

Wednesday, July 12, 2023 • Read Isaiah 7:1–9:7

Questions from the Scripture text: In whose days does this take place (v1)? Who go where to make war against them? With what success? What is Ahaz's house called in v2? What were they told? With what response? Who speaks to whom in v3? Whom does Yahweh say to meet? With whom? Where? What does Yahweh say not to do (v4)? Why will He defend Judah (v5–6)? What does Yahweh say of their plans (v7)? What fate will Syria and Ephraim (Israel) suffer, on account of their leaders in their capital cities (v8–9)? What will happen to Ahaz (and, by extension, Jerusalem and Judah) if he does not believe? What does Yahweh command Ahaz to do in vv10–11? How does Ahaz (supposedly piously) respond (v12)? But what does Yahweh think of this religiously rationalized disobedience (v13)? What sign does Yahweh choose instead (v14)? What will the virgin call her son? What will he reach the age of eating (v15)? What will he reach the age of reasoning? But what will happen to Israel and Syria before then (v16)? How (v17)? And who will begin to shave Judah clean, also, at that time (v18–20)? What will they have to live off of (v21–22)? Why not off of crops (v23–25)? What was Isaiah to take in 8:1? And write what quadruple name on it? Who will witness this (v2)? To whom does Isaiah go in v3? What does she do? Who picks the name for the son? Why this name (v4)? To whom does Yahweh speak in v5? Who have Judah rejoiced in instead of the Lord (v6)? Whom will the Lord bring upon them for having put their trust in the northern kingdom (v7–8)? How does the virgin's son's name testify against all three peoples (v9–10)? In what manner does Yahweh now speak to Isaiah (v11)? What was Ahaz trying to form with Assyria, from which Isaiah was to distance himself (v12a–b)? What mustn't he fear when opposing king and people (v12c)? Whom should he fear instead (v13)? What will Yahweh be to Isaiah (v14)? But what to Israel and Judah? What will happen to many of them (v15)? What is Isaiah to affirm and protect with those whom he instructs (v16)? Upon whom is he to wait with them (v17)? To Whom does he present himself and them (v18)? What about the people trying to seek spiritual knowledge or power some other way (v19)? Where, alone, must they seek it (v20)? How much light do they have without it? What will the one who goes to superstitions instead of the Lord go through (v21–22)? Where will Assyria bring its darkness first (9:1)? But the what also will be seen there (v2)? How big will the remnant ultimately be (v3)? And what will be their experience (v3)? Why will they be so glad (v4)? What will they have to do with the vast amount of spoil (v5)? How does this multiplication, joy, and victory come about (v6)? What do we learn about the King by His multi-faceted Name? How long will this last (v7)? From whose line will He come? What sort of reign will this be? How can all of this come about?

**What hope is there against great enemies and even against our own sin?** Isaiah 7:1–9:7 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these fifty-four verses of Holy Scripture, the Holy Spirit teaches us that **Christ alone is the forever-King Who is righteous before God and redeems a remnant whom He makes righteous like Himself.**

We have quite a large portion of text today, because this is really all one section in the book of Isaiah. On the whole, chapters 6–12 are dealing with the coming King, as He is necessitated by, and pointed to by, what is currently occurring in Judah and Israel. 7:1–9:7 cover God's dealings with Judah in the south. Then 9:8–11:16 parallel them, but this time in His dealings with Israel in the north. Then, there is a closing hymn (ch. 12) making personal/individual application of this promised salvation. For today, we see how Ahaz's anxiety, self-reliance, and false spirituality necessitate the coming of the true Forever-King.

**Circumstances that threaten to move our hearts** (7:1–9). Fear can take our hearts off of trust in the Lord and devotion to Him. Even though he was “the house of David,” the threat of an alliance against him, between Syria and Israel, moved Ahaz's and the people's heart “as the trees of the woods are moved with wind” (7:2). So the Lord sends Isaiah and his oddly named son (“Remnant Returns”) to rebuke the king for this anxiety (v4) and inform him that he is about to make the same mistake as Syria and Ephraim (the northern kingdom, often called Israel, or by its capital city, Samaria). They have disregarded that the most important, practical reality that exists is God Himself, and God will crush their plans, but if Ahaz disregards God by anxiety, then he and his plans will not be established either (v6–9).

