

Associates for Scriptural Knowledge • P.O. Box 25000, Portland, OR 97298-0990 USA
© ASK, November 2011 • All rights reserved • Number 11/11

Telephone: 503 292 4352

• **Internet: www.askelm.com** •

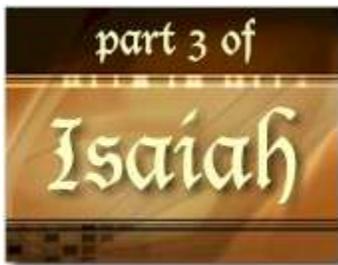
E-Mail: askoffice@askelm.com

Isaiah, Part 3

by Ernest L. Martin, Ph.D., June–July 1998

Transcribed and edited by David Sielaff, November 2011

Read the accompanying [Newsletter for November 2011](#)



Editor's Note: This is Part 3 of a series of articles on Isaiah. The first article was "[Introduction to Isaiah](#)." Then came "[Isaiah, Part 2](#)," the second article. Outlines of Isaiah are in the first installment. Refer to it as you read the other articles on Isaiah. These articles are derived from lectures Dr. Martin gave in 1998.

We now focus on a most important prediction of the Old Testament concerning Christ Jesus. It can be understood only by looking at the New Testament explanation regarding its fulfillment. The prophecy is about the arrival from the house of David of a newborn king who, when He becomes an adult, would rule not only all Israel but the totality of the world. It is called the Immanuel Prophecy because of the name of this young child. This individual would come with the rank of God upon Him. No one else in the Old Testament or the New came with the name of Immanuel.

In the New Testament Jesus was given this name in the first chapter of Matthew to clearly identify who Immanuel was. To understand the historical environment that embraces the prophetic fulfillment for the end of the age we need to look at this prophecy in great detail.

The Immanuel Prophecy

The prophecy is a long one beginning in chapter 7 of Isaiah, with an historical introduction from verse 1 to verse 9. The prophecy continues for 6 chapters through chapter 12. Immanuel was to be born of a young woman who the New Testament interprets was a virgin (and that is the way it should be understood). The prophecy was given to Ahaz who was not a righteous person, but he was a son of David, the father of Hezekiah, and king of Jerusalem and Judah, the southern kingdom of Israel.

This prophecy was given when the northern kingdom of Israel had allied with Syria with its capital in Damascus, south of the river Euphrates. These two kingdoms united to force Ahaz to ally with them against the Assyrian empire that was beginning to rise. The prophecy was given in approximately 742 BC.

The prophecy was given in that environment but it reached out to include the end of the age and the establishment of the kingdom of God on earth. That is the case in chapters 19 through to 36 of Isaiah, and

also from chapter 40 to 66, in our King James Version. These last 27 chapters in particular answer to a New Testament theme.¹ Immanuel, the servant prophet, is particularly figured in Isaiah 52 and 53 as the Atonement bearer. When we put all these prophecies of Isaiah together we find that this prophet and his sons were types for people and events of the future within an environment that Israel would have understood. We need today to comprehend what was going on.

The Assyrians

The prophecy finishes with the time of the end and the Assyrians. I will later explain who these end-time Assyrians actually are. In this prophecy we are given a thumbnail sketch of what will happen to Israel once this newborn son becomes an adult. Something happens to all of the trees of Israel.² When all the trees of Israel are cut down, including the tree which represents the House of David, out from this tree will come forth a branch, a stem, out of the roots of Jesse who by a resurrection from the dead will come to meet the final Assyrian and defeat him at Jerusalem. Then the Kingdom of God will appear on earth.

Look at Isaiah 7:1, where the Immanuel prophecy begins. There are incidents in the first 6 chapters that refer to this chapter 7, but chapter 7 itself deals with Immanuel: **“It came to pass in the days of Ahaz the son of Jotham.”** The kings of Syria and Israel allied their armies and surrounded Jerusalem to force Ahaz to join a confederacy against the Assyrians in the north. (You will find the word confederacy being used several times.) Isaiah told Ahaz not to join the confederacy because the ancient Assyrians were picked by God, to punish Israel and to punish Judah. It was going to be done and there was no way out of it. The outcome would be the dispersion of ancient Israel into other areas of the world.

The Stem and the Root

At the end time they would come back to this land of Palestine, and establish themselves in Israel. Jerusalem would again come back into prominence and then the Assyrians of the future, led by a man called **“the Assyrian,”** who as the antichrist (according to the New Testament), will lead the gathered armies from Armageddon down to Jerusalem to conquer it. At that time someone arrives from heaven. That person will be Jesus Christ. He will be the One from the stem or the root out of Jesse coming out of the ground. **“Out the ground”** means that this Immanuel at one time died and was resurrected out of the ground.

He was a root, not out of the normal tree that grows from a bough of the tree, going out into branches, and then into stems and leaves. No, this one came out of the ground. This Immanuel would at the end of the age assert His authority of governing over the Assyrian and the Assyrians, and conquer them because He would come out of the ground by a resurrection from the dead. That is how it is to be interpreted.

In Isaiah chapter 7 we get this into historical context. Isaiah is saying he went to the house of David in Jerusalem, to Ahaz, and said:

“Syria is confederate with Ephraim [the northern 10 tribes of Israel]. And his heart was moved and the heart of his people³ as the trees of the wood are moved with the wind.”

