

ISAIAH 7-8-9

To my brothers and sisters, all you who, like me, believe in the Book of Revelation opened by Jesus, I address these few insightful topics:

Message of the Lord to those who refuse to believe in Isaiah's messianic prophecies which apply perfectly to Jesus (12.01.2006): "Go read Isaiah 7-8-9... and then go hang yourselves like Judas!"

Read chapters 7, 8, 9 of Isaiah the prophet attentively, as well as 2 Kings 16, to better understand this prophetic intervention and to put it in its historical context.

Isaiah was a high-ranking royal civil servant. He enormously influenced the events of his time. He was born around 765 BC. In 740, at the age of 25, he had a vision in which God entrusted him the difficult and courageous mission of announcing Israel's ruin, followed after, with Judah's ruin, as punishment for the Jew's many infidelities.

To understand this prophecy, one should be familiar with the historical context in which it was proclaimed. In chapter 16 of 2 Kings, there is king Ahaz's question which Isaiah addresses. In that time, Pekah (said as "son of Remaliah" in Isaiah 7,9) was king of Israel and Razon was king of Syria (Aram: Isaiah 7,1). The king of Assyria (Teglat Phalassar, called "Pul": 2 Kings 15,19) was threatening the whole region. Razon and Pekah wanted to drag Ahaz with them against Assyria, but he refused. He offered his only son, heir to the throne, as sacrifice to the idols (2 Kings 16,3) to evade ill fortune. He therefore no longer had any heirs and the dynasty's succession was threatened.

Ahaz, who became king of Jerusalem at the age of 20, was just a kid who was afraid of being invaded by the North; Israel and Syria. His faith in God was feeble and ignorant, he rushed to offer his son in sacrifice to the pagan gods to obtain their aid. It is as if one of us would offer his son in holocaust. Ahaz, barely out of adolescence, was deeply troubled by the threat of the North. He hoped for another son to replace the first and thus succeed him to the throne. God addresses to Isaiah the prophecy of "Immanuel" (Isaiah 7,14), followed by Isaiah 9,5, who gives **the divine names** of this child: Mighty-God, Eternal-Father.

Ahaz and his people understood these prophecies on an immediate socio-political level, but God spoke of a spiritual and UNIVERSAL level accomplished more than seven centuries later by Jesus, the true Immanuel (Matthew 1,23), the "Eternal Father" among us (John 14,8-10 / 8,57).

Isaiah was sent by God to reassure king Ahaz, telling him that the 2 kings of the North, "Pekah" of Israel, and "Razon" of Syria, these "two smoldering sticks of firewood", could do nothing against him, and that, on the contrary, it is Ephraim, the kingdom of the North, which "will cease to be a people" (Isaiah 7,3-9).

Yet Ahaz doubted the prophecy given by Isaiah and turned to the Assyrian king and submitted himself to him saying: "I am your servant... come and rescue me..." (2 King 16,7-10 etc...) Ahaz asked Isaiah for a divine sign, he desired another son to install on his throne after him. So, it is the prophecy on Immanuel (the Christ), the only Son worthy of being King, the Immanuel (Isaiah 7,10-15). But before that, there would be the destruction of the North (Israel) by Assyria (Isaiah 7,18-25), followed by the South (Judaea) about a century later, because of the king's paganism and his subjects.

Isaiah was persecuted because of this pessimistic prophecy; he withdrew from public life and asked his disciples not to speak of them: "I bind up this testimony, I seal this revelation, in the heart of my disciples..." he says (Isaiah 8,16-23). That is what I do with you all, my dearly beloved brothers and sisters. I guard in your hearts, sealed tight for the moment, in the "desert" where we are parked, this testimony of John's Revelation, whilst waiting for God's hour.

The kingdom of the North, Galilee, given to the tribes of “Zebulun and Naphtali” (Joshua 19,10-16 / 32-39), was invaded by the king of Assyria in 721 BC (2 Kings 16,5-6 / 18,9-11). This was a time of despair and darkness for the Galileans of that time. Regarding this, God announced to Isaiah that “In days past he humbled the land of Zebulun and the land of Naphtali (*by the Assyrian invasion*), but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations (*Galilee*)” (Isaiah 9,1). And so, this same country, Galilee, “humbled” by God during the Assyrian invasion, will be glorified by Him. For these Galileans of the north of Israel, “The people that walked in darkness (*because of occupation and exile*) has seen a **great light** (*that of the Messiah who lived and worked in Galilee centuries later*); on those who live in a land of deep shadow a light has shone (*that of the Messiah who lived in Nazareth: Isaiah 9,1*).” “For there is a child born for us... and this is the name they give him: Mighty-God, Eternal-Father... the jealous love of Yahweh Sabaoth will do this (Isaiah 9,5-7)”.

The infinite love of our tender Father, the Mighty-God, did not do this with the destructive weapons of mankind, but with the salutatory weapon of the Cross. May those who do not understand this language **go and hang themselves like Judas**. Amen.

At Jesus’ time, the Pharisees and high priests reprimanded Nicodemus, who took Jesus’ defense:

“Are you a Galilean too? Go into the matter, and see for yourself: prophets do not come out of Galilee.” (John 7,50-52)

If these ignorant fanatics had “studied” the prophecies, they would have discovered in Isaiah that the Prophet of prophets, the Divine Messiah, indeed emerged from Galilee, this land of Zebulun and Naphtali, once humbled by Assyria, but from which emerged the Messiah, the Light of the world (Isaiah 8,23 / 9,6).