**The false spirituality that threatens to destroy our houses** (7:10–8:8). People make all sorts of spiritual-sounding excuses for not obeying the Lord. They excuse their laxity in using God's means or obeying God's law by saying they “have a relationship not a religion.” Or by saying that they are “letting go and letting God.” Or because “they wouldn't be sincere enough yet (as if that will ever be true in this life!) and want their service or obedience to come from sincerity.” As we've been seeing in Romans, the logic of the flesh can use the language of the Bible, but it always boils down to the same thing: not doing what God says, and blaming God Himself for our not doing it. Dreadful!

This is what is going on in 7:10–13. Yahweh gives Ahaz a direct command to ask for a sign that He will defeat Syria and Ephraim (v10–11), but Ahaz refuses on spiritual grounds (v12). He even does it in overly dramatic fashion (v12), which is often the case with those whose spirituality is bursts of sensationalism or sentimentality, rather than steady faith and obedience. Rather than be impressed with Ahaz's piety, the Lord is simply offended by his disobedience (v13).

So the Lord gives him a sign now not of Syria and Ephraim's destruction, but of Judah's own destruction! To affirm this, a virgin will bear a son (v14), and the destruction that this son affirms will come upon Syria and Ephraim by the time the son is old enough to each cheese and act rationally (v15–16). But the Lord will also bring Assyria (whom Ahaz was trusting in instead of the Lord, cf. 2Ki 16:7–9) to punish Judah devastatingly (v17–25).

Immanuel. God is with us. But if He is with us while we disobey Him and trust in others, He will be “with” us by way of the rod of His wrath. And in the symmetrical wisdom and justice of His providence, whatever we have hoped in instead of Him, He will make the instrument of our suffering.

What is needed is a King in Whom, and for Whom, God is with us as the One perfectly to be obeyed and entirely to be trusted. Ahaz is of the house of David (v2, 13, 17), but the promised King is not Ahaz but one who will be according to the name of the son of the sign.

At this point, another son is born, with the same purpose: to show how foolish it was for Ahaz and Judah to be so afraid of Syria and Ephraim. Before the child speaks his first words (8:4, a much earlier age than weaning in that culture), the threat that had frightened them so much will be gone. By the birth of the new son, the Immanuel child's name is “freed” to refer only to the future King. This new prophecy-child is a much more blunt reference to what Assyria is about to do: “Speed-Soil-Haste-Booty” (8:1–3). But the king of Assyria won't be stopping up north; thanks to Ahaz's unbelief and disobedience, he will move right along to despoil Judah as well (v6–8).

**The steady confidence and obedience that characterize God's remnant** (8:9–22). Not everyone will be like Ahaz and the majority of the church in his day. There will be those who do not fear the alliances of other men (v9–10) or trust in alliances of their own (v12), but they will join Isaiah (v11) in fearing (v13) and trusting (v14a) God alone.

Israel as a whole stumbles over this salvation by faith in God's Immanuel (v14–15, cf. Rom 9:31–33), but there are those whose only hope, and sure hope, is “God with us” (v10c). Trusting in their own works at the time of Jesus and Paul was just a new variation upon the theme of Israel's trusting in man—whether Ahaz's political/military maneuverings or even their own “charismatic” movement that looked for man's sensationalism (v19) even over God's actual miraculous provision in Christ. But their self-made hope in the king, and self-made way of “approaching God” will fail them, and they will curse their former hopes (v21) as they suffer the consequences (v22).

The same continues in the churches whose approach to increasing in number is by what they think will draw people in, or whose approach to improving performance is by techniques of men instead of means of grace, or whose idea of worship is what feels spiritual instead of what God has commanded. All of these are stumblings over the rock of offense.