• *Isaiah 7:2*

This figure of speech means for us to pay attention to these illustrations of trees, briars, thorns, sycamores, trees of cedars (like the trees of Lebanon or bushes). They all represent peoples and armies or kings. A tree of Lebanon, a great cedar, is the Assyrian. Even the house of David, Ahaz, is called a tree. The

¹ That is one reason why this prophecy is so important and it was recognized as such by the Jews even in the 1st century AD. Some events mentioned in the virgin prophecy deal with the period of the 1st century AD and how Jesus was to come to earth to do certain things at that time. We Christians can see a greater relevance because we have the New Testament revelation of what this prophecy is all about, and it is profound. *ELM*

² I will point out why the word or the symbol of trees is used throughout this prophecy. If you do not understand this symbol of trees as I will show, you will not comprehend this prophecy. *ELM*

³ Ahaz said, you mean God is concerned with us over these matters? Isaiah said yes. *ELM*

armies of Judah under Ahaz and his generals are called trees or bushes or thickets, thorns, briars, branches, rushes. If we do not understand these symbols we will not comprehend the prophecy. In the beginning of chapter 7 he gives this figure of speech that Ahaz's heart moved like trees moved in the wind.

Names

Isaiah 8:18 says, **“Behold, I and the children whom YHWH has given me are for signs and for wonders in Israel.”** Their names are for types, for signs. In Isaiah 7:3 it says, **“YHWH said unto Isaiah, ‘Go forth now to meet Ahaz, you, and Shearjashub your son.’”** Isaiah's son's name, Shearjashub, means in English **“the remnant will return,”** the remnant Judah shall return. Isaiah's name means, **“Yah is Savior,”** or **“God Saves.”**

Isaiah will have a second son in regard to this prophecy starting in chapter 8 where he is given the longest name in the Bible, Mahershalalhashbaz. His name means, **“going to the spoil very hastily.”**⁴ The Assyrians will go to the spoil hastily to Jerusalem, but will not find spoil there. They will meet Immanuel of the prophecy who will cut down His thickets, His rushes, His trees, and the great Lebanon, the great Assyrian king, who shall fall by one who comes out of the root of a tree.

Even the Messiah, Immanuel, is called a king and He has the government on His shoulder. He is the Mighty Counselor, the Everlasting (or age-lasting) Father (Isaiah 9:6). But He also is reckoned as a tree coming out of the roots of a tree that has been cut down. The tree that was cut down was Judah and the house of David.⁵ That is the symbol of resurrection and the renewal of the house of David.

At the Waters

It is also geographically important where the prophecy was given. Isaiah 7:3:

“Then YHWH said unto Isaiah, ‘Go forth now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool in the highway of the fuller's field.’”

This is a complex geographical indicator, but a most important one. God had Isaiah and his son meet Ahaz near this pool with water coming forth from it, hence, **“the upper pool.”** The waters from **“the upper pool”** fed the waters of Shiloah. Verse 8:6: **“For as much as this people refuses the waters of Shiloah ...”** This prophecy was given where the waters of Shiloah began its flow, from this pool.⁶

There is only one spring in Jerusalem, the Gihon Spring. It feeds the waters of Shiloah. Isaiah was to meet Ahaz there, where above them was the great Temple of God. The Gihon Spring fed the waters of Shiloah (to the Shiloah pool) directly from the Temple. Do you know what those waters represent?

“... the Lord YHWH is my strength and my song; he also is become my salvation. Therefore with joy shall you draw water out of the wells [fountain, spring] of salvation.”

• *Isaiah 12:2–3*

That pool of Shiloah and the Gihon Spring by the Temple at Jerusalem represented the waters of salvation that you would drink.⁷ If people wanted salvation they were to go to the great Temple at Jerusalem. That was where Isaiah and his son met Ahaz, at the base of the Temple where the waters of salvation went forth from the Temple.

⁴ There is often confusion between Isaiah's second son and Immanuel. They are two different personalities. The former is a type, the latter is the fact. *ELM*

⁵ A similar metaphor occurs in Daniel chapter 4 where he saw a tree cut down and an iron band was placed around its stump (verses 15 and 23). Out of the stump another tree comes forth. *ELM*

⁶ In the Gospel of John Jesus told the blind man to go to the waters of Shiloah and wash his eyes so he can see again (John chapter 9, there spelled “Siloam”). He had to wash a second time in the pool of Shiloah and then he saw clearly. *ELM*

⁷ In the Book of Revelation, when New Jerusalem comes down, the waters are seen coming from the throne, waters of salvation. Throughout the Psalms you find references to such waters. *ELM*

Signs and Wonders

It says in chapter 8 that Isaiah went unto the prophetess, his wife, and they produced a second son (not born of a virgin) named Mahershalalhashbaz, **“the spoil to the prey very hastily.”** The sign was about the Assyrian who will try to do that very thing. This second son was a type, a substitute to Ahaz for Immanuel. Immanuel was out of a cut down tree, whose roots produce **“God with us.”** Not only are Isaiah and his sons’ names signs, but King Ahaz himself received a sign from God.

“Moreover YHWH spoke again unto Ahaz saying, ‘Ask you a sign of YHWH your God; ask it either in the depth, or in the height above.’”

• *Isaiah 7:10–11*

Ahaz did not want to ask for so great a sign or miracle. So what happens? Ahaz says, **“I will not tempt YHWH.”** The house of David is represented by King Ahaz, the large tree, at that moment having all its limbs and branches. Isaiah responds:

“Oh house of David: Is it a small thing for you to weary men, but will you weary my God also? Therefore YHWH himself shall give you a sign ...”

• *Isaiah 7:13–14*

This majestic sign was so powerful, the only thing that could compare to it would be some sign in the heavens like the sun coming up in the north and going down in the south. God gave Ahaz such a sign. Most people have misunderstood this. I will explain this sign properly.

The Immanuel Sign

The sign was, **“a virgin shall conceive, and bear a son, and shall call his name Immanuel”** (Isaiah 7:14). If that were the only factor to this sign, it would not mean much to human beings who would require she was a virgin. How can you prove this woman was a virgin? You prove she was a virgin by the later activities of the child who came from her, with all the other signs associated with Him, and one sign in particular that Jesus said God would give to the world to prove that Jesus was Immanuel.

