

Pentwater Bible Church

Christ's Birth & Office is Prophesied



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ISAIAH PROPHECIES JESUS APPEARANCE AND WORK

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COMMUNICATING OLD TESTAMENT PROPHECY

The New Testament frequently realizes prophetic fulfillments of Old Testament prophetic passages in various manners. Some have stated that there is in excess of six hundred allusions and quotations in the New Testament from the Old Testament. Others have alluded to the book of Revelation having that many all by itself. Prophecy is obviously a significant component of the New Testament. Therefore, it is important for one seeking a correct reading of the New Testament to understand this issue so he or she will accurately assimilate the message that God is communicating. Without an appropriate understanding of this issue proper reception of God's Word is jammed and the student will receive error. Just as earthly warfare has combatants attempting to jam each other's communications so as to gain an advantage, the Biblical text has an enemy that is seeking to cast doubt on God's Word. Satan has been trying to cast doubt on what God has Spoken since the Garden of Eden. He will use any means possible including poor hermeneutics, grammar and theology.

It is important to see in what form the different text in the Old Testament were written so as to understand how the prophecy came. For example in the seventh, eighth and ninth chapter of the book of Isaiah there are discussions taking place which refer to specific activities taking place in Isaiah's day needing resolution but will be resolved by God at a later time.

Isaiah wrote his book in standard narrative and Hebrew poetry. As such it makes a difference in how we read Isaiah's words. The same is true for all the all other biblical writers. The manner or form somebody says or writes something has everything to do with formulating a proper understanding of what they said. One of the keys to understanding Isaiah is to come to grips with the poetic genre of communicating. Reading poetry requires us to read at a different pace, paying closer attention to the text, reminding ourselves that it is not straight narrative and focusing more intently. Most of us are not familiar with poetry and its decorative manner of presenting concepts and therefore understanding it does not come naturally. One factor of poetry that helps us understand it is its attempt to put into language God, who is outside of our experience and therefore not easily rendered with straightforward words. So poetry can express what has been called divine communication that exceeds normal comprehension. Isaiah frequently made use of the method called parallelism. Simply stated one statement would be followed by another stating the same thing in a different manner. Isaiah expressed many of the offices and characteristics of the coming Messiah.

HE WOULD BE BORN OF A VIRGIN (CIR. 714 B.C.)

Isaiah 7: 1-14

1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind. 3 Then said Jehovah unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field; 4 and say unto him, Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. 5 Because Syria, Ephraim, and the son of Remaliah, have purposed evil against thee, saying, 6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel; 7 thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass. 8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people: 9 and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. 10 And Jehovah spake again unto Ahaz, saying, 11 Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt Jehovah. 13 And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? 14 Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel (ASV 1901).

About 930 B.C. after Solomon died there was a civil war in Israel. The name Israel became attached to the apostate ten tribal regions in the north. Judah became the name attached to the faithful southern region. Ahaz was king of Judah the southern kingdom (Cir. 714 B.C.). As the text tells us the king of Israel Peka, Rezin the king of Syria and the nation Ephraim laid siege to Jerusalem. This scared Ahaz so that he thought that the Jews would be wiped out and also the tribe of Judah through which the Messiah would come. God sent Isaiah along with his son Shear-jashub to go comfort Ahaz that Judah would not lose the battle and be exterminated. God through Isaiah then wanted Ahaz to realize that he could rely on God to provide. They would not be destroyed since the Messiah had to come through the tribe of Judah and He would be born from a virgin and He would be God Himself. In the Hebrew language the word virgin refers to a young unmarried girl. It is pronounced *ha'alimah*, which means "*the one who is not yet betrothed.*"

In the Hebrew culture under the Mosaic Law an unmarried girl had to be a virgin or she would be stoned to death. So while the word *ha'alimah* does not translate directly as

virgin this is what is understood based upon ancient Hebrew culture. The Hebrew for “God with us” is *Emmanuel* God wanted Ahaz to know that just as had been prophesied from old times God’s promises would come to pass. They always do. When we weary about our circumstances remember this story that God gave Ahaz to comfort and even to rebuke (*weary my God*) him for not trusting God to do what He said He would do.

