

## MESSIAH IN THE OT

Week 10 – Isaiah

November 12, 2019

Currently we are in the “gap” between the 69<sup>th</sup> week and the 70<sup>th</sup> week of Daniel’s 70 week prophecy (Dan. 9:24-27). The gap began after Jesus’ triumphal entry into Jerusalem. The 70<sup>th</sup> week will begin when the antichrist makes the covenant with Israel – in the future.

WHY is there a GAP?

Following Jesus’ triumphal entry, after the people had spread their clothes and branches from the trees on the road before Him...Scripture tells us that as He drew near Jerusalem...

Luke 19:41-44 – ...*He saw the city and wept over it, <sup>42</sup> saying, ‘If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. <sup>43</sup> For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup> and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.’*

The people were waiting for the Messiah. How did they know the time of the Messiah’s visit? The answer is found in Daniel’s 70 week prophecy. The Messiah would come at His triumphal entry into Jerusalem before His crucifixion, before the Temple was destroyed in 70 AD! If Jesus isn’t the Jewish Messiah, the Jewish people do not have a Messiah because the Hebrew Scriptures tell us (the book of Daniel tells us) that the Messiah would come before the Temple is destroyed in 70 AD!

Through our “Messiah in the OT” series we looked at direct prophecies and foreshadowings of Jesus the Messiah as we studied the history and context throughout the Torah last semester. The history and context help with the big picture of the Bible! This semester we looked at the direct prophecies and foreshadowings of Jesus in Joshua, Judges, Ruth, through the monarchy and began in the prophets with Daniel. Once again we looked at the history and the context in Biblical times, attempting to comprehend the big picture of Scripture – how it all fits together. We asked the “Why?” question as our desire was to discover what was happening to the people of the day and why. In this study of “The Messiah in the OT” we have endeavored to understand how God unfolded His plan of redemption to the people.

Isaiah spoke more than any other prophet about the physical Second Coming of the Messiah when Jesus returns to set up the Millennial Kingdom, His 1,000 year reign on earth. Isaiah predominantly warned the kingdom of Judah between 739 BC to 686 BC. Isaiah revealed the depths of Israel’s sin and the heights of God’s glory and Jesus’ kingdom on earth in the future. His message was that they should trust in the God Who

had promised them a glorious kingdom through Abraham (Gen. 12:1-2), Moses (Gen. 49:10; Num. 24:17), and David (II Sam. 7:12-16).

Isaiah proclaimed that there would be a RESTORATION!

CREATION FALL REDEMPTION RESTORATION

2

It's been said that the book of Isaiah is the Bible in miniature.

The Bible begins with creation and ends with the new heavens and the new earth.

- The first part of Isaiah encompasses Isaiah 1 through 39. The first part of Isaiah addresses the OT...39 chapters. How many books are in the OT? 39!
- The second part of Isaiah begins in Isaiah 40 and continues through Isaiah 66. The second part of Isaiah equates to 27 chapters and points to the NT. How many books are in the NT? 27!
- Genesis 1-3 tells us how God created the heavens and the earth, how He created Adam and Eve, and how they sinned against God.
- Isaiah 1:2, from the first part of Isaiah which reflects the OT – “Hear, O heavens, and give ear, O earth: for the Lord hath spoken.” This is reminiscent of the creation account (Gen. 1:3 – “Then God said....”) Isaiah 1:2 continues, “I have nourished and brought up children (the children of Israel; Isa. 43:1 – God created Israel as a nation) and they have rebelled against me.”
- Isaiah 66:22, from the second part of Isaiah which reflects the NT, closes Isaiah with a fleeting glimpse of the new heavens and the new earth. Revelation, the last book of the Bible, closes with a description of the new heavens and the new earth in chapters 21 and 22.
- Isaiah 1 through Isaiah 39, reflecting the OT, focuses on judgment.
- Isaiah 40 is the beginning of the second part of Isaiah which focuses on salvation, reflecting the NT. What is the first book in the NT? Matthew. Matthew is the 40<sup>th</sup> book of the Bible. How does Isaiah 40 begin? ‘*Comfort, yes, comfort My people! Says your God. 2 ‘Speak comfort to Jerusalem, and cry out to her...!’*
- Isaiah 40:3 - *The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make straight in the desert a highway for our God.’*
- NT counterpart – Matthew 3:1-3 – *In those days John the Baptist came preaching in the wilderness of Judea, 2 and saying, ‘Repent, for the kingdom of heaven is at hand!’ 3 For this is he who was spoken of by the prophet Isaiah, saying: ‘The voice of one crying in the wilderness: Prepare the way of the LORD; make His paths straight. Matthew 3:13 – Then Jesus came....!’*