On the contrary, God's remnant sticks only to the Scripture (v20). They see no dawn, no beginning or ray of light, except whatever is in the Bible. If we belong to Immanuel, let His perfect obedience and trust be our worthiness and hope before God, and let us seek to be conformed to Him in how we respond to the reality that God is with us in our lives. Let us walk with God steadily, in the way that He has commanded, rather than trusting our wits in lives, which we punctuate with outbursts of what feels spiritual to us.

**The Immanuel to come** (9:1–7). With his brother “Speed-Soil-Haste-Booty” having taken over the role of “indicator of what Assyria is about to do,” there is still the ultimate question of what will come of the House of David. The promise of 2Sam 7:12–16 stands over-against the likes of Ahaz. Upon whose shoulder will the government be? How will David's throne and kingdom finally have a forever-king upon it?

Salvation will come to the unexpected. Zebulun and Naphtali were the least among Israel, intermixed with Gentiles, and would have been the first upon whom the darkness of Assyria descended (v1–2, cf. 8:22). But God's ways are not like ours. Ahaz assessed things by relative human strength. God's

strength to save is displayed especially in weakness! So this is precisely where the great light shines (v2). This comes literally true in the One Who still identifies Himself as from Nazareth, even sitting upon the throne of glory (cf. Ac 22:8)!

And His salvation has come not only to these "second-class" Israelites (Samaria) but even to the Gentiles (nations) themselves (the ends of the earth). Thus the "remnant" from before is now a multitude in v3. And it is not just their number but their joy that has increased. The deliverance is pictured by metaphor where the spoils of war are now not being taken away by Assyria, but stacked neatly outside the homes of God's redeemed people. There will be no need for firewood, when there is such an abundance of yokes, staffs, rods, sandals, and battle-clothing (v4-5).

How will this unexpectedly broad, unexpectedly great, salvation come? This section of oddly named children—Remnant>Returns, God-with-Us, and Speed-Soil-Haste-Booty—concludes with another Son. When He finally comes, we learn that He too must be born of a virgin. But that will be more than a miraculous sign of a great work of God; it will be necessary for His spotlessness because of His identity as Wonderful (the God Whom Manoah met, cf. Jud 13:18), Counselor, Mighty God, Everlasting Father, Prince of Peace. Several of these are already obviously divine names. By the time Christ has come, and the Spirit has given us the rest of Holy Scripture, we find that every single one of them is a divine Name!

Yahweh is zealous to keep His promise of a Forever-King to David, zealous to fulfill His plan of redemption that drives all of history. He is redeeming for Himself a people who will hallow Him, fear Him, trust Him, and obey Him in steady faithfulness and exceeding joy. And His zeal will accomplish this in Jesus Christ!

Are you among the remnant-multitude? Is your King's obeying God and trusting God your own worthiness and hope before God? Are you being conformed to Him in your own trust and obedience?

*Sample prayer: Lord, forgive us for being anxious like Ahaz. Forgive us for hoping in our own effort. Forgive us for being impressed with manmade spirituality. Consider us in Christ, who has trusted in You perfectly. And receive us as He represents us, saying "Behold I and the children whom You have given Me." For, we are Yours in Christ, and we come to You through Him alone, AMEN!*

Suggested songs: ARP130 "Lord, from the Depths to You I Cried" or TPH434 "A Debtor to Mercy Alone"

**For more Hopewell @Home devotionals, please visit [hpwl.org/hah](http://hpwl.org/hah)**

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Isaiah 7, verse 1. Through chapter 9, verse 7. These are god's words. Now accumulative pass in the days of ahas, son of jotham. Son of his eye, a king of judah. That resin king of syria and peak of the son of remalia king of Israel. Went up to jerusalem to make war against it, but could not prevail against it.

And it was told to the house of David saying, serious horses are deployed in that frame. So, his heart, and the heart of his people were moved as the trees of the woods are moved of the wind You always said to Isaiah, go out now to meet A has You and say, i guess you your son.

At the end of the aqueduct from the upper pool on the highway to the Fuller's field and say to him, take heed and be quiet. Do not fear or be faint-hearted for these two stubs of smoking. Firebrands for the fierce anger of resin and syria and the son of remalia.

