

Prophets

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the world, but then Chapter 28 begins a new section, a section which I believe you will agree with me from your observation recently of the evidences of the historic background, is parallel to the section from Isaiah 7 to 11 that we just looked at, the book of Immanuel. In the book of Immanuel Isaiah spoke to king Ahaz in the first place, and he went on with this theme: God is dissatisfied with the scion of the House of David. Ahaz, ^{who} is the representative of the House of David, supposed to represent God's man on the earth, God's king, is actually a man forgetful of God, seeking his own clever scheme in trying to compromise with the wicked forces in this world, bringing in the Assyrians to protect him from the Syrians and the Israelites and thinking ~~that by~~ his clever scheme he can work out and secure his own/and his own end. ^{peace} Now, for that God is condemning Ahaz and saying God is going to send his substitute He will send his own king, He will send the one who is truly Immanuel, the true scion of the House of David, God with us, and so Immanuel is described in Isaiah 7, He is referred to twice in Isaiah 8, His birth is told of in Isaiah 9, His birth and His first preaching, the place of it pointed out, and in Isaiah 11, the nature of His kingdom is described. It is against Ahaz, the false scion of the House of David, and points out the true scion of the House of David who is to come, the descendant of Ahaz, the one who will truly be Immanuel, God with us, the branch out of the root of Jesse.

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Prophets

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In Chapter 28 you do not have, at the beginning of it, anything to indicate whom he is talking, as you have in Isaiah 7. There you are told in 7 what the historic background was and God said "Go and speak to King Ahaz", while there is nothing in Chapter 28 to suggest he is talking to King Ahaz, nothing at all. The king is not in view, particularly, in this section. We dealt with the king in 7 to 12. Here, in 28 ff. we have the same historic background as the other,