The sign Jesus gave in Matthew 12:39–40 (the sign of Jonah) was key to the sign in Isaiah that starts with a virgin giving birth to a child. Yet the conclusion of the sign is not in Isaiah chapter 7. The sign means this child would grow up. Later we find this child would die for the sins of the world — Isaiah chapters 52 and 53. This child would be resurrected from the dead and come out of the main stem, out of the root, come out of the grave of a cut down house of David. We learn that in the 10th and 11th chapters of Isaiah.

Therefore, all of chapter 7 is part of the sign. But the sign is not just the virgin birth. That is where it begins. You have to go all through the history of Jesus, this Immanuel, to see the conclusion of the whole matter. The conclusion is in chapters 11 and 12, where you see the whole world in universal peace and security under the governance of God, under the authority and the sovereignty of this young man now grown up, resurrected from the dead, out of the ground, a new tree of the house of David, out of the root not the bough. These are important points to realize.

People have misunderstood that the sign is just not **“a virgin shall conceive”** and give birth to Immanuel. That is just the start of the sign. Verse 7:15: **“Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”** That is the next part of the sign. That indicates longevity does it not? You do not eat butter or honey right at first. What you have is mother’s milk from the breast.

Then suddenly, there is a shift to the type of Isaiah’s second son.

“For before the child shall know to refuse the evil, and choose the good, the land that you [Ahaz] abhorred shall be forsaken of both her kings.”

• *Isaiah 7:16*

This is where confusion occurs, and God means it to be this way. Isaiah’s son, Malhershalalhashbaz, is the

sign (a type of this child Immanuel who would grow up) that Syria and Samaria would be forsaken of their kings. That is the type.

Immanuel in Isaiah 7:14–15 comes on the scene at a later time. Read verse 16 above again. You would think at first that this “child” refers to the Immanuel just mentioned. Remember that Isaiah and his children were given for signs, for types. Here is the interpretation, which you or I would find very confusing if we do not understand the principles involved. There are types and antitypes in scripture. Throughout the Old and New Testament we find them. This is one example. Remember verse 8:18, **“Behold, I and the children [Isaiah says], whom YHWH has given me are for signs and for wonders in Israel ...”** They are for types:

“Moreover YHWH said to me, ‘Take you a great roll [actually, probably a clay tablet], and write in it with a man’s pen concerning Mahershalalhashbaz. And I took unto me a faithful witnesses to record.’... [then the witnesses are named].

And I went unto the prophetess [Isaiah’s wife]; and she conceived, and bare a son. Then said YHWH to me, ‘Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, “My father, and my mother,” the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.”

• *Isaiah 8:1–4*

This is the interpretation of the prophecy that follows the Immanuel prophecy, but this is only a type. Only in this way can you understand what happened in the middle of the 8th century BC.⁸ This Mahershalalhashbaz took over the role as a type (of Immanuel), as a sign for King Ahaz, that within two years the Assyrians would take over Damascus and Samaria in the north. That exactly happened. The king of Assyria came down and took over those two nations north of the kingdom of Judah.

It says later in Isaiah 9:18, **“devour [cut down] their briers and their thorns”** and cut them to rock bottom. Remember, people are being referred to as trees or thorns. Once cut down it says, **“Associate yourselves, O you people, ...”** (Isaiah 8:9). If you associate together, Isaiah says, with these two kings of the north, then **“you shall be broken in pieces ...”** If you **“counsel together ... it shall not stand, for God is now with us.”** God is with us, verse 8:10, that is the meaning of Immanuel.

The Assyrian in Immanuel’s Land

The land belongs to **“God is with us.”** In fact it even says this is His land in verse 8:

“And he [the Assyrian] shall pass through Judah, he shall overflow, and go over, he shall reach even to the neck [like wading a stream]; and the stretching out of his wings shall fill the breadth of your land, O Immanuel.”

• *Isaiah 8:8*

What will the Assyrian do when he comes down into the land? He will cut down the trees and the bushes and the rushes, cutting them in symbol by which he means the people. He will also cut down the royalty, the aristocracy including the king, as a great tree. Look at Isaiah 9:10: the bricks are fallen down, the sycamores are cut down, and so forth. In verse 9:14, head, tall branch and rush are cut down in one day. That means the aristocracy, the top people.

“For wickedness burns as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. ... [They] shall be as fuel for the fire.”

• *Isaiah 9:18–19*

In chapter 10 God will allow the Assyrian to come down upon the House of David. He will say:

⁸ The “Immanuel prophecy” did not occur back then. Some Jews have said that Isaiah fulfilled that prophecy, but Isaiah did not come out of a root underneath the ground. Isaiah came out of the bough of the tree of the House of Judah, the House of David, of which Ahaz himself was a member. *ELM*

“I am prudent: and I have removed the bounds of the people [of Judah], and have robbed their treasures, and I have put down the inhabitants like a valiant man: [God allowed the Assyrian to come to do this.] And my hand has found as a nest the riches of the people.”

• *Isaiah 10:13–14*

The Assyrian will take an ax and start cutting. In verse 10:16, he will kindle a burning like the burning of a fire. It will devour the thorns in verse 10:17. He **“shall consume the glory of his forest and the fruit of the field both soul and body he is going to cut down”** (Isaiah 10:18).

God compares Judah and Israel and the other nations to trees, as thickets, as rushes, and the Assyrian will cut them down. In fact when the Assyrian finally comes into the land, we find this:

“Therefore thus says the Lord YHWH of hosts, ‘O my people that dwells in Zion, be not afraid of the Assyrian: he shall smite you with a rod, and shall lift up his staff against you, after the manner of Egypt.’”