Because Syria and Ephraim Syria, Ephraim, and the son of remalia, have plotted evil against you saying, let us go up against Judah and trouble it. And let us make a gap in its wall for ourselves and set a king for them over. Then the son of tabel. Thus says the lord.

Yaha shall not stand. Nor shall come to pass. For the head of Syria is damascus. And the head of Damascus is resin. Within 65 years, Ephraim will be broken, so that it will not be a people. The head of Ephraim is Samaria of the head of Samaria. It's Ramalia's, son.

And if you will not believe, surely you shall not be established. Moreover, you always spoke again to as saying, ask a sign for yourself from Yahwe. Your god ask it either in the depth or in the height above. But it has said, i will not ask nor will i test yahweh.

Than he said here. Now a house of david is it a small thing for you to weary men? But will you weary my god? Also, Therefore, the lord himself will give you a sign. Behold the virgin shall conceive embarrasson and shall call his name Emmanuel. Curds and honey, he shall eat that, he may know to refuse the evil and choose the good.

For before the child shall know, to refuse the evil and choose the good, the land that you dread will be forsaken by both our kings. Y'all who will bring the king of Assyria upon you. And your people, your father's house. Days. They have not come since the day, that everyimed departed from Judah.

Then it shall come to pass on that day that y'all play. Well, whistle for the fly. That is in the farthest part, the rivers of egypt and for the bee that is in the land of syria. Assyria. They will come and all of them will rest in the desolate.

Valleys and the clefts of the rocks. And all thorns and all pastures. And the same day, the lord will shave with a hired razor, with those, from beyond the river with the king of Assyria. The head and the hair of the legs and will also remove the beard It shall be in that day that i got man will keep alive a young cow and two she So, it shall be from the abundance of milk.

They give that he will eat curds. For curds and honey, everyone will eat who is left in the land. Which will happen in that day that wherever there could be a thousand vines worth a thousand shekels of silver. It will be for briars and thorns. With arrows and bows, men will come there because the land will become briars and thorns.

Into any hill, which could be dugged with the hole. With the hoe, you will not go there for fear of briars and thorns. But it will become a range for oxen and a place for cheap to roam. Moreover, you always said to me, take a large scroll, right on it with a man's been concerning my heart, my hair, shalal, hash bands, And i will take for myself.

Faithful witnesses to record your eye of the priest and Zechariah son of yubarakia. Then i went to the prophetess, and she conceived or son. And you always said to me, call his name, my hair shall al hashbeth For before the child shall have knowledge to cry, my father, and my mother.

The riches of Damascus and the spoil of sumeria will be taken away before the king of Assyria. The offlay, also spoke to me again saying, And as much as these people refuse the waters of shalao, That flow softly and rejoice. And resin and in remales son. Now therefore behold the lord brings up over them.

The waters of the river, strong and mighty. The king of Assyria and all his glory, he will go up over all his channels and go over all his banks. He will pass through judah. People overflow and pass over. He will reach up to the neck and the stretching out of his wings.

Will fill the breath of your land. Oh, The manual. Be shattered to you people. Some people broken in pieces, Give here. All you from far countries. Gird yourselves, but be broken in pieces. Gird yourselves. But be broken in pieces. Take council together. But it will come. To nothing. Speak the word, but it will not stand for god is with

us.

For you always spoke thus to me with a strong hand. And instructed me that I should not walk in the way of this people saying. Do not say a conspiracy concerning all that. This people call a conspiracy. Nor be afraid of their threats, nor be troubled. You always hosts him?

Usual, howl, let him be your fear. Let him be your dread. He will be as a sanctuary. But a stone of stumbling and a rock of the fence about thousands of Israel. As a trap, and a snare to the inhabitants of Jerusalem. And many among them shall stumble. It's a fall and be broken.

Be snared and taken. Bind up the testimony seal, the law among my disciples. And I will wait on your way who hides his face from the house of Jacob. I will hope in him. Here, am I and the children whom Yahweh has given me. We are for signs and wonders in Israel.

