

Dr. John Oswalt, Isaiah, Session 5, Isa. 7-8
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This is Dr. John Oswalt in his teaching on the book of Isaiah. This is session number five, Isaiah chapters seven and eight. Let's pray together.

Father, we delight in your presence here with us. We thank you for the presence of the Holy Spirit in particular to open your word to our hearts. Thank you.

Please open our hearts to your word and enable us as we think together to be shaped more fully into your character and nature. This is what we are made for, we know. This is what we long for, that we may indeed be Christ here today.

His hands, his feet, his body for the sake of the lost world. Help us, Lord, and we'll give you thanks. In your name, amen.

Well, good to see you back again after a break of a week. We had a good trip to Romania and Hungary and are nevertheless glad to be back in this part of the world. We got back last night into Lexington at about 11.30, so according to my body it is 2 o'clock in the morning.

So, if I fall asleep, don't wake me, please. I need to announce a schedule change. If you have the schedule, we will not meet on October 29th, so we'll meet this weekend next, then a break.

We'll not meet on October 29th. We will meet on November 5th. So just reversing those two, we will study chapters 13 and 14 on November 5th.

So, no study on the 29th, but there will be a study on the 5th. We have looked now at the introduction to the book and we come to the first part of what I understand to be the next main section, which really extends all the way from 7.1 to 39. Excuse me, to 35.16, I believe it is.

Let's see. 35.10, trust the basis of servanthood. If the nation is to become the servants of God for the sake of the world, they're going to have to know him well enough to know that he can be trusted.

No one will become the servant of someone whom we do not trust. This is also, in following the model of chapter 6, this is a revelation of God, a revelation of themselves. So, this section corresponds to those parts of chapter 6. We begin in 7.1 through 12.6 with no trust.

King Ahaz is given the opportunity to trust God and see his deliverance and Ahaz says, no thank you. The situation as is spelled out for you there in the background, it

is about 700, well, excuse me, let's just look at the layout of the entire section, and then we'll go back up and talk about it. Three subdivisions here in this, if we call this A of the main division 2, then there is part 1, part 2, and part 3. Chapter 7.1 to 9.7, children, signs of the promise.

This is what we're going to be looking at tonight and that is then again broken into three parts. The sign of Immanuel, chapter 7, the threat of Maher Shalal Hashbaz, we don't name our children much for him anymore, and the promise of the child. Children are prominent throughout this entire subdivision.

The threat of Assyria is met with the promise of children. And we'll be talking about that both tonight and next week as we follow on with this. The sign of Immanuel, the threat of Maher Shalal Hashbaz, the promise of the child.

Then an interesting interlude, a very carefully structured poem in 9.8 through 10.4 and then 10.5 through 12.6, the kingdom of the child. So, this refusal of Ahaz to trust is carried out through the implications of that decision. If you will not trust God, then there are certain results that flow from that, but Isaiah carries the whole thing through to its end where in chapter 12 we have a hymn of praise because of God's ultimate deliverance.

Okay, any questions on that larger outline? All right, let's look then at the signs of the promise. The date is 735 roughly. Assyria is on its last major thrust toward Egypt, the one that's going to eventually carry it there.

The northern kingdom of Israel is steadily being pared down year by year as the Assyrian armies come back. And they are determined then, Israel, to find a way to stop this. So Israel and Syria decide that they will form a coalition.

A hundred years earlier, a coalition of these little countries was successful in at least stalling the Assyrians for a while. And so, it seems as though they're saying, well it worked for our great grandparents, let's try it again. So they say to Judah, all right you have to join us.

You have to join us in this coalition. Well, that's a bit of a question. If you're successful, okay.

But if you're not successful, the Assyrians are masters of terror. And they have a way of doing really, really bad things to people who oppose them. So, Ahaz, the king of Judah, has to make a decision.

Now there's some reason to think that there were Assyrian and anti-Assyrian factions in the Judean government. And that Ahaz was in the pocket of the pro-Assyrian faction. We don't know that for sure, but some indications.

So, he may have been inclined against this coalition idea. Or he may have simply concluded, no look, we don't have a chance. The three of us don't have a real chance against Assyria.

And so he decided not to participate in the coalition. So, Israel and Syria decided, you will join our coalition. And if you won't, we will take you off the throne, Ahaz.

And we will put our own man on the throne. Now this man's name was Tabe'el. And we do not know anything else about him.

It means something like the goodness of God. That's his name. Whether he was from the Davidic line or not, we don't know.