GOD WARNS ISAIAH NOT TO BE LIKE MANY PEOPLE

Isaiah 8:11-22

¹¹For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, ¹²Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. ¹³Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread. ¹⁴And he shall be for a sanctuary; but 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. ¹⁵And many shall stumble thereon, and fall, and be broken, and be snared, and be taken.

¹⁶Bind thou up the testimony, seal the law among my disciples. ¹⁷And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him. ¹⁸Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion.

¹⁹And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? ²⁰To the law and to the testimony! if they speak not according to this word, surely there is no morning for them. ²¹And they shall pass through it, sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: ²²and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away (ASV 1901).

The only proper way to determine truth is to go to first the Word of God for truth. We don’t look to the world or any experience to tell us what God says. Many have departed from this and look to other sources such as experiences or a denomination’s hierarchy to tell us what is true. Frequently people will experience something whether it be in the news or from a church leader and then try to find verses to justify the activity rather than be willing to admit that the experience—no matter how wonderful or supernatural it felt—was simply not of God. As evidence they will say that they feel better by validating the experience by some verse or other. In these attempts to validate their experience they usually will take the verses out of context to try and justify the experience. God’s Word must be the primary source of truth not any experience.

Within the Book of Isaiah God frequently demonstrates by means of comparison a difference between actual believers and those that do not believe. In verse 16, we see just what value each places on Scripture. The *law* is the Law of Moses, and the *testimony* is the words of the Prophets. The Believers actually believe Moses and the Prophets (The Old Testament). The non-Believers reject the Scriptures as the ultimate authority. They are trying to make God more “*real in their experience*” by finding gods they could see, feel, and touch. In verse 19, Isaiah warns them that they are not to go after counterfeit spirits and teachers *that chirp and that mutter*. People who follow after those *that chirp and that mutter* could have some great feelings. But Isaiah rejects all this. The only valid testimony is what he declares in verse 20: *To the law and to the testimony!* In other words, back to the Scriptures, as the only final authority. And in closing he says *if they speak not according to this word, surely there is no morning for them*. Isaiah makes it quite clear: Whatever the experiences if it does not align with the written Word of God there is simply no morning *light* for them. A person’s failure to heed God’s Word means he has no spiritual light (cf. John 3:19–20). Spiritists and mediums and those who consult them will eventually be judged by God (Isaiah 8:21–22). In their distress they will look up to God and curse Him and look to the earth where they will face distress and then be thrust into ... darkness (2 Peter 2:17). Ironically those who seek to consult the dead will be forced to join them!

THE LIGHT OF THE WORLD WILL COME

Isaiah 9:1-7

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. ²The 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. ³Thou 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. ⁴For 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. ⁵For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. ⁶For 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. ⁷Of 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 for ever. The zeal of Jehovah of hosts will perform this (ASV, 1901).

The Troubles of Israel shall end through the Birth of a very Special Child. The section of the prophecy actually started with chapter 7:1 ends in this wonderful and gracious

promise. The essence of the whole section is: "Israel shall not suffer from Pekah and Rezin; her oppressors shall be Assyria and Babylon. They shall overwhelm her, crush her, lay her low; and she shall remain awhile in gloom and darkness; but later the darkness is going to end. Then a 'GREAT LIGHT' shall shine forth, first in the north, then over all the land; 'the rod of the oppressor' shall be broken; a Child shall be born, who shall bear marvellous names, and shall rule over the full kingdom of David in justice and righteousness for ever." God has spoken, and God will perform this.

Contempt was brought on the more northern part of the Holy Land, first when it was overrun and ravaged by the Syrians (1 Kings 15:20) under Benhadad, and then when it suffered under the Assyrian attack (2 Kings 15:29) under Tiglath-Pileser. Under Gentile domination, that area was then called Galilee of the Gentiles *not* the Jews. Isaiah then moves to cite a time coming when the people will see what God will do. *He made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.* This was the home of Jesus. He was a Galilean and lived and ministered there. So this verse is offering relief to the people who have been deceived and downtrodden. The result will be that a very special son will come to them who will be a blessing in the northern part of Israel.