Isa. 1:1-9 - *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (Isaiah ministered as a prophet during the reigns of these four kings) 2 Hear, O heavens, and give ear, O earth! For the LORD has spoken: ‘I have nourished and brought up children, and they have rebelled against Me; 3 The ox knows its owner and the donkey its master’s/crib; but Israel does not know, My people do not consider. 4 Alas, sinful nation, a people laden*

*with iniquity, ... they have forsaken the LORD, they have provoked to anger the Holy One of Israel, they have turned away backward. <sup>5</sup> Why should you be stricken again? You will revolt more and more. The whole head is sick, and the whole heart faints. ....<sup>7</sup> Your country is desolate, your cities are burned with fire; strangers (Gentile Empires) devour your land in your presence; and it is desolate, as overthrown by strangers <sup>8</sup> So the daughter of Zion is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city. <sup>9</sup> Unless the LORD of hosts had left to us a very*

3

*small remnant, we would have become like Sodom, we would have been made like Gomorrah.*

Isaiah was given a vision. What is laid out before us in Isaiah chapter 1 is a courtroom scene. The LORD is the plaintiff – the One Who is bringing His case against Israel. Israel is the defendant. But, there's no defense! Israel has disobeyed God.

Isaiah's vision ranged far beyond the borders of the two kingdoms of Israel – Israel in the north/Judah in the south. ALL mankind is called upon to hear God's accusation against Israel because God's covenant with Israel impacts the world. Gen. 18:18 – God declares that *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him*

Israel, as a NATION, did not know...did not understand her Master. Israel was less knowledgeable than the domestic animals mentioned in this passage. Israel did not realize that God was her Provider. Israel "sinned" (Isa. 42:24; Isa. 43:27) and "continued to sin" (Isa. 64:5). Israel was ruled over and oppressed by "strangers" – the Gentile nations depicted in Nebuchadnezzar's statue and the Gentile Empires in Daniel 2.

Isaiah then pictures Jerusalem's inhabitants (*the Daughter of Zion*) as a *booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city* – temporary structures built to shade from the sun and guard against thieves and animals. Such shelters were usually isolated and easily attacked. Judah would have been like Sodom and Gomorrah – totally devastated, had it not been for God's GRACE in leaving some survivors – a remnant (*sar-reed*). The remnant is according to God's sovereign will!

A remnant – that which is leftover, that which survives. A remnant equates to a fragment, remains, the residual. The remnant in Scripture is a crucial principle. The remnant is precious to God's heart! In Isaiah God speaks of the remnant – Jewish believers – the survivors – the ones who would come to know God personally – the OT saints.

The Apostle Paul states...

Rom. 9:27 - *Isaiah also cries out concerning Israel: 'Though the number of the children of Israel be as the sand of the sea, the remnant will be saved.'* And then we read in...

Rom. 11:1 - *I say then, has God cast away His people? Certainly not!*

Rom. 11:4-5 - *<sup>4</sup> But what does the divine response say to him (to Elijah)? 'I have reserved for Myself seven thousand men who have not bowed the knee to Baal.'* *<sup>5</sup> Even so then (because I have promised a remnant, those from the children of Israel who will survive), at this present time there is a remnant according to the election of grace.*

If there had not been a remnant according to the election of God, Judah would be devastated like Sodom and Gomorrah – as we read in Isaiah 1:9!