The fact that that is not mentioned suggests he probably wasn't. So then, not only is Judah in trouble, but these two nations are going to attack them. But the house of David is also in trouble.

And that's the situation that Ahaz is facing. So, what is Ahaz to do? We're told in the Books of Kings that Ahaz collected a huge amount of money. And sent it to Assyria.

Dear Mr. Assyria, would you please use my money and attack these two nations? I've said many times over the years, that I hope there are instant replays in heaven. I want to see the look on Tiglath Pileser's face when the messenger comes with this huge amount of money and says, sir, Ahaz of Judah wants to pay you to attack Israel and Syria. He wants to do what? He does? Cash the check, quick, cash the check before he comes to his senses and puts a stop on it.

It's like three mice having a fight and one of them hires the cat. And that's where our story begins in Chapter 7. Ahaz is out, pretty evidently overlooking the water system. Verse 3, go out to meet Ahaz, you, and Shiar Yashuv, your son, at the end of the conduit of the upper pool on the highway to the washer's field.

That's where Isaiah meets him. That place is very important. At this place, Isaiah challenges Ahaz, to trust God.

And Ahaz says no. Turn over please to Chapter 36. 34 years later, look where the Assyrian envoy, every other strong city in Judah has been taken now and Jerusalem stands alone.

And the envoy, the third officer in charge of the army, third in command, is sent up to Jerusalem to demand surrender. I want you to look where he stands to call for the surrender. Verse 36, verse 2, same place.

The very same spot 34 years later. You had a chance, Ahaz, and you blew it. This is part of the reason why I would argue in the face of some others that 7 to 39 is a unit.

We have no trust in 7 to 12 and then we get a chance to take the exam over again in 36 to 39 and Hezekiah passes it. No, I will not trust you. Yes, I will.

In between, Chapters 13 to 35 are lessons in trust where God gives Judah, this is a little bit like programmed learning, remember that? You fail the exam. Okay, turn back to page X and start over again and in 13 to 35 we have these lessons in trust and then Hezekiah, the son of Ahaz, is ready to take the exam again and he passes. The fact that we have duplicated this very passage in 7 and 36 convinces me of that unity in terms of how it's laid out.

Okay, now God says, I want you to take your son with you. Here's the first of the children and we're going to go right through, we're going to have a little child shall lead them in Chapter 11. Children, going to run all the way through here and we need to think about the significance of that.

Now, God says, Isaiah, I want you to go out and meet Ahaz and I want you to take your son with you. Your son, who is named, only a remnant will return. Now why did God do that? Isaiah is going out there to challenge him to believe.

So, is the outcome already determined? Does Ahaz really not have a choice? What's the point of sending this boy, you know, hello King Ahaz, oh hello Isaiah, who you got with you? Only a remnant will return. Now what's the point of that? An object lesson. An object lesson? It's being prophesied to the people.

Okay, but does this mean that Ahaz really doesn't have a choice? He could be part of the remnant. Get it right the first time. If you obey the Lord, a remnant will remain.

If you do not, a remnant is going to remain, but the rest are going to be... Okay, a double-sided thing. There will be a remnant in any case. That's good news for the remnant.

It's not good news for the rest of them. All right. Any other thoughts on this? This is one of the great tensions in the Bible between divine foreknowledge and human freedom.

There have been many, many efforts across the centuries to resolve those. The most recent one is called open theism, in which it's argued that God intentionally does not know the future so that we can have free will. My reaction to that is that's very nice if the Bible supported it.

It doesn't. It's simply the fact that the Bible teaches us both. God does know the future, but somehow or other, that knowledge does not preclude the reality of our choices.

Now, our brains are not big enough to hold those two together, and we keep falling into one ditch or the other. Oh, it's all predetermined, double predestination, those who are damned are damned before their birth, or this other kind of stuff. Well, God really doesn't know what's going on, so we're free.

No. Somehow, both have to be kept in tension. So look at verse 2 and verse 6 here of chapter 7. We're told that the house of David was just terrified.

When the house of David was told, the heart of his people shook as the trees of the forest. And again, in verse 7, excuse me, it's verse 6. What was Ahaz really afraid of, do you think? Was he afraid of his country being destroyed? You're exactly right. From what we know of Ahaz, he wasn't very much concerned about his country.

He was very concerned about himself. And it's interesting that if you look at verse 13, Isaiah said, Here then, O house of David. We'll talk about this again next week, but the Bible is always very, very nuanced.