For y'all have hosts, you dwell them at Zion. And when they say to you seek those where mediums and whistler wizards, who whisper and mutter Should not have people seek their god. Should they seek the dead and behalf of the living? To the law and to the testimony, if they do not speak according to this word, it is because there is no light in them.

Then we'll pass through it. Hard pressed and hungry and it shall happen when they are hungry, that they will be enraged and curse their king and their god and look offward. Then they will look to the earth and see trouble. And darkness gloom of anguish. They will be driven into darkness.

Nevertheless. The groom will not be upon her who is distressed as when it first he lightly esteemed, the land of Zebulun and the land of Napali And afterward more heavily oppressed her. By the way of the sea, be on the Jordan. And Galilee of the gentiles, the people who walked in darkness have seen a great light Those who dwell in the land of the shadow of death upon them, a light has signed.

You have multiplied, the nation. And increased its joy. They rejoice before you according to the joy of harvest. As men rejoice, when they divide the spoil, For you have broken, the yoke of his burden and the staff of his shoulder. The rod of his oppressor is in the day of Midian.

For every warrior sandal from the noisy battle and garments rolled in blood will be used for burning and fuel of fire. For unto us, a child was born. Unto us a son is given, and the government will be upon his shoulder. And his name will be called wonderful. Counselor.

Mighty God. Everlasting fault. Prince of peace. Of the increase of his government and peace. There will be no end. On the throne of David and over his kingdom. To order it and establish it judgment justice. From that time forward, even forever. The zeal of your web hosts. Will perform this.

So far the reading of God's inspired and In there and twerked.

So, Isaiah has had a Vision of the great king. Who's on his throne in chapter 6, which we heard about last week. Problem is the kings in the southern kingdom in Judah and the northern kingdom Israel or as its most often called here. I frame Ephraim sometimes referred to, by its name.

By its capital city Samaria, the kings that are currently in Judah, and the south and Ephraim in the north. Are not. Good kings or powerful, kings high and lifted up. Although they trust in themselves, I looked to themselves and they reject the Lord. And so in chapter 7, through 11, Uh the Lord has been at first deal with Judah, which is what we have before us today, before us for this week and then he's going to deal with Israel and show how the failure of their king.

Has led the people astray from the Lord himself even as the Lord promises that The king that was promised to David in second Samuel 7. The one who's throne would be forever. That this king is still coming. But this king, This king is not a has A has for his part.

Is so weak and wimpy. That he is afraid of. The combined powers and you almost have to put those in fear quotes, especially after you're done reading this of Syria and Ephraim. Have moved him. Uh, like The trees of the woods are moved with the wind. Uh so easily is this heart shaking so easily as those heart sue.

And we too, God, forgive us and God help us. When we see those who seem to be something. Making their plans. We? Give in to anxiety often, and we are very Often like Ahab's, we Counter. Plans with our own conspiracies. As a has. Second Kings 16. Had sent to Assyria.

Instead of coming to the Lord and asking the Lord for help. And we find here that not only today has not come to the Lord for help. He goes to a Syria of help. The Lord comes to, as to help him and he refuses that to How dreadful it is when man is big to us, and God is small to us.

And so whether we're talking about our anxieties at what man is doing, or whether we're talking about our solutions to What man is doing. Um, we have such a small view of God. That our hearts are. Are easily afraid on the one hand. And then our response. That is.

Well, banks on our wisdom or the help that we may. Get from others. And so there are these circumstances that threaten to move the heart. And versus one through nine. Now, the Lord comes. And he, That speaks to as saying ask a sign for yourself from Yahweh or your god.

At that point, the right response would have been I should have come to the prophet first. I should have come to the Lord first. Here he is. So ready to help me? He's given me. The means by which he I may seek his face. And I should have used those means, but they has who as we know from second Kings and from God's response in the passages before, it's right now a has, who's already trusting more in his own handling of the situation.

He's a pragmatist to use the language that we use a pragmatist, is the one who does the stuff that he comes up with the he thinks will work instead of the stuff that God has said to do as we trust God and And use biblical wisdom, which always proceeds from faith and obedience first.