• *Isaiah 10:24*

His final journey into Israel will start at Aiath, 10 miles north of Jerusalem. He will bring his army down to Migron, about 9 miles north, to the city of Michmash, 8 miles north of Jerusalem. The Assyrian will camp there that night, then go over the passage of Michmash. He will go down to Geba, to Ramah, getting closer to Jerusalem. He will go to Laish, then to poor Anathoth.⁹

When he gets to the place called Nob (verse 10:32), which is the Mount of Olives overlooking the city of Jerusalem and the Temple, **“the Lord of hosts shall then lop [off] the bough [of the Assyrian] with terror.”** He will cut down his army (Isaiah 10:33), and **“the thickets of the forest with iron,”** and the great Cedar of Lebanon, as the Assyrian king is called, **“shall fall by [the hand of] a mighty one”** (Isaiah 10:34).

Who is this Mighty One that will finally cause this Assyrian and his armies to be destroyed? When will it take place? Go to chapter 11. **“And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots”** (Isaiah 11:1). This tells of the time when Immanuel will come forth by a resurrection from the dead. This text does not tell us that He will go back to heaven and stay some 2,000 years before He deals with the Assyrian, but it does show He will come out of the ground.¹⁰

This man of sin is identified as a person of a particular nationality, an Assyrian, yet he can also be of another race. For example you can be a person of the United States, be called an American, but you can be from Irish ancestry like I am, or French or Chinese ancestry, and still be an American. So we must be careful when it comes to understanding who people might be at the end of the age:

“Therefore thus says the Lord YHWH of hosts, ‘O my people that dwells in Zion, be not afraid of the Assyrian’ ...”

The Assyrian king is leading an Assyrian army (with armies from other nations) to conquer Jerusalem again, because he had been there before. Isaiah continues:

“... be not afraid of the Assyrian: he shall smite you with a rod, and shall lift up his staff against you, after the manner of Egypt [that is true], and yet a very little while, and the indignation shall cease, and mine anger [shall be] in their destruction.”

• *Isaiah 10:24–25*

That verse couples with Isaiah 26:20 where it says to the righteous, go into your homes, into your dwellings,

⁹ Anathoth is later the birthplace of Jeremiah the prophet two miles from Jerusalem. *ELM* For a detailed account of the Anti-christ’s path to Jerusalem, see Dr. Martin’s article [“New Prophetic Discoveries Concerning the End Time.”](#) *DWS*

¹⁰ Isaiah 9:6–7 tells us about Christ’s position after His return to earth:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever [olam, for the age]. The zeal of YHWH of hosts will perform this.”

“until the indignation be over passed.” These passages are connected. You and I can have salvation from these holocaust events associated with the Second Advent, just before and after.

“... a little while and the indignation shall cease. ... and YHWH of hosts shall stir up the scourge for him [the Assyrian] according to the slaughter of Midian at the rock of Oreb.”

• *Isaiah 10:25–26*

Gideon with 300 men fought in Midian and won at the rock of Oreb. Read that in Judges chapter 7. It did not take many people to do that. Christ will return with very few angels. This Assyrian will be put down.

“And it shall come to pass in that day, that his burden [the Assyrian’s burden] shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing [the Anointed One].”

• *Isaiah 10:27*

Who is the Anointed One? He is the Messiah. This is the time He confronts the man of sin, the son of perdition who puts a great burden upon Israel. Isaiah describes the events:

“Madmenah is removed; the inhabitants of Gebim gather themselves to flee [close to Jerusalem]. As yet shall he remain at Nob that day [Nob is on top of the Mount of Olives and the Assyrian remains there.] he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, YHWH of hosts, shall lop the bough with terror [this tree called the Assyrian will be lopped down] and the high ones of stature shall be hewn down [all his army] and the haughty shall be humbled. And he shall cut down the thickets of the forest [the Assyrian army] with iron, and Lebanon [the man, the great Cedar, the great king of Assyria] shall fall by a mighty one.”

• *Isaiah 10:31–34*

Who is the Mighty One? The prophecy ends with the Holy One of Israel being the Mighty One, Immanuel. The next verse starts chapter 11, **“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...”** You see? This is Jesus. As interpreted by the apostle Paul, He will cut the Wicked One down.

The forces that come against Jerusalem at the very end are Assyrian forces. But Isaiah does not stop there. Go to Isaiah chapter 34 and you find a group of nations coming against God at the end of the age. This time instead of the Assyrians, the nation is identified as Edom. Read the whole chapter and you will find this section exactly duplicates what the Book of Revelation says the king of Babylon will do in the future. So, he is called the king of Assyria, Edom, and also the king of Babylon.

Now you might ask, can't God make up His mind? He has made up His mind already. We must learn how to interpret these things. The Jews in an earlier period, knew that the last nation on earth would be called Edom, when the Antichrist, as we know him, would come to control the earth and all mankind. The word Edom in Hebrew has the same consonants as Adam, our first parent. Sometimes they are confused. Without vowel points (post-New Testament addition) the Hebrew letters could read as Adam or as Edom.

The House of David

The kingdom of Judah and the House of David were destroyed in the 6th century BC. When Jesus came on the scene there was no living House of David on the earth occupying a throne. (King Herod was not of David, he was an Edomite by race.) Immanuel would do many things while in the flesh. He was to be like light coming down from Galilee (Isaiah 9:2), where He preached (when you get the New Testament interpretation). Only after His resurrection from the dead would He come forth as a root out of a cut down tree of the house of David. That was the one sign in Isaiah that God would give.

Jesus told the Jews that God would give only one sign to them in their day (and to the whole world) to prove that He was the Messiah He claimed to be. That sign in Matthew was:

“... as Jonas [Jonah] was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth [underneath the ground].