On the one hand, there are promises to the house of David, but at the same time, you have the words of judgment that are passed upon the house of David. So the fact that God has made some promises doesn't mean that your home's got free. Now, that kind of constitutes a problem for God, doesn't it? I mean, he has promised there's going to be somebody on the throne of David forever.

So, doesn't that mean he can't allow the throne of David to be overthrown? What do you think? Covenants have two parties. And that very first promise there in 2 Samuel 7 is conditional. Again, it is so interesting.

You will not lack for a son to sit upon your throne if your son is faithful. Here again, is this tension between the promise of God and our own responsibility to obey. And of course, sure enough, there came a day in 586 when the Davidic monarchy came to an end, a crashing end.

And so you can imagine people saying, well, God has not kept his promise. Of course, God has found a way, hasn't he? What family is Jesus part of? The line of David. So here again we have, it seems to me, a wonderful example of God's creativity.

He's going to keep his promises. But that does not absolve us of responsibility. At this point, the people said God's promises had failed.

He said we're going to have a son of David on the throne. We don't have a son of David on the throne, so God has failed. And God said, hang on.

I'll keep my promise. But that does not absolve you of the responsibility to be faithful. Here again, is this tension we must constantly keep in mind.

Yes? Is this an example of even what we do, taking it literally day by day, not... Yeah, yeah, yeah. And I think this is very, very important for us as we think about the promises of God. By all means, by all means, study the promises of God.

Live on the basis of the promises of God. But don't believe that those are somehow ironclad, regardless of who we are. God's going to keep his promises.

But in the long view. Good. Yes.

Okay, verse 4. Here's what I want you to say to him, Isaiah. Be careful. Be quiet.

Do not fear. Do not let your heart faint because of these two smoldering stumps of firebrands at the fierce anger of reason in Syria and the son of Remeliah. It's difficult, again, in English, to get this picture clear, but the picture here is of the wood at the edge of the fire.

My drawings are not going to be very good, but... The fire has burned out, and what's left? These little chunks here are sort of smoldering. That's what these guys are. They're just leftovers.

They're not anything to be worried about, God says. Now... Isn't that like our expression, all smoke and no fire? Yep, yep, yep. Four imperatives there.

What is the basis of sin? What is the cause of sin in many, many cases, according to that verse? Worry, distress, fear, anxiety. That's where the first sin came from. Adam and Eve listened to the snake's slander.

God doesn't care about you. God is not interested in meeting your needs. He's just playing his own game.

You're pawns on his chessboard. Oh, man. We're going to have to satisfy our needs ourselves.

And the first sin was created. Over and over again, the cause of sin is fear. And fear is the opposite of trust.

The snake attacked God's trustworthiness. So that's where we begin here. Can God be trusted? And right through these chapters, all the way through until chapter 39, we'll be wrestling with that question.

Is God trustworthy? In the bottom line. I've said it before here, but this is one of the misfortunes of living in this country. We don't have to trust God, day by day.

It's a mockery to pray the Lord's Prayer. Give us this day our daily bread. I won't ask for a show of hands, but I'm going to guess that everybody in this room has food tomorrow.

So, we do not have to trust him day by day by day, and that has been to our misfortune. Some of our brothers and sisters in other parts of the world who are forced to trust him day by day are better at trusting him than some of us are when the chips are down. That theme of be careful, be quiet, don't be afraid, don't let your heart be faint, that theme is going to run right through this whole entire section.

So, keep your eyes peeled for that when it comes. Okay, so I've given you some figures there in the background for the way in which these prophecies are fulfilled. So he says within 65 years, Ephraim is going to be broken into pieces.

And again, remember that Ephraim is the major tribe in the Northern Kingdom. So, Ephraim equals Israel, the Northern Kingdom. Again, the Lord spoke to Ahaz, ask for a sign of the Lord your God, let it be as deep as Sheol or high as heaven.

How big a sign is this intended to be? As big as you can imagine, as deep as hell or as high as heaven. Ask for that kind of a sign. Whoa, what are we talking about here? All right, let's hang on to that.

And Ahaz said, I will not ask, I will not put the Lord to the test. Well, now from the history I've given you, why did he not want to ask for a sign? He had already made his arrangements. He had already shelled out several millions.

And it would be very inconvenient if he were to discover he didn't have to do that. He didn't want to know that. A sense of false piety, you know.

Yes, and he covers up his disobedience with that false piety. Do you have some further thoughts on that? How does piety sometimes function as a cover for untrust? It gives an outward impression. I'm with it, I'm with God.