Nothing is left to such high priests and Pharisees and their successors of yesteryear and today, but to “go and hang themselves like Judas”.

I complete the subject of the prophecies of Isaiah with this cry from the heart on this great prophet, still misunderstood and unknown today after so many centuries.

He had spoken of this “Immanuel” (Isaiah 7) whose name would be, among others, “Mighty-God” and “Eternal-Father” (Isaiah 9,5). Who can carry such names except for God Himself?!

This noble prophet, inspired by the Divine Spirit, let spring from his heart, like a moving cry, this word of fire, a cry for help, inviting God to come to earth Himself, to incarnate therefore: “Oh, that you would tear the heavens open and **come down**... to make your name known to your enemies... We were all like men unclean... Yahweh, can you go unmoved by all of this, oppressing us beyond measure by your silence?” (Isaiah 64,1-11)

Our Holy Father did not “go unmoved by all of this” and answered through Jesus:

“**I have come down from heaven**, not to do my own will, but to do the will of Him who sent me. . .” (John 6,38).

“No one has gone up to Heaven **except the One who came down from Heaven**, the Son of Man” (John 3,13).

“To have seen me is to have seen **the Father**”... come down from heaven through and in Jesus: “I am in the Father and **the Father is in me**.” (John 14,9-10).

It is through Jesus, the Christ, rejected by the infidels and betrayed today by the pseudo-Christians, that God has answered in Isaiah’s desperate cry.

Isaiah’s prayer **continues to be answered today** and until the end of this earth by the Bread which **comes down from Heaven**: “The bread of God is that which **comes down from Heaven** and gives life to the world.” (John 6,33)

Isaiah's prayer is still valid nowadays. Still today, we yearn that God "tears the heavens open and comes down again", to enlighten us. He has done so, still through Christ, the 13th of May 1970, in opening the Book of Revelation at chapter 13. He will do it again, always by Christ:

"At the (*Apocalyptic*) trumpet of God, the voice of the Archangel will call out the command and the Lord Himself will **come down from heaven...**" (1 Thessalonians 4,16)

"... the Lord Jesus appears from heaven with the (*Apocalyptic messengers*) angels of his power..." (2 Thessalonians 1,7)

"Christ will appear a second time (*outside his physical body*)... to reward with salvation those who are waiting for him." (Hebrews 9,28 / 2 Timothy 4,8)

Behold, Jesus is at the door...

The conclusion of Isaiah's agonizing cry, that cry which tore open the Heavens in the past to bring down God our Father in Jesus, must equally be as heartbreaking, just as urgent, even more urgent and more heart-wrenching: "Oh come Jesus!" Not "Come Jesus!", but "**Oh!** Come Jesus!"

All the nuance is in this burning "**Oh!!**" This cry of a burning, loving and impatient heart, which suffers from waiting and the fervent desire of welcoming Him. There is no place for the lukewarm: "**Oh!** Yes! Come Jesus!" (Revelation 22,20).

Isaiah would have been one of us today, or we one of his disciples yesterday. He expressed this ardent expectation "**Oh!** If you... come down...!" And we answer: "**Oh!** Yes come".

"'Come.' Then let all who are **thirsty** come: all who **want it** may have the water of life, and have it free.", already in the Bread of Life (Revelation 22,17). This Bread prepares us for the face to face meeting with the Bridegroom of our souls. Our predecessors already cried out: "Maran atha" (*The Lord comes*) (1 Corinthians 16,22).

Jesus had said to the Jews who resisted him: "... **you shall not see me** any more until you say: Blessings on Him who comes in the name of the Lord!" (Matthew 23,39) because these people rejected him and "could not see him". Because, when we do not love someone, we say: "I do not want to see him!" So, if we love Jesus, it is because we want and can already see him... or at least have a glimpse of him until we can see him fully. We urge him, together, to tear down the veil over our eyes that prevents us from seeing Him. Ah! May he tear it down and come. May we see Him! For "He appears a second time... to reward with salvation **those who are waiting for him.**" (Hebrews 9,28), and peace of mind.

We await **with love**, his apparition inside us (2 Timothy 4,8), but have we not already welcomed Him without realizing it...

Following the theme of Isaiah 63, Isaiah's burning cry saying: "Ah! That you would tear the heavens open and come down...", the only God Almighty, utters an even more ardent cry to mankind: "I have answered Isaiah's prayer! I came down!! Ah! Ah! That **you** would tear down the darkness in you, man, and that **you come up yourself** to see what will take place and, what is **already taking place** before your eyes! You foolish sleeping bridesmaids!!!" (Revelation 4,1 / Matthew 25)

Let us give thanks to the Father, to his Divine Son the Savior, to his Consoling Spirit, to our beloved Mother Mary, to Joseph, to Michael, to all our brothers and sisters in Heaven who help us climb up. Let us climb together a little more upwards every day, to understand a little more each day for the glory of Heaven and our eternal salvation.

To know whether we have responded to the divine invitation to "ascend" (Revelation 4,1), there is a criterion which also reveals the level of our elevation. It is the tears of Mary, our beloved Mother, in La Salette.

- Have we understood the reasons for her bitter tears?
- Have we understood the MANY reasons for her tears?

The more we understand the reasons and the number of these bitter tears, and the more we sympathize with Her, the higher we are. And the higher we are, the more we pray with Her and with the souls of Revelation 6,10.

These are the criteria and the levels.

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