah, yeah, I think you're right. You can't make a one-for-one. America is not directly equivalent to Israel.

We're not the chosen people. I think so. We are.

See me afterward. Well, don't deliver me Islam. It's a Christian heresy.

Pardon? It's a Christian heresy. Yeah, I agree. The biggest heresy all over the world.

But the issue is, the issue is, can God use a worse group to punish the better group? And the answer is yes. That's exactly what he said to Habakkuk. Habakkuk said, God, why aren't you judging the unjust? And God says you think that's a problem? Guess what, I'm bringing the Babylonians.

And Habakkuk says, no, no, no, you can't do that. And God says, watch me. So again, as we look at geopolitics, we've got to constantly remember, God is behind the scenes to work his good purposes.

And if he needs to use our enemies, he will. Oh yeah, again, I'm not, I'm not, I'm really just trying to make the point that as we look at our enemies, we need to consider the possibility that God is at work. I hesitate to say this because it makes you seem like you're soft on it.

But I think the 9-11 example was getting our attention. Sure did. Sure did.

Okay, okay, so God is saying, you see Assyria as this terrible threat to your existence. You've got to solve the problem of Assyria. And God says, hey, Assyria is the rod in my hand.

You've got to come to grips with me. And let me take care of Assyria. So, what does Assyria think it is doing? Assyria thinks they're winning.

Assyria thinks they're winning. The idea that they would be the instrument of the God of this little country of Judah is ludicrous. Yeah, hey, I'm like a guy getting eggs out of a bird's nest.

The birds can't do a thing. They can't even flutter and chirp. But verse 12, when the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes.

God can indeed use the more wicked to punish the less wicked. But the more wicked are not going to get away with it. And that's, again, what God said to Habakkuk.

My moral law has not changed. The day will come when they too will stand before the bar of justice. You don't need to be afraid of it.

The issue is to get your focus in the right place. We've talked about trees and forests here. Look at verses 18 and 19.

What do trees represent here? Don't read the footnotes. How about fallen flowers? Yes. Trees in the book are used in two different ways.

One is abundance, stability, and fruitfulness. The other is arrogance, pride, and power. That's how it's being used here.

We Assyrians, we're like a great forest. And God says you're the axe in my hand. I'm going to take the axe to you.

The remnant of the trees of his forest will be so few that a child, here we are again, that a child can write them down. Now remember, at this time, Isaiah's time, Assyria has been the dominant force in the world for 200 years. 200 years.

Waxing and waning, but always Assyria was the issue. Let me think about that in our own terms. Something has been a dominant power for two centuries.

Whoa. And now they're in their last descendant. And this crazy man Isaiah says, God's going to cut them down in a moment.

They came to their greatest strength in 650 and within 40 years Assyria did not exist. You don't want to mess around with the I am. Again, it's easy for us standing back at this distance to say, oh yeah, Assyria rose, dominated the world, and fell.

But when you're in the middle of it, they've been here forever. They're going to be here forever. God is the one who's here forever.

And his child Messiah, whose kingdom will have no end. Assyria is nothing but a rod in my hand. Now, I'm not a prophet.

I cannot say with the inspiration of the Holy Spirit, like an Isaiah could say, well, this is what that means. Can't say that. But I can say on the basis of the scripture, God is in control of history.

And nothing that happens is going to be a surprise to him. He is going to accomplish his purposes. They may not be very pleasant to us.

But he is going to accomplish his purposes. And we can live with confidence. I had the privilege of speaking to Taylor University's chapel this morning.

If I go to sleep up here, don't wake me up. But I looked at those 1,200 kids. And thought, what are they going to face before they're my age? Their generation is, at this point, the most unchurched generation since any numbers have been being kept.

And we look at England. I've been reading some of the sermons from Keswick, the great, great holiness conference. And evangelicalism is a teensy, tiny fragment, 1% or 2%, almost as insignificant as Christianity in Japan.

But God is in control of history. And therefore, we can live with confidence. Yes? A long line.

I think of my grandchildren. They're going to be exposed to an ever-increasing aggressive secularism in our society. But what disturbs me sometimes is that we Christians sort of act like we're free.