But a has the pragmatist as as also very spiritual sounding. You see pragmatists and unbelievers and those who are anxious over the world, or who trust in the world depending on what part of the world we're talking about. Um, It's not that they aren't in the church and they don't sound.

Spiritual doesn't this sounds spiritual in verse 12? I will not ask for a sign. I will not test Yahweh. You always prophet told him. To ask for a sign. But as committed to his own way of thinking his own approach to life, And so he gives the spiritual sounding.

Excuse. Such as There are many such excuses that are used by those. Who don't want to give themselves day by day. To the worship of God and the means of grace in the home and week by week to, the worship of God, in the means of grace and an entire day, set apart as holy to him on the Lord's day.

But they always give or they often give spiritual sounding reasons. Like, I have a relationship. Not a religion. Oh, it sounds. So, spiritual Or they'll say we just need to let go and let God all of this effort to really I believe in grace not effort. Oh. Well, the Bible talks about grace, that produces efforts.

I don't know what you racist. But it sounds so spiritual letting go or letting God grace. Not Not effort. Or really, you know? My heart just isn't in it yet, so, Um, God wouldn't want me to be? Insincere. Yeah. Well he wouldn't want you to disobey either. So you better obey look to him for this insincerity.

And don't don't make either offense against him. But you can hear how. Easily become up with. Spiritual sounding excuses for our disobedience. For the lack of just

trusting that the lord is good. Trusting that the means that he is appointed he is going to use and then obeying Whatever he has said for us to do it.

In this case, god has given him a prophet who is now in Um, i think, i think at this point using is Third rain. And he's been consistently available to the kings of the house of david. And so, you see, Uh, the false. Spirituality. And the lord responds to him.

To his refusal to trust in god. And use the means that god has given Uh, even while His secretly hoping in this area, and basically, what you have In the following passages. Is. That god is going to give a sign. It's not going to be a sign. Um, Well, in the depth or in the height above like on Ahead proposed for a has to request his own customized sign in verse 11.

The sign is going to be a virgin that bears a sun. And the sun is going to have a name. Uh, god with us. So here isaiah has shown up with his boy. His name is remnant returns. Um, Share yashuv. Uh, the remnant returns. And now, the sign that god gives is Another boy that's going to be named.

And his name is going to be god with us. Which originally is a judgment over against a-has. Because, A has is hoping and tiggletth believer with us or a serial witness, not god with us. And god says before this boy eats cheese and honey which sounds pretty good to us.

But we find out is actually going to come from the judgment. Because they're not going to be able to raise any crops learning ahead briars and thorns. And they're not going to be able to eat any meat. Because they have to keep their They're one cow and they're two sheep alive.

And so, all they're going to be able to eat is cheese. What they will have those plenty of honey, because the lord is going to fill the land with bees. And so this eating of the cheese and honey is not Um, Yeah, it certainly not written so that we can have silly evangel jellyfish books about the cheese and honey diet.

Which as far as i know. God having mercy on us doesn't exist, but it sure that But by the time, the the kid is weaned. Which could be anywhere from three to. Six, seven years old at this time in this culture by the time, the kid is weaned Samaria.

The capital city of israel. And Damascus, the capital of the city of Of Syria. Will be sacked by the Assyrians, but they're not going to stop there. Because, Israel and Syria thought highly of themselves as they went up to attack. Uh jerusalem and judah. God said, don't think highly of them like they do of themselves.

They're just too little smoking stumps of firebrands. They're just too little smoking stumps of firearms. Don't be afraid of. Don't be afraid of them. Don't think highly of them but Judah.

But, Judah and they has did.

But judah and they has did think highly of them. And so, the lord says, A series gonna come and get you too. And so there's the judgment that is coming upon. The northern kingdom, the judgment that is coming upon the Syrians is also going to come Upon judah. And then, Uh, you always has The scroll that is written with This other name.

