

ISAIAH 9: THE FUTURE KING

traits which manifest the presence of God in our midst. Surely this child (also described in 11:1-5) is presented to us as the ultimate fulfillment of the Immanuel sign” (Oswalt 1986: 246-47).

“The focal point of the kingdom is *David’s throne*. In other words, the very promises which Ahaz refused to trust will be wonderfully fulfilled. In the light of this, we understand that ‘son’ in verse 6 must mean ‘son of David’. Here is the Old Testament Messianic enigma: how can a veritable son of *David* be *Mighty God* and ‘Father of eternity’? This was precisely the tension in Old Testament truth which the Lord Jesus tried to make the blinkered Pharisees face in Matthew 22:41-46” (Motyer 1993: 103).

Of verse 7: “Finally, Isaiah offers a rhetorical assurance to his listeners concerning the fulfillment of this promise. Simply stated, God Almighty himself will do it. With unassailable zeal, determination, and passion God will concentrate his efforts to accomplish this marvelous deed. Isaiah’s listeners can be absolutely sure than an omnipotent, sovereign God will stand behind the fulfillment of this wonderful plan” (Smith 2007: 242).

“God’s promise to bring peace and justice to this world through the Messiah is also an encouraging message that people can share today, because the political situation in modern times is sometimes about as dark and hopeless as in the days of Isaiah. This good news offers another opportunity for rebellious people to turn from trusting in political alliances, mediums, and the spirits of the dead because God is their only true source of hope. Neither Ahaz nor any modern political figure can ever hope to bring about an era of perfect peace and justice. Only God’s wonderful plans will bring about these ideals, not the plans of Ahaz (8:10) or any other fast talking politician” (Smith 2007: 242-43).

“As always, the people of God must decide what reading of their experiences they will live by. Are they to look at the darkness, the hopelessness, the dreams shattered and conclude that God has forgotten them? Or are they to recall his past mercies, to remember his present promises and to make great affirmations of faith? (Cf. Pss. 74:2-17; 77:5-15.)” (Motyer 1993: 99).

SOURCES CITED

J. Alec Motyer, *The Prophecy of Isaiah*, 1993.

John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, NICOT, 1986.

Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.

I. THE FUTURE KING (9:1-7)

A. Light Will Come to Those in Darkness (vv. 1-2)

B. The Nation Will Live in Peace (vv. 3-5)

C. The Explanation: A Righteous King Will Rule Forever (vv. 6-7)

II. JUDGMENT AGAINST THE NORTHERN KINGDOM (9:8-10:4)

A. Resistance against God's Judgment is Futile (9:8-12)

Prophecy against northern kingdom. They have been judged, but they think they will recover quickly. The Lord corrects that notion. He will send the enemies of the now-destroyed enemy (Rezin) to attack them.

The refrain that ends each of these four sections makes the point: God's judgment against his people is not complete.

B. Failure to Repent Means Further Judgment (9:13-17)

God's judgment was not enough, as demonstrated by the failure of the northern kingdom to repent and return to the Lord. Therefore, God will punish them further. The leaders are singled out for judgment, but everyone is wicked. But again, the refrain: this judgment is not enough.

C. The Judgment Will Intensify (9:18-21)

The judgment intensifies. The land which has been turned into a land of thorns and briars is now burned up by fire. The fire may appear to be another nation, but that is only an instrument of the Lord's wrath. The famine conditions remind one of 7:14-25. This is not the day when battle gear is "fuel for the fire," but *people* are "fuel for the fire." The situation will be so desperate that the people will turn on each other, even eating their own children. Yet still, this is not the end of judgment.

D. There Is No Escape for Guilty Israel (10:1-4)

Lest there be any question about Israel's guilt, their sins are again declared. The nation is guilty of injustice and of harming the defenseless. Judgment will be severe, but it will not quench God's wrath.

ISAIAH 7:14 AND 9:6

Isaiah 7:14 (ESV) "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel [God with us]"

Isaiah 9:6 (ESV) "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

QUOTATIONS

"All these events are manifestly in the future from the prophet's point of view, yet the verbs are all in the perfect tense. Apparently these are prophetic perfects. Isaiah has a point of view different from the normal one. In the uncertainty of his own milieu he nonetheless can look at a future moment and describe its events with the certainty of completed actions" (Oswalt 1986: 242-43).

"What is the meaning of the emphasis upon this person as a child? Surely, it is for two reasons. First, it emphasized that the divine ruler will not merely be God, but although partaking of the divine attributes, will have the most human of all arrivals upon the earth, namely, birth. The expected perfect king will be human and divine" (Oswalt 1986: 245).

"*Wonderful Counselor* (lit. 'wonder of a counselor'). Throughout the first part of the book especially, the folly of human wisdom is derided, for usually such counsel lacked any spiritual wisdom (1:26; 3:3; 5:21; 19:11-15; 28:7-10; 29:9-14; 30:1, 2; 31:1-3; 47:10-13). By contrast, the Coming One would give wondrous counsel, unfailing in the depth of its wisdom" (Oswalt 1986: 247).

Mighty God: "By itself, this name does not automatically mean that this son is a divine person, because many names include the name of God in them. But the later use of this same name to describe God himself in 10:21 demands that this son be identified with God in a very close manner. No other person ever has God's name and God is never called Moses, Abram, David, or Jeremiah, so there must be something very special about this son that causes him to have God's name" (Smith 2007: 241).

"All of this points to a remarkable congruence with the Immanuel prophecy. Somehow a virgin-born child would demonstrate that God is with us (7:14). Now he says 'to us a child is born' and this child has those