• *Matthew 12:39–40*

He came up out of the ground to take over the role of the government upon His shoulders. He will be called Wonderful, Counselor, The Mighty God, The Everlasting Prince. That Sunday morning He came forth from that grave and Isaiah 9:6–7 was fulfilled (See footnote 10). That afternoon before sundown He was sitting on the right hand of the Father in heaven.

The Assyrian's Destruction

What happens when this Assyrian comes down this route (which has never happened in history), in this long prophecy starting in chapter 7 and going through Isaiah chapter 12? Read what happens in chapter 11:

“And there shall come forth a rod out of the stem of Jesse [A rod means a ruling rod, a ruling staff.], and a Branch shall grow out of his roots [not from the bough but from the roots of a cut down tree] And the spirit of YHWH 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 YHWH [He will respect and honor the Father]; And shall make him of quick understanding in the fear of YHWH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked [one].”

• *Isaiah 11:1–4*

The Assyrian, the antichrist, shall be slain with the breath of Christ's mouth.

Paul's Understanding in Second Thessalonians

If you want to comprehend this prophecy, go to Paul's teaching in the epistle of Second Thessalonians where he takes a section of this virgin prophecy and applies it to an event future to him. When Paul wrote 2 Thessalonians chapter 2, he thought that the prophecy would occur in his lifetime. He only found out around 60 to 61 AD that God would delay His coming to a time much in the future. (It was in God's plan from the very beginning to do that, but He had not revealed it to the apostles, or anyone.)¹¹

The apostle Paul took a section from the virgin prophecy, but not a section taking place in the 8th century BC. Nor did Paul emphasize what was happening in his own generation (although he thought the end times would begin soon). What he did in 2 Thessalonians was talk about the Second Advent of Jesus whenever it would occur within an environment of this prophecy of Isaiah 7 to 12 inclusively. Paul selects one particular verse out of it, and puts it into the context of his prophetic teaching.

He says to the Thessalonian people in 2 Thessalonians 2:1, **“Now we beseech you brethren by the coming of our Lord Jesus Christ ...”** Now that is what the King James Version says. It actually means **“about the coming ...”** He says:

“We beseech you [beg you pay close attention], brethren, by [concerning] the coming of our Lord Jesus Christ and by [concerning] our gathering together unto Him, that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as if from us, as that the day of Christ is at hand.”

• *2 Thessalonians 2:1–2*

In the original Greek it means, **“is at hand”** or **“right now it is happening.”** He was trying to say, look around you brethren, we are getting close perhaps, but it is not here yet. It will occur soon however. Paul did

¹¹ By the end of their ministries in the 6th decade of the 1st century, the apostles were given a central teaching that Jesus was not coming back in that generation but at a future time. Almost 2000 years have advanced from the time Jesus was crucified. *ELM*

not understand when he wrote Second Thessalonians (about the year 51 AD) that the fulfillment would stretch out 2000 years in the future. He thought it might be within the next 20 years from his date.

He went on, **“Let no man deceive you by any means: for that day, shall not come except there come a falling away [apostasia] first”** (2 Thessalonians 2:3). In Greek it says, **“the falling away first.”** There is a definite article before *apostasia*. This is a particular heretical system that will arise on this earth. A great heresy will occur. It is called **“the falling away”** or **“the apostasy.”** This is a falling away from Christ, a falling away from the truth, which must occur before the Second Advent of Christ can appear:

“... and that man of sin be revealed, the son of perdition [perdition means “destruction”] who opposes and exalts himself above all that is called God [or is worshipped], so that he as God sits in the temple [naos] of God.”

• 2 Thessalonians 2:3–4

The Greek **“in the naos”** means in the inner Temple of God, where the priests were, or the Holy of Holies.

This person who shall come at the time of the great falling away will do a reprehensible thing. He will go into the Holy of Holies where the High Priest was only allowed to go on one occasion in the year, on Yom Kippur, the Day of Atonement, a day with great symbolic interpretation. This man will walk boldly into the very *“naos”* of God, the Holy of Holies. Do you know what he will proclaim himself as being? God in the flesh, Immanuel. Only one person came on the earth who was God in the flesh, that was Jesus Christ.

This man in the future will call himself Christ also but he will come before the actual Christ comes. He is **“the son of perdition,” “the man of sin,”** the antichrist, the person who calls himself the Christ, who calls himself God, who comes with the supposed rank and the authority of God. In actual fact he is a man, associated with the great falling away:

“Who opposes and exalts himself above all that is called God ... So that he sits in the [inner] temple of God, showing himself that he is God.”

• 2 Thessalonians 2:4

People will go along with this when it occurs. Jesus said to the apostles not long before He died, in the Olivet prophecy, if you did not know about the things that will occur in the future, many would be deceived, even the elect would be deceived. That included the apostles back then, and it includes you and me today.

This man of sin will put on a very good show. The vast majority of the world will actually want this man to walk into the Temple and proclaim himself God because they will believe he is none other than Jesus Christ returning to this earth. That is a fact. He will actually be the antichrist. Paul says, **“Remember not,”** in verse 5, **“that, when I was yet with you, I told you these things?”** Paul was in northern Greece and explained these things to the Thessalonians personally, that this man:

“... might be revealed in his time. For the mystery [or the secret] of iniquity [lawlessness against the ways and manners of God] does already work: only he who now lets [prevents] will let [continue to prevent], until he be taken out of the way.”