Yeah, yeah, precisely. What should our, what I think we should be? It should be confidence. It should be confidence.

We're going to trust God. We're going to live for him. And God will be able to use those who trust in him for his own good purposes.

All right, let's look forward. In the middle of chapter 10, verses 20 through 27, God comes back and talks to the Hebrew people. Verse 20 tells us what's going to happen.

What are they going to do when the remnant comes back? They're going to rely on the Lord. Instead of relying on Assyria, the one who struck. And again, you sort of see Isaiah saying, this is crazy.

Why would you trust Assyria to deliver you from your two northern neighbors? Assyria is the problem. But the day will come. The day will come when you'll come to your senses.

And you won't rely on the Assyrians of this world. You'll rely on the Lord. So that's one thing he says.

Yes. Yes. So, he says, don't be afraid. Verse 24. Again, that's easy to say.

But I think it speaks to the question that you raised, Mel. If you're looking at this situation, where because of your refusal to trust, Assyria is going to come and flood you right up to the nose, don't be afraid. And we sort of say, well, that's easy for you to say, God.

But that's what he says. And that's where, as we face an uncertain future, as we face unimaginable changes, God says, don't be afraid. Don't be afraid.

I am in control. The last part of chapter 10 is a picture of an army coming down the central ridge toward Jerusalem. Again, it's one of Isaiah's classic graphic illustrations.

The villages that are listed here are in order from north to south. And so he comes, and the way it's written just gives you this sense of urgency and inevitability. He's come to earth.

He's passed through Migron. At Mikmas he stores his baggage. They've crossed over the pass.

At Geba they lodge for the night. Rama trembles. Gibeah of Saul has fled.

Cry aloud, O daughter of Galim. Give attention, O Laish. O poor Anatoth. Madmanah is in flight. The inhabitants of Gebe fly for safety. This very day he will halt at Nob.

Nob is the hill to the north where Hebrew University is located today. Looking over Jerusalem. That's Nob.

That very day he'll halt at Nob. He'll shake his fist at the mount of the daughter of Zion, the hill of Jerusalem. Reality? No.

Behold, the Lord God of heaven's armies will lop the boughs with terrifying power. The great in height will be cut down. The lofty will be brought low.

He will cut down the thickets of the forest with an axe and Lebanon will fall by the majestic one. Right overlooking Jerusalem. And God says that's enough.

So, is the awesome power of this enemy army is that the reality that you've got to come to grips with? No. God is the reality with which you have to come to grips. And if you do, you don't need to be afraid.

Scholars debate whether this ever happened in fact. We have no record that it did. I think it's literary.

I think Isaiah's simply trying to make the point. Do you think it's inevitable? Do you think there's no escape? Yes, there is. God is the reality, not the enemy army.

That being so then, we come to chapter 11. Remember chapter 6 verse 13? How long do you want me to preach this way, Lord? Till the whole nation is burned down. Until it is a field of burned-out stumps.

But, chapter 6 verse 13, the holy seed is its stump. So, once again, we're asked to think about reality. Oh my, the mighty forest of Assyria.

That's the reality. What is the reality according to 11.1? There will come forth a shoot from the stump of Jesse. Little green helpless shoot.

Step on it and it's dead. That's the power of God. That's the power of God.

A branch from his roots will bear fruit. God, what is your solution to the incredible problem of cosmic evil? Fifteen-year-old virgin who's pregnant. What? She's a princess, huh? No, she's a refugee girl.

You're kidding me, God. No, I'm not. Out of the stump of Jesse will come a shoot.

That's our God. That's our God who uses the little things and the least things. Now, I don't know the answer to this question.

I pose it anyway. I wonder why he says from the stump of Jesse and not the stump of David. Again, in chapter 11 verse 10, we've got the same thing.

In that day the root of Jesse. Yeah, but they're just trying to help people who don't know who Jesse is. Okay.

Jesse is the grandson of a Jew and a Gentile, Boaz and Ruth. David is the great-grandson. But, yes, I think that's a real possibility.