### Isaiah 6 – the “remnant”

Isa. 6:8-13 – *'Whom shall I send, and who will go for Us?' Then I said, 'Here am I! Send me.'* *<sup>9</sup> And He said, 'Go, and tell this people: Keep on hearing, but do not understand; keep on seeing, but do not perceive.'* *<sup>10</sup> 'Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.'* *<sup>11</sup> Then I said, 'Lord, how long?'*

4

*And He answered: 'Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate, <sup>12</sup> The LORD has removed men far away, and the forsaken places are many in the midst of the land. <sup>13</sup> But yet a tenth will be in it, and will return and be for consuming, as a terebinth tree or as an oak, whose stump remains when it is cut down. So the holy seed shall be its stump.'*

Isaiah had seen the LORD. The vision of God's majesty, holiness, and glory made Isaiah realize that he was a sinner. Isaiah identified with his people...*a people of unclean lips*. God called Isaiah after he was cleansed.

Isa. 6:8 - *'Whom shall I send, and who will go for Us?' Then I said, 'Here am I! Send me.'*

Isa. 6:9-10 - *<sup>9</sup> And He said, 'Go, and tell this people: Keep on hearing, but do not understand; keep on seeing, but do not perceive.'* *<sup>10</sup> 'Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.* The people on hearing Isaiah's message would become even more hardened against the Lord.

Isa. 6:11a - *Then I said, 'Lord, how long? From the depths of his heart we hear his cry to God. How long will Israel's condition of spiritual blindness, deafness, and callousness continue?*

Isa. 6:11b-12 - *And He answered: 'Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate, <sup>12</sup> The LORD has removed men far away, and the forsaken places are many in the midst of the land.'*

Until God's judgment came through the Babylonian exile and the people were deported from the land leaving ruined cities and fields.

Isa. 6:13 - *But yet a tenth will be in it, and will return and be for consuming, as a terebinth tree or as an oak, whose stump remains when it is cut down. So the holy seed shall be its stump.* A remnant would be left. God compared that remnant to a stump of a terebinth or an oak tree. From this stump or holy seed of a believing remnant would come others who would believe. Though Judah's population would be almost totally wiped out or exiled, God promised to preserve a small number of believers in the land.

Verse 13 is characteristic of the whole message of Isaiah. In the midst of the gloom and disaster, there is HOPE for Israel's future.

Even if a tenth of the people should survive and come back from exile, that small fragment/survivorship will again be consumed. Yet, all is not lost. The stump of the tree remains and shall live again. Isaiah is speaking of the faithful remnant in Israel who will be those who hear and believe – the OT saints – the “holy seed”! Not all Israel was or would be righteous/faithful. But, there would be those OF the ethnic nation of ISRAEL – those of the physical descendants of Abraham, Isaac, and Jacob – who would place their trust in the promise of God concerning the Messiah! In this “holy seed” was the HOPE of Israel's redemption.

Isaiah named his first son Shear-Jashub which means “a remnant shall return”! In Isa. 8:18 we read that concerning Isaiah and his children, God used them as “signs and wonders” in Israel.

5

Isa. 1:11 – *'To what purpose is the multitude of your sacrifices to Me?' Says the LORD. 'I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats. God does NOT delight in sacrifices and offerings presented at the altar without the right heart attitude...without a changed heart...without a circumcised heart.*

Deut. 5:29 – In Deut. 5 we read of Moses' reminding the people that when God gave them the ten commandments He also declared *Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!*

Deut. 30:6 – Moses, in his final words to the children of Israel before Moses dies and God buries him, tells them that they will return to the land and *the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.*

In Isaiah 1:18 God DESIRES reconciliation

Isa. 1:18 – ‘*Come now, and let us reason together,*’ says the LORD, ‘*Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool.*’

*Come now* – God is crying out to the children of Israel, “Come to Me...approach Me...on My terms.”

*Let us reason together* – the Hebrew word for “reason” means to prove; to demonstrate.

*Though your sins are as scarlet* – stained with a red dye.

*They shall be as white as snow* – speaking of purifying.

Can we see God’s heart? God created us for relationship – an eternal relationship.

God has revealed Himself. God has PROVIDED the way back to Him!

The chapters that follow in Isaiah continue to describe Israel’s sinful condition and God’s chastisement. In the midst of the sinfulness, God’s judgment, we see God’s holiness and His grace lavished upon the remnant.

Isaiah chapters 7 through 12 constitute a single unit, it is thought, sometimes referred to as “The Book of Immanuel” because the name “Immanuel” appears three times in the Hebrew text (7:14; 8:8, 10). Immanuel means “God with us,” “God in the flesh”.