• 2 Thessalonians 2:6–7

There must be a physical Temple here on this earth for him to enter. In the Book of Daniel it gives information about a physical Temple here on this earth and about an abomination of desolation that will be placed in that Temple. In the Olivet prophecy in Matthew chapter 24, Mark chapter 13, and Luke chapter 21, the abomination of desolation is referred to by Jesus himself as a future event. The two witnesses in Revelation 11:3 will be engaged in the building of a new Temple in Jerusalem.¹²

¹² That new Temple in Isaiah chapter 40 will be in the highest of the mountains at Jerusalem. ~~I understand that to mean on the Mount of Olives. It will be on the Mount of Olives because at that time everyone in the world will know that Jesus Christ was crucified on the Mount of Olives, resurrected on the Mount of Olives, returned to heaven from the Mount of Olives and will come back from heaven to earth to the Mount of Olives, his footstool.~~ ELM

Editor’s note: Before his death in January 2002, Dr. Martin intended to review this understanding in light of his research in his

This man will become part of this Temple apparatus that will be built in Jerusalem.¹³ He will come from Satan himself, when he comes with his angels back to earth (Revelation 12:7–10). He will deceive people to believe that Satan’s expulsion from heaven is the Second Advent of Christ back to this earth. Paul goes on to explain the great falling away. Look at 2 Thessalonians 2:8, which quotes from the virgin prophecy of Isaiah chapters 7 to 12. The Assyrian will be revealed at the time when certain hinderers are stopped from hindering his coming.

Do you know who the hinderers are in the Old Testament? It is easy to understand if you go to Daniel chapter 10. Gabriel, one of the great angels of God, along with Michael (the angel in charge of ancient Israel), were both righteous angels. Gabriel said to Daniel at the interpretation of one of the visions, **“I was hindered by the prince of Persia,”** an angelic Prince (Daniel 10:13). And he says the angelic **“Prince of Javan** [which many interpret as being Greece] **is soon to come and I will have battle with him”** (Daniel 10:20).

Our apostle Paul under the inspiration of God quoted this scripture in 2 Thessalonians 2:1–3 (see above). This man of sin, the son of perdition, is called the **“wicked one”** in 2 Thessalonians 2:8, the same **“wicked one”** in Isaiah chapter 11:

“And now you [Thessalonians] know what withholds [this man from coming] that he might be revealed in his time. For the mystery of iniquity does already work: only he who now lets [or prevents] will let, until he be taken out of the way. And then shall that Wicked [One] be revealed, whom the Lord shall consume with the spirit of his mouth [spirit means breath, with the breath of his mouth], and shall destroy with the brightness of his coming.”

• *2 Thessalonians 2:6–8*

We now know the historical context in which one of the roots of a cut down tree of the House of David, this Immanuel, comes out of the ground by a resurrection from the dead 2000 years ago. At the end of the age this Assyrian will come with his army at the Second Advent of Christ, when the apostle Paul placed it.

The Result of Immanuel’s Return

Who is this Wicked One? He is the Antichrist or the Beast (two other titles). He will bring his army down to conquer Jerusalem but the Branch will meet him and slay him by the breath of a mighty one. Once the slaying of this Wicked One takes place:

“Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.”

• *Isaiah 11:5–6*

This has not happened yet in history, but it will come in the future, still part of the great sign that God gave to Ahaz in the middle of the 8th century BC. The sign is not just the virgin birth. That is when it starts.

“the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. [That is a miracle. It will take place.] And the sucking child shall play on the hole of the asp [a snake], and the weaned child shall put his hand in the cockatrice den [another type of serpent]. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea.”

• *Isaiah 11:7–9*

That is all part of the one sign of a son born of a virgin who would bring all of these prophetic consequences for the redemption of the human race. Under Immanuel this world will become a virtual paradise.

book *The Temples that Jerusalem Forgot*. He did not complete that study. I crossed out his conclusion. DWS

¹³ Do not imagine this is a spiritual temple, or that Paul is talking about the church, or about the *ekklesia*. The *ekklesia* of God is made up of spirit-inspired people. No one in that community of people will perform the role of the antichrist. It will come from another source. ELM

“And in that day there shall be a root of Jesse [a branch out of a root], which shall stand for the ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that YHWH shall set his hand once again the second time to recover the remnant of his people.”

• *Isaiah 11:10–11*

Remember Isaiah’s second born son’s name, Mahershalalhashbaz? Before the salvation can come the Assyrian will go for the spoil at Jerusalem with haste, the meaning of Mahershalalhashbaz, and he will be put down by Immanuel, a root of a cut down tree from the House of David.

“YHWH shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river [the Nile], and shall smite it in the seven streams and make men go over dry shod [over dry land]. And there shall be an highway for the remnant of his people [the meaning of Isaiah’s first son’s name, Shearjashub], which shall be left from Assyria like as it was to Israel in the day that he came up out of the land of Egypt.”

• *Isaiah 11:15–16*

The great Passover was when Israel came out of Egypt. This is a second Passover. This will be the one when they come out of all captivity, and the whole earth will find freedom and redemption through Immanuel, and have their sins forgiven at the same time by this resurrected individual from a root out of the ground. He is sitting now on the right hand of the Father in heaven. Put all of this together with the New Testament.

A New Exodus

Israel shall have a great rest, a great Sabbath to the Lord for a millennium. There is coming a second Exodus. The remnant of God’s people in Assyria at that time shall return to Palestine under Immanuel and they will have a wonderful existence. We come to Isaiah chapter 12, the conclusion of the sign:

“And in that day you shall say, ‘O YHWH, I will praise you: though you were angry with me, your anger is turned away and you comforted me. Behold, God is my salvation.’”

• *Isaiah 12:1–2*

The phrase **“God is my salvation”** is Isaiah’s name embedded within the words of the prophecy. Paul and the others knew that this was future, and that Isaiah and his children were only types of a great person to come in Isaiah’s future called the Mighty One, God in the flesh, **“God with us.”**

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord YHWH is my strength and my song; he also is become my salvation. Therefore with joy shall you draw water out of the wells of salvation.”

