

described in passages which include 2:1-4; 4:2-6; 11:6-9; 25:6-8; 35:1-10; 60:1-22. The future king of this glorious kingdom is described in passages which include 7:1-12:6; 32:1-20; 49:1-57:21; 61:1-11. The Moshiach is the Descendant of the Woman who will battle that Ancient Serpent, Satan (Gen. 3:15), called 'Leviathan the twisting serpent' in Isa. 27:1. On the Messianic Davidic dynasty—see MJ 7:14; Ro 1:3; Mt 1:1,16; Lk 3:23,31. The legal right to the throne came through the father—see Babylonian Talmud Baba Bathra 130a on Deut. 21:16. Also, see Ignatius' Epistle to the Ephesians, 'Miryam of the seed of David.' The Branch of the L-rd and of Dovid is called 'the L-rd' in Mal.3:1 and Ps. 110:1, since Adon refers to Hashem in Zechariah 4:14 and 6:5. Therefore, we shouldn't be surprised if the Name of G-d is given to the Moshiach in Isa. 9:5-6. The Hebrew words Moshi'a and Go'el found in the books of Judges and Ruth point to this Savior-Redeemer figure, the Moshiach. See Isaiah 49:26. Three kings serve as foils in Isaiah's depiction of the Moshiach: Ahaz son of David, Hezekiah son of David (compare 7:4-17 and 27:1-7,21-35), and the Persian King Cyrus, called Moshiach (45:1), because he saves the Jewish people from the Babylonian Exile and sends them home to rebuild their land and Hashem's Beis Hamikdash. About 734 B.C.E. Rezin King of Damascus (Syria) and Pekah King of Israel organized a coalition to rebel against Assyria. When Ahaz refused to join them and they invaded Judah (7:1), Ahaz appealed directly to Assyria for help, beginning the

process of foreign invading armies and exile that would swallow his throne in 586 B.C.E. Assyria captured Damascus (732 B.C.E.) and Samaria (722); and Babylon (defeating Assyria) captured Jerusalem in 586 B.C.E. Isaiah warned Ahaz's son and successor, Hezekiah about the coming Babylonian captivity (see 39:5-7 and 6:11-12). Isaiah also prophesied about the release from Exile and the return to the land (48:20f). For prophecies by Isaiah against the nations, see 13:1-14:23; 21:1-10; 43:14-15; chp. 46-47 (Babylon); 14:28-32 (Philistia see ch. 20 on Ashdod); ch. 15-16 (Moab); 17:1-11 (Damascus); chp. 19-20 (Egypt); 21:1-12 (Edom); 21:13-17 (Arabia); ch. 23 (Tyre); 23:4,12 (Sidon); 10:5-19; 14:24-27; 37:33-35 (Assyria); 18:1-7 (Cush, Nubia south of Egypt); Isaiah was well aware of Deuteronomy 4:26-27 which says that sin will cause the people to be 'utterly destroyed...and...only a small number of you will remain.' Isaiah was also aware of the covenant reprisals in Deuteronomy 28:32-33,36-37,41,45-62. Therefore, when he begins to prophesy, he sees only a few survivors left after G-d's scourge of judgment is finished (see 1:9; 10:22). Isaiah foresees that Assyria will be G-d's rod of judgment (10:5) against Israel, though later G-d would destroy the Assyrian hordes as He did the oppressive Midianites in Judges 7:22-25 (see Isaiah 9:4; 10:24-27). The fulfillment of these very prophecies, as well as 30:31 and 31:8, about the destruction of Assyria came in 701 B.C.E. (see 37:36-38) when the Assyrian army was supernaturally defeated. Later, the capital of Assyria,

Nineveh, would be destroyed in 612 B.C.E., as Isaiah (31:8-9), Nahum, and Jonah had predicted. Isaiah also predicts the Babylonian captivity. (See Isaiah 39:5-7; 14:3-4.) It is important to keep the historical facts in mind, but, most importantly, that Moshiach provides first spiritual peace (Isa.53:5; Ro 5:1) before He provides world peace (Isa.9:5-7).

3 For, hinei, HaAdon, Hashem Tzva'os, doth take away from Yerushalayim and from Yehudah supply and support, the whole supply of lechem, and the whole supply of mayim.
 |2| The Gibbor, and the Ish Milchamah, the Shofet, and the Navi, the Diviner, and the Zaken,
 |3| The sar chamishim, the men of rank and yo'etz (counselor), and masters in art, and the expert enchanter.
 |4| And I will make ne'arim (lads) to be their sarim, and babes shall rule over them.
 |5| And HaAm shall be oppressed, every one by another, and every one by his re'a; the na'ar shall behave himself proudly against the zaken, and the base against the honorable.
 |6| When an ish shall take hold of his brother of his bais avi, saying, Thou hast clothing, be thou our katzin, and let this ruin be under thy yad;
 |7| In Yom Hahu shall he protest, saying, I am no curer of your ills; for in my bais is neither lechem nor simlah (clothing); make me not a Katzin Am.
 |8| For Yerushalayim is ruined, and Yehudah fallen; because their leshon and their deeds are against Hashem, to