

Sorting Out the “Sons”

Isaiah 7—9

#1	³ And the LORD said to Isaiah, “Go out to meet Ahaz, you and Shear-jashub your son ... ⁴ And say to him ... ‘do not let your heart be faint ... at the fierce anger of Rezin ... and the son of Remaliah.’” (7:3-4)	Is the son in Isaiah 7:14 the same child as the son in Isaiah 8:3? No.
#2	¹⁰ Again the LORD spoke to Ahaz: ¹¹“Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” ¹² But Ahaz said, “I will not ask, and I will not put the LORD to the test.” ¹³ And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴ Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ¹⁵ He shall eat curds and honey when he knows how to refuse the evil and choose the good. ¹⁶ For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.” (7:10-16)	1. The birth of Isaiah’s son by his wife, the prophetess, is not miraculous as “deep as Sheol or high as heaven” implies it will be. 2. The address changes in 7:13 from “you” singular (7:11), referring to Ahaz alone, to “you” plural, referring to the whole “house of David.” 3. Isaiah’s wife is not a virgin (7:14) because she had already bore Shear-jashub (7:3).
#3	³ And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, “Call his name Maher-shalal-hash-baz; ⁴ for before the boy knows how to cry ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.” (8:3-4)	4. The meaning of the name of the child in ch. 8 (“the spoil speeds, the prey hastens”) is opposite of ch. 7.
	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. (8:18)	5. In 8:3 Isaiah is to name the child, but in 7:14 the mother names the child.
#4	In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. ² The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. ... ⁶ 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. ⁷ Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. (9:1-2, 6-7)	6. Isaiah’s child does not grow up eating “curds and honey” (7:15), the food of poverty and exile. 7. It is certainly the case that Ephraim and Syria will be “deserted” (7:16) when Immanuel grows up in Israel. 8. The connection between 7:16 and 8:4 is demonstrate that because 8:4 took place, we can be sure 7:14 = 9:6 will also take place. 9. The child “Immanuel” is the rightful owner of the “land” (8:8) of Israel. 10. After the birth of Isaiah’s son (8:3), we’re still waiting the fulfillment of 7:14, for “in the latter time” (9:1) “to us a child is born” (9:6). 11. This child’s name, “Mighty God” (9:6), explains the meaning of His other name, “Immanuel” (7:14).