When the name is, Um, Speed. Spoil. Haste booty. And it's got two sets of parallel vocabulary. It's not supposed to make a sentence. It's just a A machine guns, staccato. Jumble of words that is supposed to communicate. The intensity and the immediacy. Of. Assyria coming and Just spoiling. Not only Syria, not only Ephraim or israel.

But also, Judah itself. And this, this new son, Um, Who is the third oddly named son? Oddly named boy that we have. In this passage. Uh, he kind of takes over for a manual as the one who is the indicator from god. Of the judgment that is coming upon.

The nation of judah because Uh, you can see in verse 3 and 4, he receives his name. Because before the child shall have the knowledge to cry, my father and my mother 40 speaks. His first words You know. Avi or army. Those that's going to come much earlier than eating cheese.

And honey. Uh, but At that point. Damascus and Samaria, the capital cities of Syria and ephraim. Will be sacked but not just them again in verse 8. Just like back in chapter 7. The judgment is going to come up on Judah. As well. However, There is going to be a remnant.

You remember isaiah's first son's name that that he was showing up with to confront as his name was remnant returns. And the remnant. Are those who? Taunt, all the nations. Together with the lord and verse 9, we shattered you people's be broken. In pieces, give ear all of you from far countries.

Gird yourselves, but be broken in pieces. Gird yourselves, but we broke into pieces. So these are the ones. Who are confident that it's not. The plans of men. Whether the plan of israel, and syria to attack, or the plan of Judah to defend, But it is the word of god and the power of god.

That determines the outcome of history. And so these are the real people. Of Immanuel. And they say, That you speak the word, you know, plan whatever you want. They say in chapter 8 and verse 10 but it will not stand. For god. Is with us. And so, the lord gives.

Those who are his remnant instruction. Not to either worry about the world or be confident in the world. Uh, But, To be confident in the lord himself, and In the fear of god to trust in god. And that's really. What we have that comparison between the two with an emphasis on how God's remnant responds to god himself, how you should respond?

To god himself. When it says, do not say conspiracy concerning all that, this people call a conspiracy, the word conspiracy there can just as well be traded. Uh, translated as alliance and it's probably I probably has at least from the eyes of those who are entering into it, a positive connotation.

And so he's saying don't say look, we've got this alliance with Syria, we've got it figured out. We're going to be the clever ones. We're going to be the shrewd ones, we're going to come out on top. He says no verse 13. Hallow the lord. Consider him. Holy let him be your fear.

Let him be your dread. Consider the infinite greatness of god. Greater. Then all of those when you might be either tempted to be afraid of or tempted to enter into an alliance with tempted into enter into a conspiracy with And considering the great holiness of god as the one whom you should fear with all.

Let his holiness. Be your refuge your sanctuary. And so he will be as a sanctuary for sporting. But most of judah, most of israel. They did not view the lord this way. He who should have been their hope. Who was holy? Was a stumbling block for them. A rock of offense.

They didn't want to rest and what God alone would be able to do And you probably now are remembering that the end of Romans 9, god says exactly the same thing about when he does ultimately send Emmanuel. When he does, ultimately send the king that has promised in the end of our passage, The one like whom it has shouldn't should have been but a has, wasn't he And when he sends king jesus king, jesus is god's power to save us by grace alone, through faith, alone by resting only in what god would do not but not in what we would do.

So whether it's the The phariseical attempt to use the your diluted impression of your own obedience to the law, to save yourself. Or whether it's Trusting in and delighting in the things of the world or whether it's Uh, weird false religion. Like what the the people that isaiah, and the, remnant are not supposed to be like, like in

verse 19, Uh, seek those who are mediums and wizards, who whispering mutter.

And he says, why? Why would you seek? This religion that seems like it's so spiritual. But god has given you himself to seek. You're really going to go among the dead to seek that, which is alive. And so, Uh, they're all these false things. That we might trust. Instead of trusting in the lord himself and for those who are trusting in those things, Trusting in the lord himself.

Using the means that the lord has commanded trusting that god will use those means to save us by jesus christ. That becomes A rock of. Of stumbling, a stone of stumbling. And a rock of offense to them. So god's remnant doesn't doesn't Um, Go that way god's remnant, just has steady confidence and god uses.