Isaiah 7:14

Isa. 7:1-2 – Threat to the House of David

At this point in Israel’s history the Assyrian Empire was threatening the smaller kingdoms of the Middle East, i.e. Syria (or Aram), the northern kingdom of Israel (or Ephraim), and the southern kingdom of Judah.

Syria and Israel joined forces against Assyria.

Syria and Israel invited Judah to join forces with them.

King Ahaz of Judah refused.

Ahaz wanted help from Assyria - II Chron. 28:1; II Chron. 28:16ff & II Kings 16:7.

6

So, Israel and Syria conspired to do away with Ahaz - and with Judah – virtually – the House of David – Isa. 7:6.

Syria and Israel conspired to dethrone Ahaz and the entire House of David.

We are reading of a direct assault on God’s eternal covenant with David – on God’s kingdom through which the Messiah would come.

#### Isa. 7:3-9 – Message to Ahaz

King Ahaz of Judah was not a worshipper of the one true God. Ahaz had fallen into idolatry. Ahaz was more prepared to hire a foreign army to help him than to depend upon God.

Isaiah and his son, Shear-Jashub (“a remnant will return”), met King Ahaz to urge him to put his trust in God alone and to assure him that his enemies would be defeated.

In Isa. 8:18 Isaiah states, *Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel from the LORD of hosts, Who dwells in Mount Zion.*

#### Isa. 7:10-12 – Offer of a Sign to Ahaz and Rejection

Through Isaiah God told Ahaz to ask for a sign re: His words concerning the invasion not occurring.

In Ahaz’ pious smugness, he refused a sign from God.

#### Isa. 7:13-14 – The Sign to the House of David

Isaiah turned from addressing King Ahaz as an individual and addressed the entire House of David. God gave the House of David a sign.

Isa. 7:14b - *Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.*

Because a definite article, “the,” is used, we must look for the closest previous reference. There is no mention of a woman in Isaiah 7. Where in the OT is there any concept of “the” virgin giving birth to a son? The only possible reference is Gen. 3:15

where we read of the Seed of the woman. No man is in the equation in Gen. 3:15. Gen. 3:15 speaks of a supernatural birth. “The” virgin references the supernatural birth in Gen. 3:15. Isa. 7:14 is quoted in Matt. 1:23 regarding Jesus’ birth!

### Isa. 7:15-17 – The Sign to Ahaz

What about Ahaz? A sign which would be fulfilled 700 years in the future would be of little significance to Ahaz.

The “you” in v. 16 is singular, returning to Ahaz.

The Holy Spirit inspired Isaiah to use the definite article “the” before “child.”

Isa. 7:16 - *For before the child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.*

“A Son” in v. 14 is connected to “the” virgin context and has no reference to “the child” and that context as given to Ahaz’ timeframe.

The immediate previous reference is Isaiah’s son. Why else would God tell Isaiah to bring his son? Why else would we be told in Isa. 8:18 that Isaiah and his children are for signs and wonders?

7

Before Isaiah’s son is old enough to make moral distinctions between right and wrong, the kings of Israel and Syria would be deposed and their threat removed. (This was fulfilled in three years).

Why is the virgin birth a crucial doctrine?

Bottom line: it speaks to Jesus’ SINLESSNESS

If Jesus is not sinless, then He’s not God.

If He is not God, He cannot remove sin.

If He cannot remove sin, we have no hope; we are then eternally damned!

Isa. 7:14 predicts the birth of the God-promised supernatural Redeemer. Isa. 9:6-7 describes His birth and divine character. Isa. 11:1-5 lays out His glorious reign.

### Isaiah 9:6

Isa. 9:6 - *For unto us a Child is 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 Father, Prince of Peace.*

In Isa. 7:14 the birth of Immanuel was previously announced.

His birth as a child indicates His humanity.

...unto us a Son is given – this should be cross referenced to II Sam. 7:8-16 as the basis for the Davidic King. We also read of the Son in Psalm 2 written prior to Isaiah. In both references the Son is the eternal Son of God, the Second Person of the Godhead.

The **Son** had to be given, because the Second Person of the Trinity is eternal, and existed forever as the Son, even before adding humanity to His deity.