Exactly, it gives this outward impression that oh yes, I don't need these crude signs. I'm much farther along than that. But in fact, it's just a cover up for our refusal to put ourselves in a situation where we've got to trust God.

And again, it's very easy in this country to organize our lives so that we never get in that risky situation where if God were to fail us, we'd be in a mess. God came through, Ahaz would have to do something about it. Yeah, yeah.

Don't ask questions you don't want the answers to. Yes, yes. So, these intimations of piousness can in fact be a way of avoiding risk, avoiding putting ourselves in a position where God's got to come through.

I've for years observed seminary students who show up about two days before class, all their earthly goods are in the back of a beat-up old pickup. We say, do you know where you're going to live? No. Does your wife have a job? No, but she's going to get one.

Have you registered yet? No, but we're going to. And you shake your head. But God called us.

And you watch him for about three or four years, always living on the edge of total disaster. And yet, and yet, God carries them through. And in the end, they know something about God that some of the rest of us who were a lot more careful didn't have the opportunity to learn.

Now, that's not a reason for stupidity. And yet, and yet, I say, our false piety sometimes can be just a means of covering up our unwillingness to take a risk for God. And that's exactly where Ahaz was.

Well, you know, you can't pull the wool over God's eyes. So he said, here then, O house of David, is it too little a thing for you to weary men that you now weary God too? You've made your people tired, and now you're making God tired. Therefore, the Lord himself will give you a sign.

Now, there's been a lot of discussion about this sign. I remember my grandfather, who was a lay preacher, when the Revised Standard Version first came out, he was going to burn it. Because they changed the word of God.

A young woman shall conceive and bear a son. No, it's a virgin shall conceive. Well, yes and no.

Isaiah has done something odd. Now, remember, he has said, a sign as high as heaven or deep as hell. He says, well, let me back up and say it this way.

There is a word for young woman in Hebrew, na'arah. There is a word that means strictly virgin in Hebrew, betula. Isaiah did not use either of those words, common words.

Rather, he uses a rather odd one. The word is alma. Like I said, this one means young woman, this one means virgin.

This one means a young woman of marriageable age. Well, in Hebrew, if she is unmarried, she's either a virgin or a prostitute. Those are the options.

So, a young woman of marriageable age who is presumably a virgin. As I say in the notes, the best English equivalent is the archaic maiden. A maiden will conceive and bear a child.

Now, maiden doesn't mean virgin, but it assumes virginity. So, the question is, if Isaiah meant young woman, why didn't he use that? And if he meant virgin, why didn't he use that? And I believe the answer is because this sign has a double significance. It had a significance for that time.

And here's where I want you to look then at verse 17. 16 and 17, really. Before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.

The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah, the king of Assyria. So, if a child is conceived today, 735, before that child knows to refuse the evil and choose the good, the land whose two kings you dread will be deserted. As I indicated in the notes, the age of accountability, moral accountability, refuse the evil and choose the good is 12.

A 13-year-old child is supposed to be able to do this. That's the bar mitzvah. That's when a boy becomes a man.

And now the Jews also have a bat-mitzvah for girls. That's when a girl becomes a woman. When I, with our 50th anniversary this summer, I was looking again at our wedding pictures and I thought, how did our parents let those two children get married? We, of course, thought we were fully mature, but I think, great Scott, a man at 13.

But anyway, you see what's being said there? If a child is conceived today, within 13 years, the two lands you're so terrified of will be deserted. In 732 Damascus was destroyed by the Assyrians and in 722 Samaria, the last holdout of Israel, was destroyed. So it looks as though Isaiah is saying, I'm going to give you a sign right now.

A child is conceived today. Before that child is 13. These two lands you're so scared to death of, selling your soul to the Assyrians to be delivered from, are going to be gone.

Because God is with us. Immanuel. With us, God.

But this sign is as high as heaven or deep as hell. How could this be that high or that deep? Furthermore, the question is, not merely is God with us symbolically, but is he really with us? Will he really enter into our life and share all that we know? And the answer, of course, is yes. A virgin will conceive and bear a son.

And you will call his name Immanuel. And it's interesting that the Greek translation of the Old Testament made somewhere between 200 B.C. and 125 B.C. uses the Greek word that means virgin. So they understand, we're still looking for the ultimate fulfillment of this prophecy.

And for its ultimate fulfillment, it's going to take a virgin birth. So I think this is what's going on. I think this is the reason Isaiah has chosen this ambiguous word.