What I read was that it could be a slap against Ahaz and maybe even hit the kayak. Yes, yes, I think there may be. I think that's a possibility.

These guys are saying, we're the house of David. Nothing bad can happen to the house of David. And it's as though Isaiah says, hey, it's not David.

David is no magic rabbit's foot. It's the promise of God that goes back behind David and farther back all the way. I think that's a possibility.

There are others as well. Yes? Could that not also represent new life, a new kingdom that is coming to be? Because I mean, although Jesus is of the lineage, but this is a new kingdom that Jesus is bringing. Okay.

The suggestion is, that this is a new kingdom. It's not merely contained in David. It's a new kingdom that Jesus is bringing.

Yeah? Sign of weakness? David was looked at as strong. Jesse is just a... Okay, David is strong. He's the king.

He can do it. Jesse is nobody. He's just a farmer.

Yeah. I think all these are possible. And we don't know the final answer, but, again, those are the kinds of things you need to think about when you're doing Bible study.

Why is it there? I've said it not recently, but many times. There's nothing here by accident. If it's here, it's here because God has something to say to us.

Now, why do you think the emphasis on spirit in verse 2? The Spirit of the Lord will rest upon him. The spirit of wisdom and understanding. The spirit of counsel and might.

The spirit of knowledge and the fear of the Lord. What do you think is the point there? Okay. It's the spirit that strengthens and empowers.

But why emphasize that the Messiah is going to be full of the spirit? Alright. The fruit of the spirit. Okay.

Okay. He's not a king who's going to rule in human power. In the power of the flesh.

He's going to rule in divine power. But is that the spirit of the Lord come upon them? Yeah. Yeah.

Clearly, I think, that point is being made. This child, this baby is not going to rule according to the norms of human kingship. According to the norms of human power.

Alright. Let's push on. The but that begins verse 4 signals a contrast between verses 3 and 4. What is the contrast there? The method of his judgment.

Yes. Yes. He's not going to and again, I think this reflects this emphasis on the spirit.

He's not going to be ruled by the surface. He's not going to be ruled by appearances. He's going to be guided from within.

With righteousness, he'll judge the poor. He'll decide with equity for the meek of the earth. He will strike the earth with what? The rod of his mouth.

How do most kings strike the earth? With their scepter. With their sword. What's the point here? The power of the word.

The word. And we're not going to take the time but the note is there. Revelation 19.15 talking about the Lord's return says he's going to strike the earth with the rod of his mouth.

So, John the revelator under the inspiration of the Holy Spirit is picking up and saying yep, here's what we're talking about. Now again, you have a graphic illustration. The wolf will dwell with the lamb.

The leopard lie down with the young goat. So on and so forth. I was helped years ago thinking about this passage when C.S. Lewis said I don't think we're talking about literal things here.

If we were, the lion would have to have a dental job. A lion's teeth are made for tearing meat. He can't chew grass.

But if it is an illustration, what's the point of the illustration? Peace. Tying back into here. Conflict competition violence these things that seem to be endemic to humanity.

He's going to change. As I said to you before, one of the reasons I am a premillennialist is I do want to see the earth when Jesus rules it. I want to see the earth as it was intended to be.

They will not hurt or destroy in all my holy mountains, says verse 9. That verse gets repeated exactly in Isaiah 65 when he talks about the new heaven and the new

earth. Why? For the earth will be full of the knowledge of the Lord. Chapter 6 the earth is full of the glory of the Lord.

And his ultimate goal is it will be filled with the knowledge of the Lord. We'll all know him. He wants to be known.

So then verse 10, in that day the root of Jesse, who will stand, this version says, as a signal for the people. Look back at chapter 5. The vineyard of bitter grapes and he says in verse 26 he'll do what? He'll raise a signal for the nations far off, whistle for them from the ends of the earth. Behold, quickly, speedily they come.

Now, the word that's used here is a banner. Some versions say an ensign. But it's the idea of a flag.

So, in chapter 5, God runs a flag up the flagpole to call the enemy nations to come and destroy his people. Now, in chapter 11 in that day, the root of Jesse will stand as a banner for the people. Of him shall the nations inquire and his resting place will be glorious.