The doctrine of eternal Sonship simply affirms that the second Person of the triune Godhead has eternally existed as the Son. In other words, there was never a time when He was not the Son of God, and there has always been a Father/Son relationship within the Godhead. This doctrine recognizes that the idea of Sonship is not merely a title or role that Christ assumed at some specific point in history, but that it is the essential identity of the second Person of the Godhead. According to this doctrine, Christ is and always has been the Son of God.

The four names of this Child/Son are doubled and speak of His divine character:

Wonderful Counselor – a marvel, a wonder; to advise, to consult, to give counsel. He is the authoritative One to Whom the people will listen

Mighty God – Isaiah understood this Son as el gibbor – the Mighty God.

Everlasting Father – How can the Son be the Father? Literally this title means that Son is the “Father of eternity.” The Messiah as the Second person of the Trinity, in His very nature/essence is God. Therefore He has all the attributes of God including eternity. “Father” can further be understood since the Messiah created (Col. 1:16) and as such He is “Father” – He is the source of life. Most importantly, the Son is the source of eternal life! (John 14:7-11)

Prince of Peace – as King of the Messianic Kingdom in which there will be peace, the Son is *sar* – prince/captain/ruler/leader of *shalom* – completeness. The root of *shalom* is repairing that which was broken.

Isa. 9:7 - *Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and*

8

*justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.*

Fulfillment of the Davidic Covenant:

Of the abundance of His dominion there will be no end.

Seated on the throne of David (Luke 1:32-33).

Following reigning over the Millennial Kingdom, the Son will rule for all eternity.

The coming Kingdom is dependent upon God. It is with the zeal, passion, jealousy/desire of God that the kingdom will be established.

Isaiah 11 speaks of Millennial conditions on the earth following Jesus establishing His kingdom. As our study is concentrating on the Messiah, we are going to look at the first five verses of Isaiah 11.

*Isa. 11:1-5 - There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. <sup>2</sup> The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD. <sup>3</sup> His delight is in the fear of the LORD, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; <sup>4</sup> But with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. <sup>5</sup> Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.*

The emphasis in vv. 1-2 is on the Messiah's lowly origin. The picture given is of a stump. A branch shall grow.... This prophecy does not name David. Jesse, David's father, is named. David is typically associated with royalty/kingship. In his youth, however, growing up in Jesse's house, David was a poor shepherd boy. During the life of David, the house of Jesse was established in poverty in Bethlehem and grew to honor and majesty in Jerusalem.

John 3:34 – John the Immerser describes Jesus as having the fullness of the Spirit.

In Isa. 11:2-5 the Messiah is described as having the sevenfold fullness of the Holy Spirit. He is the Anointed One, the Messiah!

God called heaven and earth as witnesses against Judah. Judah had resisted God's will. Think back to the creation of the heavens and the earth and the fall of man...

Gen. 3:17 – When man sinned, God proclaimed...*Cursed is the ground.*

Paul states in Rom. 8:22 - *For we know that the whole creation groans and labors with birth pangs together until now.*

Those of us who are born again, saved...are not only waiting for our glorification when we will be resurrected...

Creation is also waiting for its deliverance that will come when God restores Israel... when the Messiah rules over all creation.

At the time of Isaiah, Israel was not restored. The redemption of the world was not yet. And today – Israel is not yet restored and the redemption of the world is yet future. There has been a delay.

Scripture speaks of a gap...a delay...a postponement....

9

Are we understanding the big picture of the Bible...of God's plan of redemption for the world...of God's promises of the Messiah?

I'm suggesting that Isaiah chapter 1 causes us to comprehend the significance of God's covenant with Israel and His plan for the WORLD!

Isaiah 40-66 emphasizes not only redemption from sin, these chapters also speak of the redemption of the universe!

*Isa. 65:17 - For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind.*

The book of Malachi in the Hebrew Scriptures ends with the continuation of the curse from the Fall in Genesis 3.

Matthew begins with the One Who removes the curse.  
Malachi speaks of the Kingdom of God.

Matthew proclaims that the Kingdom of God is at hand.

To be continued.....

Jesus told His disciples, *'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.'*<sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures. (Luke 24:44-45)

Is God opening our eyes? Is He giving us understanding? Are we comprehending?