• *Isaiah 12:2–3*

This will be the time when **“God is become my salvation”** occurs, when Israel shall **“draw water out of the wells of salvation,”** and people will **“call on the name of YHWH.”** Why? Because it says in Isaiah 12:6: **“Cry out and shout, you inhabitant of Zion: for great is the Holy One of Israel in the midst of you.”** The Holy One will come back as a root, a resurrected man with power and glory who brings universal peace to earth.

This prophecy was given in the middle of the 8th century BC standing by the waters of Shiloah at the foot of the Temple with the waters coming forth from the Temple of God, representing His divine throne. Those fresh clean waters coming forth represented the waters you could drink and have in symbol salvation.

“Therefore with joy shall you draw water out of the wells of salvation. And in that day shall you say, Praise YHWH, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto YHWH; for he has done excellent things.”

• *Isaiah 12:3–5*

Look at all the things embodied in that one sign starting with the virgin giving birth of a baby boy called Immanuel, **“God with us.”** These excellent things go all the way through to the very end. The sign ends:

“Sing unto YHWH; for he has done excellent things, this is known in all the earth [Everyone will know it.]. Cry out, and shout, you inhabitant of Zion: for great is the Holy One of Israel in the midst of you.”

• *Isaiah 12:5–6*

That ends the sign of the child born of the virgin. Who sits in the very throne of God in Jerusalem in Zion? The Holy One of Israel. Who is that Holy One? Immanuel.

Know the Future

We find in the Book of Isaiah a primary section of scripture, to give us general principles of interpretation for the future. In the second part of Isaiah you will find that he emphasizes duality: duality of historical events, duality of personalities, the duality of wicked nations, and the duality of righteous nations. There will be “two righteous nations” of Israel and Judah, with Levi joining the people in the south.

You will not hear many of these prophecies in evangelical or Catholic circles. You will not find them talked about much on radio, or television programs, in church services, or in Sunday or Sabbath schools. The reason you do not find these scriptures talked about much is because they are seldom understood. As we come closer to the end time, the scales will come off from peoples’ eyes and the stops taken out of their ears so that they will begin to comprehend what the teaching of the Bible is all about.

The Book of Isaiah not only talks about Immanuel coming into the world from a virgin, but in chapters 52 and 53 it gives an extensive prophecy of how He would be humiliated, how He would die for the sins of the world, die with sinners, and then He would be resurrected from the dead. When these prophecies are understood by the world — and that will be soon — it will be amazing what they find. They will say, “Why have we not been told these things before.” Now, in July 1998, we do not understand every detail of the Book of Isaiah, so we must grow in grace and knowledge (2 Peter 3:18). The only way to do that is to accumulate grace and accumulate knowledge. That is why we should study these Scriptures as never before.

There will be a time in the future when Satan is taken away for a thousand years. He will be released at the end of that period to cause trouble once more. But when we read the Book of Revelation we find, along with the Book of Isaiah, that things become coherent and understandable if we put it together in a way that the Bible was meant to be understood.

This we can do if we take the sections of scripture that I have gone into, and given principles of interpretation, and use those principles in other areas of the Bible to comprehend what the scriptures are about. The virgin part of the prophecy was just the start.

Wars in Heaven

When you look at the Book of Truth (as the combined 11th and early 12th chapters of Daniel are called), it gives an end time scenario of what is happening on earth that fits with what the apostle Paul says. It is connected with war in heaven and not war on earth. The ramifications are here on earth but mainly the war takes place in heaven. There are wars in heaven right now between certain angels hindering others. The ones doing the hindering are primarily Gabriel and Michael, and the righteous angels on their part. At that time:

“Then shall the Wicked One [singular] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after [is like] the working of Satan with all power and signs and lying wonders.”

• *2 Thessalonians 2:8–9*

When this man of sin comes on the earth he will have powers that no one has ever seen in an individual before. He will have signs, lying wonders, and all the power of Satan to deceive this world. God will allow this to occur. He tells you ahead of time that it will happen. This individual must be present at the Second Advent of Christ. It has not yet happened in world history.

“He will be coming in all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

• **2 Thessalonians 2:10**

This verse says the truth will be available to them, but because people do not love the truth, we find in verse 11, **“And for this cause God shall send them [the whole world] strong delusion that they should believe a lie”** [the lie]. The lie will concern this man.

One very important event leading up to the Second Coming of Christ will be the falling away, the apostasy (2 Thessalonians 2:2–3), when a son of perdition, a man of sin, appears on the scene. He will claim to be Jesus Christ, Immanuel returning from heaven, but he is actually inspired by Satan the Devil. He is being hindered at present (in Paul’s time) from appearing (2 Thessalonians 2:7).

In verse 8 Paul says, **“And then shall the Wicked One be revealed ...”** This happens after the great falling away occurs and after the man sits himself in a new rebuilt Temple (verse 4). Whether the Temple is completely finished or not we do not know, but he will set himself in that particular edifice and proclaim himself God. The people will accept it. Why? Because God will send **“the spirit of delusion.”**¹⁴ God will allow this man called the Wicked One to come on the scene. Paul says in verse 13 that this need not happen to you or to me, because,

“God has chosen us [chosen you] from the beginning, to salvation through sanctification [set apart for a holy purpose] by the Spirit and belief of the truth.”

• **2 Thessalonians 2:13**

This is your guarantee that you and I will be spared from this great holocaust to occur at the time of this great falling away.¹⁵ This Second Coming of Jesus and the prophetic events associated with it are found in many contexts of the Old Testament, but Paul in 2 Thessalonians 2:8 extracts a verse from the virgin prophecy, the Immanuel prophecy. See Isaiah 11:1–4 above, the verse the apostle Paul quoted in 2 Thessalonians 2:8. Who will come again? Who is Immanuel? Paul identified him with Jesus Christ after His resurrection from the dead. Then what happens?