He says it again in verse 12. He will raise a signal for the nations and assemble the banished of Israel. The Messiah is going to be the flag that God runs up the flagpole.

He called the nations to come and people, but that's not his ultimate intent. In the end, he's going to the Messiah of his nation will be the one who calls all the nations to come. Chapter 2 to learn God's Torah on his mountain.

Yes, yes, yes. And so he talks about the nations will bring back the captives and Ephraim won't be jealous of Judah anymore. Rather they will attack the enemy nations.

One of the things we're going to see throughout this book is the nations have a choice. They can either come and worship God with Israel on Mount Zion or they will be Israel's slaves. Those are the choices.

Which is it going to be? Verse 16 There will be a highway from Assyria for the remnant, the remains of his people as there was for Israel when they came up from the land of Egypt. If you'll come to grips with God, you don't need to be afraid of the Assyrians. They're going to be judged and your Messiah will be the flag calling all nations to come.

And if they will experience the glory and the knowledge of God. Trees banner highway these are three of the themes that occur over and over and over again through the book. So verse 16, there will be a highway from Assyria for the remnant that remains of his people.

Yes, yes, if you trust Assyria, the day will come when it will turn on you and destroy you. But that's not where God means for it to end. One day he intends to bring you home again.

From Assyria, from Egypt from the ends of the earth. And we of course have lived to see that happen. Simply unthinkable.

These people were dispersed all over the world beginning 1700 years ago. Every effort has been made by virtually every people they've lived among to exterminate them. They have maintained their identity against all the odds and now they're back in their land.

I'll say it numerous times Assyria, Israel today is 90% atheist. We do not need as a nation to justify everything that Israel as a political entity does. On the other hand, I'm convinced God still has his hand upon them and we better not mess with them.

Yeah, I think I'm very leery of what you see on YouTube. I think a whole lot of misinformation I someone sent me one this week that was just incredibly bad and the guy, an evangelical who was simply telling the facts of Jesus having named the Antichrist you can guess who the name is and he said you know I'm just telling you the facts and he had seven facts six and a half were wrong and the other half was misunderstood so I'm very very leery of what I see on YouTube. Okay, let me talk about twelve one to six and we'll be back on track.

Remember we're not meeting next week we will meet on November fifth. That's different from the schedule. We will not meet next week.

We will meet on November 5th. Okay, so what's the result? God has come in his Messiah. He has come to deliver his people.

You will say in that day I'll give thanks to you oh Lord for though you were angry with me your anger turned away that you might encourage me when you see comfort in the Bible think encourage it's very unfortunate comfort for us is a warm fuzzy oh you're so nice no the word is put steel in the backbone your anger turned away that you might encourage me behold God is my salvation what I will what trust yes so I refused to trust him instead trusted my worst enemy brought judgment on myself but God graciously gives his Messiah with forgiveness encouragement and salvation and so so I will trust him I should have trusted him in the first place but I didn't now have he reaped the results he comes in grace I will trust and not be afraid for the Lord God is my strength and my song he has become my salvation that's a quotation from Moses song on the other side of the Red Sea with joy you'll draw water from the wells of salvation and you'll say in that day give thanks to the Lord call on his name make his deeds known among the peoples yes chapter 2 you have a mission

chapter 4 you're going to be cleansed and made clean why? for the sake of the mission sing praises to the Lord for he has done gloriously let this be made known in all the earth believers can't keep silent shout sing for joy oh inhabitant of Zion why? for great in your midst is the holy one of Israel the holy one the transcendent one unlike any other who has given himself to Israel wow he didn't have to do that but he did the holy one of Israel of Israel the holy one every time you encounter that phrase in Isaiah think about those two poles he's the holy one of Israel transcendence immanence ok, I seem to quit at 8 but thank you so much we don't meet next week we will meet on November 5th and we'll talk about chapters 13 and 14. The study guide is out there on the table if you didn't get one when you came in.

This is Dr. John Oswalt in his teaching on the book of Isaiah this is session number 6 Isaiah chapters 9 through 12.