Now, I'll say more about this in just a minute when we get to chapter 8. But we've got to rush on here. So, Isaiah then goes on in verses 17 to 25 to say, because you refuse to trust me, Assyria is coming. And verse 20, in that day the Lord will shave with a razor that is hired beyond the river, the king of Assyria, the head and hair of the feet, and it'll sweep away the beard also.

And he goes on to describe a situation where the land is basically depopulated. So to keep the milk, you have to curdle it. There's so much of it.

And you're eating honey. And those are the food of the king. But everybody who's left will be eating that because there won't be enough people to eat it up.

The day is coming. I have to tell you, verse 20, a marvelous example of text criticism. There is a Hebrew word which is sahar and another one which is shahar.

Shahar means to hire. Sahar means to be drunk. So, verse 20 says in the Greek, in that day the Lord will shave with a drunken razor from beyond the river.

Boy, that's scary. But it's a classic example of mixing up S letters. Instead of a hired razor, it's a drunk razor.

But there it is. Immanuel is a double-edged razor. If you're with him, it's good news.

But if you're not with him, his presence is very bad news. And so, Isaiah says to Ahaz, God is with us, like it or not, brother. And because you've refused to acknowledge him and have trusted your worst enemy before you would trust him, Assyria is coming.

They're going to destroy your enemies, but they're not going to stop at your border. They're going to keep coming right up to the nose. And that is exactly what was fulfilled 34 years later.

When the Assyrians were at the gates and the Assyrian officer is arrogantly demanding that they surrender. I like to say it this way. Whatever you trust in place of God will one day turn on you and destroy you.

Human love? Human achievement? Well, you can fill the list in. Whatever you trust in place of God will one day turn on you and destroy you. That then continues to be carried out in chapter 8. We don't have enough time to go through the arguments.

I believe that Isaiah's son, Maher Shalal Hashbaz, is indeed the short-term fulfillment of this prophecy. And it may very well be... 714 says, The maiden will conceive and bear a son. I think it's not impossible that Isaiah pointed to his fiancé.

Because chapter 8 says, I went into the prophetess and she conceived and bore a son. And the Lord said to me, Call his name Maher Shalal Hashbaz. The spoil speeds, the prey hastens.

God's with us. God's with us. In verse 11 of chapter 8, The Lord spoke thus to me with a strong hand and upon me warned me not to walk in the way of this people.

And what is the way of this people? Don't call conspiracy all that this people calls conspiracy. And don't fear what they fear nor be in dread. The people are looking at this situation.

They say, Oh no, no, no. Assyria is conspiring against Israel and Israel is conspiring against us and history is out of control. We love conspiracy theories.

You know. Did Lee Harvey Oswald shoot Kennedy? Well, no. You dummies, the mafia did.

No, no. It was a left-wing comic conspiracy. We love conspiracy theories.

The idea is that things are controlled from the back rooms and God says, Don't do that. Why? Because history is ultimately in my control. Don't get terrified.

I'm sure I do this just to justify myself. But, nevertheless, I don't watch TV news. My serenity can't stand it.

I think about our great-grandparents. They didn't know that 25,000 Indians had died in an earthquake. They were able to live serene lives because they didn't know stuff that they didn't need to know.

But we live on the edges of our teeth. Oh, my goodness, look at that. Now, as I say, I'm not saying you shouldn't watch TV news.

I'm just talking about myself and talking about some choices that we may have to make. Don't call conspiracy what they call conspiracy. Now, look at verse 13.

But the Lord of Hosts. Now, I've talked about this before. In Romania, I was teaching Isaiah and we worked our way through the occurrences of Lord of Hosts in the first 12 chapters.

There are about 39 occurrences of Lord of Hosts in the first 39 chapters. Now, remember, what that means is Lord of Heaven's armies. It's a way of speaking about God's control of history.

But the Lord of Hosts, him you shall regard as holy. Now, what does that mean? It doesn't mean to make God holy. It means to make him what he really is, the transcendent one who rules over all.

When we treat him as though he's the little God who lives under our bed to make our prayers come true, we de-holify him. If I can create an unknown word. We de-sanctify him.

We make him little and insignificant and unimportant. And Isaiah is saying, God is saying to Isaiah, make me important. Make me the one high overall.

Make me the ruler. If you're going to be scared of something, be scared of me. Don't be scared of conspiracies in history.

Be scared of displeasing me. I've told you before, I have had two sisters who are nine and ten years older than I. And they kept saying to my mother and dad, they were already out of the house and married and I was coming into my teenage years. They said, you let him get away with anything.