“And in that day there shall be a root of Jesse [David’s son resurrected], which shall stand up for an ensign [a flag] of the people: to it shall the Gentiles seek: and his rest shall be glorious.”

• **Isaiah 11:10**

Dualities in Scripture and Prophecy

There are dualities in these scriptures and we have to be very careful with them. God will explain a lot to us if we let Him do so. In almost every occasion where there is one individual who is evil or righteous there will be a second one associated with him. Here we have Assyria and Edom. In Revelation chapter 13 there are the two Witnesses, both righteous. But there are also the Beast and the False Prophet, both wicked.¹⁶

It is said time and again in the second part of Isaiah that if you want to understand what the future will bring, see what happened in the past and look at the former things. Look at duality in many instances because things that happen in the past will repeat in the future. The Isaiah prophecy of the virgin of Immanuel

¹⁴ When God sends something of that nature, it will happen. You must realize that. Isaiah 45:7 is a scripture most people avoid. They do not know what to do with it half the time. It says that God creates both good and evil. Evil means “bad,” “calamities,” “hurt,” or “harm.” God is in charge of everything and He will remedy everything in the future. *ELM*

¹⁵ To reemphasize that point in 2 Thessalonians 3:2 that **“we may be delivered”** in this time period, Paul says in verse 3, **“But the Lord is faithful who shall establish you, and keep you from the evil [or the evil one].”** That should be a great comfort. *ELM*

¹⁶ There is the duality of the Cherubim in the Holy of Holies, one on the right side, righteous, one on the left side, Marduk of Tyre, unrighteous. There is the duality of Moses and Aaron. You have Elijah and Elisha. In a righteous duality you have Paul and Timothy. You also have a righteous duality in Peter and John. In fact you have Adam as a type of Christ, and the apostle Paul used him that way. You have Isaac as a type of Christ, and Paul used him that way. You have Moses as a type of Christ and David as a type of Christ; dualities are everywhere. *ELM*

uel, chapters 7 to 12, starts in the 8th century BC and ends at the Second Coming of Christ. There is a considerable amount of teaching about Jesus here on earth. We have the whole history of the Messiah, as well as types and antitypes. In Isaiah 41:21–22 he says:

“Produce your cause, he says to Israel, bring forth your strong reasons, says the King of Jacob. Let them bring them forth, and show us what shall happen [in the future] let them show the former things, what they be, that we may consider them, and know the latter end of them or declare us things for to come.”

It means that there is type and antitype, both in historical events of the past in relation to the future, and in personalities, whether evil or good. Types and antitypes are a major way to help us understand Scripture. That is another reason why Isaiah is important because he is giving us the duality principle for interpretation of scripture.¹⁷ There are usually two individuals or two groups associated with one another whether in time or purpose. In the prophecies of Isaiah, one group is Assyrian and the other is Edomite.¹⁸

To Sum Up

A child is born who grows up. He teaches in Galilee. **“A great light”** is shown in Galilee (Isaiah 9:1–2). That is part of the prophecy given in Isaiah chapter 9. He is killed as Isaiah chapters 52 to 53 show. He comes forth by a resurrection from the dead. That is one of the great central parts of the whole sign. He goes back to the Father in heaven. He will come back 2,000+ years later to put down the Assyrian, the man of sin who comes to Jerusalem to bring a false kingdom of God on earth. Immanuel will put him down by the hand of God and the breath of His mouth, and then all nature will be changed, and the earth will be full of the knowledge of God as the waters cover the sea.

Everyone will finally know who Jesus Christ actually was, who He is, and who He will be. The most beautiful thing is, when you carry this to the New Testament you find that you and I are destined to sit on the same throne as Immanuel. We are legally at this present time sitting on the right hand of the Father in Christ Jesus (Ephesians 2:6–7). This prophecy in that sense really concerns us. It centers in on Immanuel. The prophecy closes with, **“... the Holy One of Israel in the midst of you”** (Isaiah 12:6).

The “New Testament section” of Isaiah (chapters 40 to 66) is most important. Edom itself means “man,” mankind’s government. Edom shall represent, along with Assyria and Babylon at the end of the age, the powers to come against Christ. This man of sin is given the number of mankind, 666, in Revelation 13:18, that comes right back to Edom, man, mankind, and chapter 34 of Isaiah.

Look at the Assyrian (earlier mentioned in the Immanuel prophecy) in the first part of Isaiah chapter 34, connected with Edom in the second part of Isaiah. Then go to the Book of Hosea where you find whole sections on Edom, as well as Assyria. The short prophecy of Obadiah has to do with Edom and Tyre north of Jerusalem (that helped build the Temple in the time of Solomon). Do you know that Edom will also help build the Temple at the end time? There are some very interesting events that will occur in the future.

We are just beginning to scratch the surface of understanding to comprehend what the Word of God is all about. Study these scriptures. Learn the principles and the standards that we find in Isaiah and other prophetic books. When we put them together you will find that God has told us the truth, the whole truth, and nothing but the truth.

Ernest L. Martin, 1998

Edited by David Sielaff, November 2011

¹⁷ There are types and antitypes, such as personalities who bring in the truth like the spirit of Elijah. John the Baptist was like Elijah. In our future there shall be a man that comes up like Elijah, the Elijah to come. See Dr. Martin’s analysis article [“The Elijah to Come.”](#) DWS

¹⁸ Regarding the Edomites, read all of Isaiah chapter 34. Edom is mentioned there as the last nation to gather together all nations of the world and try to bring in a world government. Edom is the twin brother of Jacob. So close, but at the same time opposite, one being righteous though he started out bad, the other being bad but started out good, opposites of one another. Dr. Martin’s article [“The Most Significant Gentile Nation in the Bible”](#) extensively discusses the Edomite people. DWS