The means that he has provided trusts, that he will keep his promise. And he keeps that promise, of course. Versus one through seven of chapter 9. By sending. The lord, jesus christ. Here we have a fourth son. This one is coming in the future. Unto us. A child is born and unto us.

The sun is given And he saves unlikely people. Nasty and zebulon who are the least to the tribes. They were on the edge agentile territory, they were mixed in with gentiles and Uh, as far as military positioning goes, In big trouble because they would be the first ones to fall in Assyria came.

And those who are the most despised. Militarily ethnically politically religiously and all of Israel. They would be the first to see the light. That came and shot in the darkness. Indeed, what we find by the end of the book of isaiah is not only would With those who are on the edge of Gentile territory and two intermixed within.

Vows not only would they be the first? Um but god is going to bring in a multitude of gentiles. And you see this multitude verse 3, you have multiplied, the nation. And so right up until that point, there's the idea that god is saving this remnant, that are going to trust an in.

But now the remnant is is it's um, remnant multitude. And he's gonna multiply not only their number, But also their joy. The greatness of their joy will be as if they had had a victory. That could not be imagined. Where you don't need firewood in israel anymore, because there are so many leftover Um, yokes of Of oxen and horses from Assyrian chariots.

And so many leftover staffs and rods and sandals and battle clothing. That instead of stacking firewood, the israelites are all Stacking the spoil of war to use. For burning their fires. And so the pictures of this multiplication of number that's multiplication of joy. And when will this come Well, when a fourth child is born, And his name isn't going to be remnant returns.

He will be god with us like the second child. But a manual then now looks forward. To this god, because the god with us, people, the ones who for whom god with us is not a judgment upon them but and actually just actually in a description of their hope, this renant they are the ones who are going to belong to the forever king to come.

And his name is old divine. The his name will be called wonderful. As a reference back to manoa. Uh when God appears to manoa and manoa asks, what his name is? He says, why do you want to know my name since it is? Wonderful. And counselor. Of course we know refers to the holy spirit, mighty God everlasting father prince of peace.

Uh, which ultimately we know. Um, Is also a divine name for the lord jesus christ. And verse six, the government will be upon his shoulder and verse 7. Identifying him, as the forever came upon the throne of david. Uh, we know who this is. It does the lord jesus.

But what is saying here in isaiah 9637? There's a child coming. Who is going to be divine? And he is going to be the one. Who is the forever king? That was promised in second Samuel 7. And he will trust in the lord. And, And he will present us to god.

It will be, he who says, chapter 8 verse 17, i will hope in him. It will be, he who says chapter 8 verse 18 here. Am i and the children Him. Yahweh have given me. And so a has failed. To trust in god and obey God, but jesus is perfectly obeyed.

And and hebrews chapter 2 puts isaiah 8:17 and 18 on jesus's lips. So that it's not our trusting that is good enough. Or our obeying that it's good enough, it's jesus's trusting in obeying But he is our worthiness before god. He's the king that we cling to because he is god's provisioned for us.

And he makes us to be more and more like himself. So that we will not either be anxious over what the world might do. Or pragmatists. Trying to come up with our own way of multiplying the church or producing. Um, healthy living or Or worshiping god not our own way of spirituality.

Let us god conforms us to christ. But steady, open the lord. Use of his means obedience. To his word. Jesus. Is the king that judah needed. And jesus is the king that god gave. Uh, yes to a remnant from judah. But also to a multitude from naftally zebulon and the nation's Among which multitude?

Hope and pray. Each one of you here are Amen, let's pray. Okay, thank you. Lord for And this part of The book of isaiah, which does address so many things that our hearts and minds are tempted to We pray that you would stir up. And in our hearts rejoicing.

Over the lord, jesus. Our forever king. And trusting in him to be our worthiness. Grant that your spirit. Would make us to be more like a more like he is. So that we would just steadily attend upon what you have said to do because we trust you. Oh god.

To save us in christ. In his name, we ask it. Amen.