I always said mother was just worn out by that point. But it was more than that. I knew in my heart of hearts that my parents trusted me to do the right thing.

Now there were some things I did that I'm glad they died without knowing about. But I was afraid to break their trust. I was not afraid of what my dad would do to me.

I was not afraid of what my mother would do to me. Now it is true that my dad only had to say, Johnny, that was the end of the discussion. But that's what's going on here.

It's not, oh, what's God going to do to me next? It's not that. I don't want to displease him. I don't want to do what would offend him.

I don't want to do what would break his heart. I'm afraid of doing those things. That's what he's saying.

Don't be ruled by fear of this and dread of that. Focus on him and on pleasing him. On living his life.

And all the rest of this stuff will take its place. It's a great word. Great word.

He says then, I will either, and it's just so interesting to see the commentator struggle with this. He says I will be a sanctuary and a snare. And the commentator said we've got to change that verse.

That can't be right. My answer is, why not? Go his way and he'll be a sanctuary. Fly in his face and he'll be a snare.

I think it's as simple as that. It's sort of, you pay your money and take your choice. What's he going to be to you? So, Isaiah says, this is the fulfillment, I think, of chapter six.

Bind up the testimony. Seal the teaching. I'll wait for the Lord who's hiding his face from the house of Jacob.

I'll hope in him. Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts who dwells on Mount Zion. Okay.

This generation, they won't hear. Bind up the testimony. Commit it to my disciples who follow after me.

And one day a generation will arise that can hear it and say yes. It may take 150 years. It may take the fire of the exile before they'll hear it.

That's God's business. Karen and I spent some time with a missionary couple in Hungary. Lovely, lovely people.

Hungary is as hard as bricks. You know, they talk about the burned over area in upstate New York. Too many revivals have occurred there.

Hungary has an incredible Christian history. And now it's as hard as rocks. And they ask themselves, what are we giving our lives for? We haven't built a mega church.

Not even sure we've built a church. And I'm not sure I was very encouraging to them, but my word was, be thou faithful. The outcome is in the Lord's hands.

The question is, what are you called to do? And are you doing it? As far as we know, Jeremiah only had one disciple, Baruch. And he was not a very good one. But he was faithful.

And we've got his book today. And I think that's God's word to us. Be thou faithful.

Do what you're called to do. Do it with all your might. Do it in the power of the Spirit.

Because for these other people, it's darkness. Darkness. The remaining verses of chapter 8, are so, so grim.

When they say to you, inquire of the mediums and the necromancers who chirp and mutter. Should not a people inquire of their God? Should they inquire of the dead on behalf of the living? To the teaching and the testimony. If they won't speak according to this word, it's because they have no dawn.

They'll pass through the land, greatly distressed and hungry. And when they're hungry, they'll be enraged. And they'll speak contemptuously against their king and their God.

They'll look up. And they'll look to the earth. But behold distress and darkness, the gloom of anguish.

They'll be thrust into thick darkness. That's called post-modernism. Darkness.

In Brazil today, spiritism is most prominent among the upper classes. Darkness. And they've chosen the way of darkness.

And the result is all about us. That's happening here. Be thou faithful.

Don't call conspiracy what they call conspiracy. Make the Lord holy. Him you shall fear.

Him you shall dread. And then he'll be a sanctuary. We're going to stop there.

We need a little more time than we've got here this evening to look at those first seven verses of chapter nine. We'll see if we can sandwich them in next time. Let me pray.

Oh Lord God, teach us what it means to trust you. Forgive us when we are so fearful that we'll never take a risk for you. Never put ourselves out there where we really have to depend on you.

Forgive us. You know where we each are Lord. You know what our individual circumstances are.

But Lord, I ask you that you would help us to learn to trust you more deeply. And more fully. For whatever it is that we're facing.

Then Lord, I ask you that you would indeed be with us. Thank you, Lord Jesus that you have come to be with us. Not merely throwing bombs of providence from heaven.

But you came down here to be with us. Thank you. And so, we can, we can make you holy in our lives.

We can give you the highest place. Because we know that you're good and that your intentions for us are good. So, help us to do that Lord.

And in the midst of gathering darkness around us, help us to be light. Because we know you who are light who is light. And we're dwelling in your sanctuary.

In your name. Amen. This is Dr. John Oswalt in his teaching on the book of Isaiah.

This is session number five, Isaiah chapters seven and eight. Isaiah chapters seven and eight.