All the world was "in darkness" when Christ came; but especially the Jews. They had the light of God and seemingly rejected it. "The Light of the world," "the true light, which lighteth every man that cometh into the world," first came in the North of Israel "by the way of the sea," when Jesus came forward to teach and to preach in "Galilee of the Gentiles." For thirty years he had lived at Nazareth, in Zebulun. There He had first come forward to teach in a synagogue (Luke 4:16–21). Also in Galilee He had done his first miracles (John 2:11; 4:54); at Capernaum. "upon the sea coast, in the borders of Zebulun and Naphtali." Jesus first streamed forth His light, glorifying the Northern Israeli region on which contempt had long been poured. Jesus will make the nations joyful as when a bountiful harvest is reaped.

The coming of the Messiah sets the Israelites free, removes the yoke from off their neck, breaks the rod wherewith their shoulders were beaten, delivers them from bondage into the "glorious liberty of the children of God." Not just in an earthly sense, since the Messiah's kingdom was not of this world. The "yoke" is that of sin, the "oppressor" is that prince of darkness, who brought all mankind under his dominion. However He will break it when the Messianic Kingdom arrives (The Kingdom come on earth as it is in Heaven). And then all need for military equipment will vanish as it is burned up because He will cause peace and justice to prevail on this earth.

A child will be born who will eventually rule the entire world. The government will indeed be upon the shoulders of the Messiah as He bears the work of managing the government of the entire world during the Messianic Kingdom for a thousand years.

Psalm 2:6-8

*Yet I have set my king upon my holy hill of Zion. I will tell of the decree:
Jehovah said unto me, You are my son; This day have I begotten you. Ask of*

me, and I will give you the nations for your inheritance, And the uttermost parts of the earth for your possession (ASV, 1901).

According to the passage in Isaiah chapter nine a child will be born into a Jewish family of the lineage of king David with Whom the control of the entire world's government will rest.

Isaiah 16:5

And a throne shall be established in lovingkindness; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness (ASV, 1901).

His name will be called WONDERFUL is a direct reference to Judges 13:18. Here Samson's father asks the Angel of the Lord who He is.

Why do you ask My name," the Angel of the LORD asked him, "since it is wonderful."

It can also be translated as secret or extraordinary, supernatural, or even incomprehensible. This is the nature of God. Jesus the Messiah will be a COUNSELOR, and the people will gladly listen to Him as the authoritative One. In the Messianic Kingdom many people will be anxious to hear the Messiah teach God's ways. As the Messiah He will also be THE MIGHTY GOD who is strong, powerful, and mighty. As the EVERLASTING FATHER He is eternal and has no end as the Father of all mankind. He will endure continually. Messiah is God. The title "Everlasting Father" is an idiom used to describe the Messiah's Deity, not His relationship to the other Members of the Trinity. He is God the Son. The Messiah is also called the PRINCE OF PEACE, the One who will bring in and maintain the time of millennial peace when the Jewish nation and the world at large will be in obedience to the Lord. Together, these four titles give a beautiful picture of the coming Lord (future in Isaiah's day and yet future to our day too) and Messiah's character.

Of the increase of his government and peace there shall be no end. The Messiah's kingdom shall ever increase more and more; there shall be no limits to it; ultimately it shall fill the world (Matthew 28:18, 19). The continual spread of Christianity tends to the accomplishment of this prophecy. Upon the throne of David, and upon his kingdom. That the Messiah is to sit on the throne of David states His Davidic descent. A gradual establishment of the kingdom as Christianity spreads is the first stage as is taught also in the parables of the mustard seed and the leaven. From henceforth even for ever. The kingdom is to be both universal in respect of extent and in respect of duration eternal. God's jealousy of his own honor, will assure the performance of all that is prophesied.